Volume 3

The History of the Reorganized Church of Jesus Christ of Latter Day Saints

Volume 3—1844-1872

herald house
INDEPENDENCE, MISSOURI

1967

GEORGE E. MAYCOCK

The History of

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Printed in the United States of America

BY THE HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

PUBLISHER'S PREFACE.

VOLUME 3 of the Church History, embracing annals of the principal occurrences among the Latter Day Saints from the time of the death of the Martyrs, A. D. 1844, to 1872, is submitted to the public in the hope that a careful perusal of the facts it contains will lead to correct conclusions, relative to the exciting events which took place in the early part of this period, and the valid rights inhering with the respective organizations which arose from the elements of the rejected church.

The duty of the historian and publisher is discharged when they place before the reader the facts; the duty of the reader, when he shall have given these facts such a fair and unprejudiced consideration as will enable him to reach and render a correct estimate of the people and their faith.

With these suggestions only, the Board sends forth Volume 3 of the Church History to its patrons.

THE BOARD OF PUBLICATION.

LAMONI, Iowa, October 30, 1900.

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CHAPTER 1.

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DURING the fourteen years from April, 1830, to the death of Joseph and Hyrum Smith in 1844, the church had an unprecedented growth. Notwithstanding the severe ordeals of persecution and internal dissensions, the driving of its members from place to place and from State to State, attended with the destruction of life and property, the ministry had canvassed the United States and the Canadas quite thoroughly, and had extended their labors to Europe, where thousands had received their message.

Church growth.

At the time of the martyrdom the numerical strength of the church was variously estimated at 150,000 to 200,000. Joseph Smith, in 1844, wrote a statement published by I. Daniel Rupp, in which he said that 150,000 "might still be short of the truth." On May 13 of the same year, in writing to Henry Clay, he estimated the number to be removed in case the church should seek another location, at 200,000.

Numerical strength.

Governor Ford in his "History of Illinois," page 359, gives the number at about 200,000, and states parenthetically that Mormon statistics made it 500,000. Where he saw such statistics we do not know. Of those composing the church it is estimated that there were about 30,000 in Nauvoo and vicinity. The church in America had received accessions from foreign nations, not including Canada and other British provinces in America, of over

Foreign accessions.

4,000, as follows: Under the agency of Brigham Young up to April 21, 1841, 769 persons; under the agency of P. P. Pratt and Amos Fielding up to October 29, 1842, 1,991 persons; under the agency of Amos Fielding and Hyrum Clark up to October 21, 1843, 769 persons; under the agency of Reuben Hedlock, up to March 5, 1844, 501 persons; which makes a total of 4,030 persons. These details are taken from the "Illustrated Route from Liverpool to Great Salt Lake Valley;" but the same authority quotes P. P. Pratt as saying that 1,000 had immigrated from Europe up to April, 1841; which would make 231 more than the above figures show, or a total of 4,261. At the next European annual conference held at Manchester, England, April 6, 1845, according to a note appended to the minutes, there were left in the European mission 9,635 members, 1,910 of whom had been baptized since the last General Conference. (*Millennial Star*, vol. 5, p. 178.) After allowing for the probable number baptized after the death of Joseph Smith and before the conference of 1845, we have approximately nearly or quite 13,000 European members in the church at the time of the death of the Prophet. So if there were 150,000 in the church, about 137,000 were Americans. At this same conference Elder Wilford Woodruff represented the membership in America to be "above one hundred thousand saints." (*Millennial Star*, vol. 5, p. 170.)

Confusion.

As might have been expected, when Joseph and Hyrum Smith were killed the church was thrown into confusion, and honest men differed regarding the proper course to pursue; and possibly some designing men, prompted by ambition for place and power, sought to take advantage of the church's extremity to lift themselves into positions of authority. But of this the reader will be better able to judge as we proceed.

Church unprepared.

The church was entirely unprepared for this sad condition, and hence had given little or no thought as to what would be the proper mode of procedure in such an emergency. The masses of the people had concluded that their beloved prophet would continue with them until Christ should come and the final victory was won. In

this they were largely at fault. Intimations had been given by revelation and otherwise that he would be taken away, but in their zeal and earnest desire that he should live they overlooked all warnings and admonitions, hence when the emergency came, were not so well prepared as they should have been. Had they been wise and discreet they might have been in better condition to think soberly and act considerately, and hence less liable to be imposed upon if a disposition was manifested to deceive.

Manner of appointing successor.

As early as February, 1831, the probability of the prophet's being taken away had been presented by revelation, the manner of appointing one in his stead pointed out, and a law given whereby deceivers could be detected, and the people might know that they were not of God.[1]

[1] 1. O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

2. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

3. And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.—Doctrine and Covenants 43: 1–3.

At the time of the martyrdom Sidney Rigdon, the only member of the Presidency remaining, was in Pennsylvania.

Whereabouts of leading officers.

The only members of the Twelve at Nauvoo were John Taylor and Willard Richards. Brigham Young, H. C. Kimball, William Smith, Orson Pratt, Wilford Woodruff, Orson Hyde, and Lyman Wight were somewhere in the Eastern States; P. P. Pratt was near Utica, New York; J. E. Page was at Pittsburg, Pennsylvania; G. A. Smith was in Michigan. Brigham Young is reported to have said at a special meeting held in Nauvoo, Illinois, on August 8, 1844, that Amasa Lyman was a member of the First Presidency,[2] but upon what authority he made that statement we do not know, as we have seen no account of his call or ordination to that office. We have not the evidence that would justify us to historically recognize him as a member of that quorum.

The saints in deep sorrow and anxiety awaited the arrival of authorities, expecting that from them some counsel would be received. The most important question discussed was, "Who shall be the successor of Joseph Smith?" In the *Times and Seasons* for September 2, 1844, the editor, John Taylor, published the following:—

Arrival of leaders awaited.

"Great excitement prevails throughout the world to know 'who shall be the successor of Joseph Smith?'

"In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. 'Great wheels move slow.' At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the 'Twelve' should preside over the whole church, and when any alteration in the Presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. Bishops Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling."—*Times and Seasons*, vol. 5, p. 632.

Misrepresentation.

[2] See *Times and Seasons*, vol. 5, p. 638.

This was a misrepresentation of the case in part if the report of the conference referred to was correctly printed in the same issue of his paper. The report fails to show any such resolution passed as the one stated in the above editorial. The published report shows that the resolution passed was simply this: " 'All in favor of supporting the Twelve in their calling (every quorum, man, and woman) signify it by the uplifted hand,' and the vote was unanimous," etc.—*Times and Seasons*, vol. 5, p. 638.

Orson Hyde in a lecture delivered before the High Priests' Quorum at Nauvoo, April 27, 1845, states it substantially the same:—

"The question was then put: 'All in favor of supporting the Twelve in their calling' (the several quorums of officers being present and duly arranged in order) 'signify it by the uplifted hand.' The vote was unanimous; not a hand being raised in the negative."—Speech of Orson Hyde, p. 13.

There was nothing in this motion that any member of the church could not or should not have voted for, providing the Twelve were not in transgression. It did not, however, commit those who voted for it to the position stated in Mr. Taylor's editorial.

Soon after the death of the martyrs, Elder Rigdon came to Nauvoo and presented his claims. He maintained that he was the legal guardian of the church, entitled to preside by virtue of his being the only surviving member of the First Presidency, and that according to inspired instruction he was equal with Joseph Smith in holding the keys of the kingdom.[3]

Rigdon's claims.

Prior to the special conference, August 8, 1844, he addressed an assembly in the grove near the temple in advocacy of his claim, and by consultation and agreement with William Marks, President of the Stake, appointed the conference of the 8th. Some of the Twelve, however, arrived before the date of the conference. Brigham Young it appears assumed control of the meeting.

It is claimed by some that Rigdon addressed the meeting. Elder B. H. Roberts states:—

[3] See Doctrine and Covenants, section 87: 3.

"He had full opportunity to present his case, and for an hour and a half spoke without interruption; but despite his reputation as an orator, he failed to convince the saints that he was sent of God."—Succession in the Presidency of the Church, p. 5.

But the published report of the meeting does not show that Elder Rigdon either spoke, or had the opportunity to do so. The report indicates that Elder Young took charge of the meeting, arranged the quorums, made the opening argument, followed by Elder Amasa Lyman, Elder Phelps, and Elder P. P. Pratt; when Elder Young concluded, and during his concluding address put the motion before referred to; Elder Rigdon refusing to have his claims submitted to the assembly.[4]

[4] SPECIAL MEETING.

On the 8th of August, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, President Brigham Young called the audience to order, and arranged the several quorums according to their standing and the rules of the church. The meeting had been previously called, as stated, to choose a guardian or trustee for said church.

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church, now that the Prophet and Patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church, a servant of God, a messenger to the nations in the nineteenth century,—for the first time in the kingdom of God,—the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, present themselves before the saints, to stand in their lot according to appointment. While the Prophet lived, we all walked by "sight;" he is taken from us and we must now walk by "faith." After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the "Twelve," he asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right hand. Not a hand was raised.

He then gave the saints his views of what the Lord wanted. Here are the "Twelve," appointed by the finger of God, who hold the keys of the priesthood and the authority to set in order and regulate the church in all the world. Here is Elder Amasa Lyman and Elder Sidney Rigdon; they were councilors in the First Presidency, and they are counselors to the Twelve still, if they keep their places; but if either wishes to act as "spokesman" for the Prophet Joseph, he must go behind the veil where Joseph is. He continued his remarks nearly an hour, opening by the Spirit of God the eyes, ears, and hearts of the saints to the subject before them, and to their duty and the glory of God.

Elder Amasa Lyman followed, and fully accorded with the instructions and views of Elder Young. I have been at the back of the Prophet

Elder Rigdon evidently did not consider this a final settlement of the question, for he continued to assert his claims, and gained a considerable following, among them some men of respectability and influence.

Not final.

Elder Rigdon returned to Pittsburg, Pennsylvania, where on October 15, 1844, he commenced to publish the *Messenger and Advocate*, claiming it was the revival of the periodical of that name formerly published in Kirtland, Ohio.

Rigdon publishes a paper.

He was quite bitter in some of his denunciations against

Joseph, and I shall be at the back of the "Twelve." There is no need of choosing a guardian or head; the apostles have the power, as they had anciently; and this is the power that turns the key and will bear off the kingdom of God in all the world triumphantly; and I shall help them obtain that glory that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. His remarks were continued in the full fruition of the Spirit that whispers: Union is strength, and peace is joy.

Elder Phelps spoke next, and continued the same spirit and feeling, having known many of the elders for fourteen years, and had seen them take their lives in their hands, without purse or scrip, in summer and in winter, through good and through evil report, for the salvation of souls and for the benefit of Zion, without the hope of reward, save pleasing God and obeying his commandments; had seen them harness for war when wicked men sought their lives and endeavored to destroy their wives and children; and at all times they were willing to act by counsel; they will do it now. This lake of faces does not seem so pleasant without indicating good; and the elders who have stood on the right and left of our departed prophet, knowing the authority and power of the priesthood, will honor it. Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received all, only a small part. Let him and the whole of Israel rejoice this day, for if they rear that temple and are faithful, they shall all be endowed (men and women) as God will, till they can save themselves and their progenitors, as well as secure their posterity. Fear not concerning a prophet; Joseph held the keys in this world, and holds them in the world to come, and counsels for you now. I understand the revelations, and know that in them all things are written concerning the Twelve.

Elder P. P. Pratt said what had been said was well said, and went into the merits of the subject with his usual animation. Says he, I know we can all live happy if we deal with honest men: I do not like the practice when anyone is sick or in difficulty to run to a doctor or a lawyer; run to the very worst men to be cured or helped out of difficulty! Let me die a natural death, and suffer wrong rather than hire a doctor to kill me, or a lawyer to fleece me and leave me to the beggarly elements of the world. As to merchants, I say nothing of them; you know what I mean.

Elder Young again resumed: I do not ask this audience to take my counsel; act for yourselves. If Elder Rigdon is your choice, manifest it; if the Twelve be the men to counsel you to finish the great work laid

the Twelve, charging among other things that they were practicing polygamy or spiritual wifery. This they denied, but have since admitted it to have been true.

His organization.

Elder Rigdon was not content to preside by virtue of his being counselor to Joseph Smith, but at a conference held in Pittsburg, in April, 1845, he perfected an organization in which he assumed to occupy the place of President of the Church made vacant by the death of Joseph Smith, and chose the following men to occupy the offices named: Samuel James and Ebenezer Robinson, Counselors to the President of the Church; Carvel Rigdon, Patriarch; Samuel Bennett, Hugh Herringshaw, Jeremiah Hatch, Jr., James Blakeslee, Josiah Ells, Benjamin Winchester, William Small, E. R. Swackhammer, D. L. Lathrop, Joseph M. Cole, G. W. Robinson, and William E. McLellin a Quorum of Twelve Apostles; A. B. Tomlinson, J. F. Olney, F. Meryweather, Leonard Rich, George T. Leach, J. M. Greig, and William Hutchings, Presidents of Seventies; D.

out by our departed prophet, say so; and do not break your covenant by murmuring hereafter. When the whole subject was properly explained and understood, and Counselor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, "All in favor of supporting the Twelve in their calling (every quorum, man, and woman) signify it by the uplifted hand;" and the vote was unanimous, no hand being raised in the negative. The next vote was that the Twelve should select and appoint two bishops to act as trustees for the church, according to law. This vote was unanimous also. Another unanimous vote was passed to use every exertion to forward the building of the temple, and to strengthen the hands of the committee. The revelation in relation to tithing was referred to, and the manifestation of every saint seemed to be, We will do as the Lord hath commanded; and the assembly was dismissed with the blessings of the Lord.

[The following also indicates the purpose of the Twelve at the time.—H. C. S.]

☞ The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means, to help build up the city, and complete the temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject. Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. For wheresoever the carcase is, there will the eagles be gathered together. More in the next.

BRIGHAM YOUNG, President of the Twelve.

September 2, 1844.

—*Times and Seasons*, vol. 5, pp. 637, 638.

Savary, C. A. Beck, John Smith, Thomas J. Lanyon, James Logan, J. A. Forgeus, Matthew Smith, Peter Boyer, Robert Kincaid, Lewis James, James Spratley, and John Frazier, a standing High Council; Austin Cowles, William Stanley, and Hiram Kellogg, Presidency of the High Priests' Quorum; John Duncan, Briggs Alden, and William White, Presidency of the Elders' Quorum; William Richards, T. L. Baker, and Richard Croxall were chosen to constitute the Bishopric and Presidency of the Lesser Priesthood. Richard Savary, James Smith, and Samuel G. Flagg were appointed a presidency over the Pittsburg Stake.

In addition to the organization of these quorums he organized a quorum of seventy-three composed of those who "had been ordained under his hands to be prophets, priests, and kings, unto God." This quorum was not composed of men who belonged exclusively to this quorum, but the names of men in other quorums appear in this as well. This quorum was not provided for in the revelations given to the church through Joseph Smith, and what authority Elder Rigdon claimed for its introduction we do not know; nor do we know just what duties were supposed to attach to them. We observe among them several names of men who afterward severed their connection with this movement and were associated with other organizations.[5]

[5] Josiah Ells, Richard Croxall, Samuel James, Jeremiah Hatch, Jr., Carvel Rigdon, Thomas Lanyon, Richard Savary, Leonard Soby, Ebenezer Robinson, James M. Greig, Austin Cowles, E. R. Swackhammer, Samuel G. Flagg, Charles A. Beck, Edward McClain, William White, James Logan, Benjamin Stafford, John A. Forgeus, John Frazier, William Stanley, William Small, Hyrum Kellogg, Peter Boyer, George M. Hinkle, Samuel Bennett, Dennis Savary, James Blakeslee, Briggs Alden, Amos B. Tomlinson, Hugh Herringshaw, Fred Meryweather, Timothy L. Baker, Joseph Parsons, Christian Seichrist, George T. Leach, John Duncan, John Smith, William Richards, James Smith, Leonard Rich, George W. Crouse, Jesse Morgan, William E. McLellin, Lewis James, Joseph M. Cole, John W. Rigdon, George W. Robinson, James Twist, Sidney Rigdon, Robert Kincaid, James G. Divine, Matthew Smith, James Spratley, Algernon S. Rigdon, Jeremiah Cooper, William Hutchings, William Brothers, David L. Lathrop, Archibald Falconer.

Absentees. Joseph B. Bosworth, John W. Latson, George Morey, John Hardy, John Evans, Edward B. Wingate, Benjamin Winchester, Abram Burtis, Joseph H. Newton, John Robinson, William D. Wharton, John F. Olney, Jacob C. Jenks.—*The Latter Day Saints' Messenger and Advocate*, vol. 1, p. 168.

This organization did not seem to have within it the elements of coherency, but apostasies were frequent among its leading members. It maintained a struggling existence for many years, but is now practically extinct, though we understand there are a few persons who yet indorse Elder Rigdon's claims. So far as we know Elder Rigdon's followers would compare favorably in moral standing with the adherents of other factions. His teaching regarding loyalty to the laws of the land was far more commendable than the teaching of some other leaders. Others might have avoided much trouble and vexation had they heeded the instruction he gave on this point at that April conference of 1845.[6]

Organization becomes extinct.

Reputation good.

Elder Rigdon was expelled by the faction remaining at Nauvoo soon after the death of Joseph Smith, by action of a High Council held in Nauvoo, over which Bishop N. K. Whitney presided. But the minutes of the trial as published in the *Times and Seasons* show it to have been an *ex parte* affair, where the court was under the dictation of some members of the Quorum of Twelve, who appear to have been accusers, witnesses, and, indirectly, judges. (*Times and Seasons*, vol. 5, pp. 647-655, 660-667.) The causes for which he was expelled as summed up by Presiding Judge Whitney were, according to Orson Hyde, very peculiar, indicating that he was not expelled because of evidence then before the council, but for other reasons entirely.

Rigdon's trial.

"The question was then called for, whereupon Bishop Newel K. Whitney, one of the first bishops in our church, arose at the head of his counselors, and in a short and appropriate speech recounted Mr. Rigdon's past history, having been personally and intimately acquainted with him for nearly twenty years. He observed that Mr. Rigdon, once before, in the early stages of this church, while in

[6] Brethren, hear my voice to-day, obey the principles of truth delivered, and you never, no never, shall have a charge preferred against one of you. But if you do not obey the laws of this kingdom, and work out salvation, you will be cursed with sore cursings. Never break the laws of this land at the suggestion of apostle, prophet, or even angel.—*The Latter Day Saints' Messenger and Advocate*, vol. 1, p. 171.

Kirtland, received a false revelation, and appeared to be just as certain that he was right as he now does, until he was sharply reproved by Joseph Smith, and lost his license in consequence of it, which license Bishop Whitney then held in his hands. He observed that Joseph Smith's uniform testimony concerning him was, that he would do well if some one could hold the reins and stand over him with a rod; but that if he attempted to govern or guide, he would run directly to destruction with all who followed him. The decision of the Bishop was, therefore, that Mr. Sidney Rigdon be cut off from the church of the true and living God. His counselors all arose, one by one, and sanctioned the decision, making such other remarks as they saw fit. It was then laid before all the quorums of authority and also the whole body of the saints, all of whom sanctioned the decision, with the exception of four persons. He was then delivered over to the buffetings of Satan by the united voice of the whole church until he repent and humble himself before God and his brethren."—Speech of Orson Hyde, p. 22.

The following, published in the *Messenger and Advocate* for March 15, 1845, is important as indicating the attitude of the organization under Sidney Rigdon towards the organization at Nauvoo under the Twelve; their position regarding polygamy, keeping the laws of the land, and other issues of importance:—

"PREAMBLE AND RESOLUTIONS, OF THE CHURCH OF CHRIST.

"Whereas, the connection which has heretofore existed between ourselves and the people calling themselves the Church of Jesus Christ of Latter Day Saints renders it necessary that we publish to the world a succinct statement of facts relating to the position we now sustain to God and our fellow men; and

"Whereas, in consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and the introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage

contract, and substituting under the professed sanction of Heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle contained in the revelations of God to his creature man, and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; and

"Whereas, the better to conceal the justly odious system of polygamy, duplicity, hypocrisy, and falsehood are inculcated as virtues, the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; therefore

"Resolved, that we hold no fellowship with the people calling themselves the Church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth.

"Resolved, that we maintain the truth and the truth only, at all hazards, renouncing at once and forever, the unsanctifying dogma that it is sometimes lawful to lie.

"Resolved, that our subjection to the law of God impels us to yield implicit obedience to the law of the land.

"Resolved, that we maintain and do earnestly contend for the faith which was once, and is again, delivered to the saints, contained in the Bible, Book of Mormon, and Book of Covenants.

"Resolved, that we feel it a solemn and imperative obligation we owe to God and our fellow men to disseminate to the extent of our ability, correct information regarding certain pernicious doctrines and practices which are secretly taught by the leaders and many of the members of the society called the Church of Jesus Christ of Latter Day Saints; verily believing them demoralizing and destructive, combining all the worst features of barbarism, and containing all the elements of the wildest anarchy, and would if unchecked by the power of truth, ultimately extinguish the species."—*Messenger and Advocate*, vol. 1, p. 176.

At Nauvoo, Brigham Young, as President of the Twelve, sustained by eight others of his quorum,[1] assumed control, interpreting the action of August 8, 1844, as sustaining them as the presiding quorum of the church. They, however, declared that Joseph Smith's place was not to be filled by another.

Young assumes control.

In an epistle of the Twelve, signed Brigham Young President, written at Nauvoo, August 15, 1844, occurs the following, which clearly indicates that they then wished the saints to understand that no effort would be made to place anyone in the office left vacant by the death of Joseph Smith:—

His policy.

"AN EPISTLE OF THE TWELVE.

"To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world; Greeting.

"Beloved Brethren:—Forasmuch as the saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

"You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same Spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the

[1] William Smith, John E. Page, and Lyman Wight refused to indorse the actions of their colleagues and denounced them as usurpers.

spirits of the departed dead, as seemeth good to him who sent him.

"Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church.

"How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

"On the subject of the gathering, let it be distinctly understood that the city of Nauvoo and the temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

"The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish and be strengthened an hundredfold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

"Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill, and ingenuity

sufficient in our midst to carry on all the necessary branches of industry.

"The temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

"Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such bishops as have been or shall be appointed by them to receive the same, for the building of the temple or the support of the priesthood, according to the Scriptures and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth; for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment; and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

"The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly repre-

sentation in a General Conference. This will save the trouble and confusion of the running to and fro of elders, detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor. Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings and funds for the poor, according to the revelations of God, and to be judges in Israel.

"The gospel in its fullness and purity must now roll forth through every neighborhood of this widespread country, and to all the world; and millions will awake to its truths and obey its precepts, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

"As rulers and people have taken counsel together against the Lord and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the saints to have anything to do with politics, voting, or president-making, at present. None of the candidates who are now before the public for that high office have manifested any disposition or intention to redress wrong or restore right, liberty, or law; and therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection expressed in the views of our beloved prophet and martyr, General Joseph Smith.

"We do not, however, offer this political advice as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

"Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil

of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace, and love among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

"You may expect to hear from us again.

"BRIGHAM YOUNG, President of the Twelve.

"NAUVOO, August 15, 1844."

—*Times and Seasons*, vol. 5, p. 618-620.

The *Millennial Star*, volume 25, has this purporting to be the language of Brigham Young, on August 8, 1844:—

"You cannot fill the office of a prophet, seer, and revelator; God must do this. You are like children without a father, and sheep without a shepherd. You must not appoint any man at your head. If you should, the Twelve must ordain him. You cannot appoint a man at your head; . . . I tell you there is an over-anxiety to hurry matters here. You cannot take any man and put him at your head; you would scatter the saints to the four winds. You would sever the priesthood. So long as we remain as we are the heavenly head is in constant coöperation with us; and if you go out of that course, God will have nothing to do with you. . . . I again repeat, No man can stand at our head except God reveals it from the heavens."—Page 231.

These statements are quite significant. They voice sentiments which it will be well for the reader to remember as we proceed with the narrative.

The following thoughts are made prominent: First, The people cannot by selection place a man at their head; God must do this. Second, The effect of presuming to select would be to scatter the saints to the four winds, and sever the priesthood. Third, Every man should remain just as he was without changing his position, and this was in harmony with the motion that he put to sustain the Twelve in *their calling*. Fourth, The effect of this policy would be, that the heavenly head would coöperate with them. Fifth, The effect of a departure from it would be that God would have nothing to do with them. Sixth, There was then no man who by virtue of his position was entitled to be at the head,

but when, if ever, one should be placed there, God must reveal it from the heavens.

Nominally the Twelve adhered to this declared policy for over three years; and though they may have usurped authority not attaching lawfully to their office, they laid no claim only indirectly and incidentally to another office while they were with the body of the church at Nauvoo.

The exodus.

In 1846 an exodus took place from Nauvoo, and a large portion of the church moved westward. A party of them, including several of the Twelve, reached Salt Lake Valley in July, 1847. Immediately after arriving there, for some reason which they have not fully explained, they instituted the practice of rebaptism. The Twelve led the way and others followed. Elder Young, on October 23, 1853, counseled others who had come to the valley to be rebaptized.[8]

Rebaptism.

Here is the record as given by themselves, as recorded in "Life of Brigham Young, or Utah and Her Founders," by Tullidge, who quoted from "the historian Woodruff," late President of their church.

"On the 6th of August, the Twelve were rebaptized. This we considered a privilege and a duty. As we had come into a glorious valley to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and

[8] I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness.

I have heard of some of you cursing and swearing, even some of the elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my counsel.—*Journal of Discourses*, vol. 2, pp. 8, 9.

sealed upon us our apostleship and all the keys, powers, and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. The following were the names and order of those present: Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. Ezra T. Benson had been dispatched several days before to meet the companies on the road.

"In the afternoon of the next day, the Twelve went to the temple block to select their inheritances.

"President Young took a block east of the temple, and running southeast, to settle his friends around him; Heber C. Kimball, a block north of the temple; Orson Pratt, south and running south; Wilford Woodruff, a block cornering Temple Block, the southwest corner joining Orson Pratt's; Amasa Lyman took a block forty rods below Wilford Woodruff's; George A. Smith, one joining the temple on the west, and running due west. It was supposed that Willard Richards would take his on the east, near President Young's. None others of the Twelve were present in camp.

"During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty-five members of the camp, for the remission of their sins; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

"On the next day (Sunday, August 8) the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred and twenty-four baptized this morning, making two hundred and eighty-eight rebaptized in the last three days."—Life of Brigham Young; or, Utah and Her Founders, pp. 180-182.

It will be observed from the above that the Twelve and others were not only rebaptized, but President Woodruff says: "He [Brigham] then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office."

Apostleship renewed.

On August 26, 1847, the Twelve, or some of them, left

Salt Lake Valley, and returned to Winter Quarters, where they arrived October 31, 1847.

Reorganize.

On December 5, 1847, they met in council and appointed Brigham Young to be President of the Church of Jesus Christ of Latter Day Saints, and Heber C. Kimball and Willard Richards his counselors.

In a "General Epistle from the Council of the Twelve Apostles, to the Church of Jesus Christ of Latter Day Saints, abroad, dispersed throughout the Earth, Greeting," "written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23, 1847, in behalf of the Quorum of the Twelve Apostles; Brigham Young, President, Willard Richards, Clerk" (*Millennial Star*, vol. 10, pp. 81–88)—an extract from that Epistle as found on page 86 is as follows:—

"Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth."—*Millennial Star*, vol. 10, p. 86.

The very next day after signing this epistle, December 24, 1847, the action of the Twelve on the 5th, forming a Presidency, was presented to a conference composed of no more than one thousand persons, and by this conference the action of the Twelve was confirmed. Thus was Brigham Young made President by choice of a part of his quorum first, and then by about one thousand members assembled on the confines of civilization, and without the knowledge of the majority of the church, which at the death of Joseph Smith numbered, as has been estimated, about one hundred and fifty thousand in the world, including about thirty

thousand in Nauvoo and vicinity. There is no evidence that a notice had been served on the rest of the church. In fact, there could have been no notice given until December 5, as Elder Young himself had not expressed his views until then, as will appear by the following:—

"On the 3d of December a conference was held on the east side of the river; but, after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

"There was a feast and a grand council, December 5, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

"In this council of the Twelve Apostles, their president first expressed his views concerning the reorganization of the quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman, and Ezra T. Benson spoke to the question. President Young closed.

"Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

"President Young then nominated Heber C. Kimball as his first counselor, and Willard Richards as his second counselor, which was seconded and carried unanimously."—Life of Brigham Young; or, Utah and Her Founders, p. 188.

Nineteen days were not sufficient to serve notice on a large body of people scattered throughout Europe and America, and give them time to appear, especially when the notice must be sent from, and the gathering be to, a place far removed from railroad and telegraphic communications. This too notwithstanding a promise had been made that, "When any alteration in the Presidency shall be required, seasonable notice will be given." See page 4 of this work.

Not only did one thousand people assume to act for one hundred and fifty thousand, without their knowledge and consent, in changing the declared policy of the church, but

the Quorum of the Twelve as they were left when Joseph died was in that condition that Elder Young could not have been elected by a majority vote without casting his own vote for himself; and it would also require the votes of Kimball and Richards each voting for themselves to place them in the Presidency. William Smith, John E. Page, and Lyman Wight had before renounced the proceedings of the quorum, and were not present at that meeting. John Taylor and P. P. Pratt were in Salt Lake Valley and could not possibly have known anything of this movement before it was consummated.

Quorum of Twelve crippled.

This left just seven present, a majority of one only. They were Brigham Young, Heber C. Kimball, Willard Richards, Orson Hyde, Orson Pratt, Wilford Woodruff, and George A. Smith. The moment they by their own act removed from the quorum Young, Kimball, and Richards, it left only four *present*, who had sanctioned this extraordinary movement; and when it was sanctioned by Taylor and Pratt, there were only six; hence the quorum was broken, and could no more act as a quorum until reorganized, as the law recognizes no less than a majority as forming a quorum.[9]

They had previously elevated Amasa Lyman and Ezra T. Benson to positions in the quorum; but by what authority does not appear, as no revelation is upon record calling them to that position; and the evidence of their selection by a General Conference or High Council is wanting.

Brigham Young in a letter to Orson Spencer, dated January 23, 1848, and published in *Millennial Star*, volume 10, pages 114 and 115, states:—

"In December last we appointed a day to hold a conference on the other side of the river, in a large double block house, occupied by one of the brethren, where the saints congregated in such large numbers that we found it impracticable to continue our conference, the house being so crowded and many shouting at the windows to get in, so that we adjourned for three weeks to build a house capable of holding the saints. Accordingly, on the 24th, we con-

[9] See Book of Doctrine and Covenants 104: 11.

vened again at the 'Log Tabernacle,' which they erected in a short time, during the severest weather we have had this winter. It is a well-constructed, capacious log house, 60 by 40 feet inside, and will seat 1,000 persons, with a recess or stand 20 by 10 feet for the priesthood and a clerk's bench: it is certainly an ornament to this new country, and shows a little of Mormonism. I told them at the conference that the brethren had built, fenced, and made as many improvements in the short time they had been there (about a year) as they would in Missouri in about ten years; and it is a fact, and they have raised a crop equal to any we used to raise in Illinois.

"At this conference we suggested to the brethren the propriety of organizing the church with a First Presidency and a Patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the Quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the First President of the Church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissentient voice. Father John Smith was then nominated to be Patriarch of the whole church, in the same capacity as Father Joseph Smith was, and also Brother Hyrum—seconded and carried unanimously. The Spirit of the Lord at this time rested upon the congregation in a powerful manner, insomuch that the saints' hearts were filled with joy unspeakable; every power of their mind and nerve of their body was awakened and absorbed. A dead stillness reigned in the congregation while the President spoke. He said: 'This is one of the happiest days of my life; it's according as Heber prophesied yesterday, our teachings to-day have been good. I never heard better. Is not the bliss of heaven and the breezes of Zion wafted here? Who feels hatred, malice, or evil? If you come to the door with a bad spirit, it would not come in

with you; no, it could not mingle here; but when you enter, your feelings become as calm and gentle as the zephyrs of paradise; and I feel glory, hallelujah. Nothing more has been done to-day than what I knew would be done when Joseph died.'"

A small fraction of the church had that day assumed to act for the whole and placed a man at their head; and that man declared that, "Nothing more has been done to-day than what I knew would be done when Joseph died." This remark is a very peculiar one if, as reported, this same man did on August 8, 1844, declare: "You cannot take any man and put him at your head; you would scatter the saints to the four winds. You would sever the priesthood."

Inconsistent.

That no divine call was then claimed is evident from a sermon of Brigham Young's delivered in Salt Lake City, April 7, 1852:—

"A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an apostle who magnifies his calling are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although Brothers Willard Richards, Heber C. Kimball, and myself are out of the Quorum of the Twelve, our apostleship has not been taken from us. Who ordained me to be First President of this church on earth? I answer, it is the choice of this people, and that is sufficient."—*Millennial Star*, vol. 16, p. 442.

We could not get a direct answer to the question: "Who ordained Brigham Young President of the Church?" as the following correspondence will show:—

"LAMONI, Iowa, October 2, 1896.

"F. D. RICHARDS,

"*Dear Sir*:—I believe you are Church Recorder, and so write you for historical information. Will you favor me by stating what the approximate or exact numerical strength of the church was at the time of the death of Joseph and Hyrum Smith.

"I desire this simply to get at correct historical data.

"Respectfully,

"HEMAN C. SMITH."

To this we received the following reply:—

"SALT LAKE CITY, Utah, Oct. 12, 1896.

"MR. HEMAN C. SMITH, Lamoni, Iowa,

"*Dear Sir:*—In reply to yours of the 2d inst. as to the numerical strength of the church at the time of the death of Joseph and Hyrum Smith.

"The nearest we can approximate the number was about 26,000 to 27,000 souls. Respectfully,

"F. D. RICHARDS."

To this we replied as follows:—

"LAMONI, Iowa, Oct. 17, 1896.

"F. D. RICHARDS,

"*Dear Sir:*—Yours of October 12, 1896, is at hand, stating the approximate numerical strength of the church at the death of Joseph and Hyrum Smith to have been 'about 26,000 to 27,000 souls.'

"I am surprised at the number being given so small by you. How do you explain the statements of Joseph Smith on this point? In a historical sketch written by him and published by I. Daniel Rupp in 1844 he writes: 'There are no correct data by which the exact number of members composing this now extensive, and still extending, Church of Jesus Christ of Latter Day Saints can be known. Should it be supposed at 150,000 it might still be short of the truth.'—History of Religious Denominations, p. 409.

"In his reply to Henry Clay, May 13, 1844, he writes: 'Why, Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than *four millions!*'—*Times and Seasons*, vol. 5, p. 547.

"These two statements would closely agree if we include in the latter statement dependents who were not members, but there is a very wide difference between your estimate and his.

"I do not quote these statements by way of argument against your figures, but to get your explanation of the difference. Upon what basis did you make your estimate? Have you the record of names kept at the time? I want to get at the truth of the matter for the sake of historical accuracy.

"I would like to ask another favor of you; namely: to inform me *when*, *where*, and by *whom* were Brigham Young, John Taylor, and Wilford Woodruff ordained Presidents of the High Priesthood, or presidents of the church, if so ordained?

"Or if it is the position of your people that they needed no other ordination than that to the apostleship, will you please so state.

"I am engaged in writing history and do not wish to misrepresent you. Respectfully,

"HEMAN C. SMITH."

Waiting until November 19, and receiving no reply to our inquiries, we wrote Mr. Richards as follows:—

"LAMONI, Iowa, Nov. 19, 1896.

"F. D. RICHARDS,

"*Dear Sir:*— On October 17, I wrote you in reply to yours of October 12. I am very anxious to receive answer to inquiries made. If you have not received it please let me know and I will send you a copy.

"I am, respectfully,

"HEMAN C. SMITH."

Still receiving no reply, we waited until December 16, when we mailed him a copy of our letter of October 17, together with the following note, registering them:—

"LAMONI, Iowa, Dec. 16, 1896.

"F. D. RICHARDS,

"*Dear Sir:*—On October 17 I wrote you in answer to yours of October 12, and made some further inquiries. Waiting until November 19, and receiving no reply I wrote inquiring if you received it. Still I have no reply.

"I now inclose a copy of my letter of October 17, as you may not have received the original. Will you please give it your early attention, as I am anxious to get the information sought.

"I inclose stamp for reply.

"In bonds,

"HEMAN C. SMITH."

In due course of mail we received the "Registry Return Receipt," signed "F. D. Richards, per John Jaques;" but up to date, January 19, 1900, no answer has been received.

Under date of March 7, 1898, F. D. Richards, Historian of the Utah Church, wrote Mr. J. B. Clark, of Eula, Alabama, that no ordination was necessary. C. W. Penrose, Assistant Historian, wrote to J. O. Long, of Higdon, Alabama, same effect, May 18, 1898.

We have no means of determining how many accepted the claims of Mr. Young, but certainly a very small minority of the church followed him to his rendezvous in the mountains. In 1850, three years after their arrival, the United States census gave the entire population of Utah, Mormons and Gentiles included, as follows: White, 11,354; slaves 26; total 11,380. Young enriched himself and died a very wealthy man. In 1847 he went into a new and desert country, comparatively a poor man, and while others struggled with poverty and hardships incident to the settlement and improvement of a new country, he accumulated over seventeen thousand dollars in the first year. According to his own words this was a very small portion of his first year's accumulation. How many more thousands we know not. Here is his own statement:—

Young amasses wealth.

"I will commence at the north and go to the south settlements, and pick out twenty-five of our inhabitants as they average; and another man may take fifty of the gold diggers, off hand, and they cannot buy out the twenty-five who have tarried at home. Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with seventeen thousand dollars, could not buy the possessions I had made in one year! It will not begin to do it; and I will take twenty-five men in the United States, who have

staid at home and paid attention to their own business, and they will weigh down fifty others from the same place, who went to the gold regions; and again, look at the widows that have been made, and see the bones that lie bleaching and scattered over the prairies."—*Millennial Star*, vol. 13, p. 18.

He died in 1877 a millionaire, bequeathing more than a million in his will.

CHAPTER 2.

WILLIAM SMITH—LYMAN WIGHT—J. J. STRANG—C. B. THOMPSON—J. C. BREWSTER—AUSTIN COWLES — WILLIAM BICKERTON—ALPHEUS CUTLER—G. M. HINKLE—OTHER CLAIMANTS—DAVID WHITMER.

THE next in order was the movement under William Smith, brother of the prophet and a member of the Quorum of the Twelve. He was one of the three of his quorum who refused to indorse the acts of Brigham Young and others. He did not claim that he was in fact the successor of his brother Joseph, but did claim that the office of President of the Church should descend according to the law of lineage, as set forth in the revelation, from father to son, and hence the eldest son should succeed his father. The eldest son being but thirteen years old, was too young to assume the duties of so responsible a position. So William Smith, being of the same family, and holding as high position as any man in the church, assumed to act as guardian, and to take charge of the church as temporary President, until the legal successor should claim his right. In this he was bitterly opposed by other members of the Quorum of Twelve, and an irreconcilable contention arose between them.

Wm. Smith.

The Utah people, as has been their unfortunate policy with reference to everyone who has opposed them, sought to cover his name with contumely and disgrace. Elder Brigham H. Roberts states:—

"After his failure in Nauvoo, and in Wisconsin in connection with Mr. Strang, we next hear of William Smith in the winter and spring of 1850, visiting those who had been members of the church in Illinois and Kentucky, teaching 'lineal priesthood as applied to the Presidency of the Church.'"—Succession in the Presidency, p. 23.

Again this writer says of William Smith:—

"Not until 1850 did he begin to proclaim the right of 'young Joseph' to be the President of the Church," etc.—Ibid. p. 65.

The error of Mr. Roberts is shown by the *Millennial Star*, a periodical issued by the people whom Mr. Roberts represents. On pages 134 and 135 of volume 7 is a letter written by one James Kay, from St. Louis, Missouri, November 22, 1845, from which we extract the following:—

"Doubtless you will have heard of William Smith's apostasy. He is endeavoring to 'make a raise' in this city. After he left Nauvoo he went to Galena, when he published a 'proclamation' to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, bloodthirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc. G. J. Adams is William's right hand man, and comes out as little Joseph's spokesman. They intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the 'Mormon throne.' Two high priests have been disfellowshiped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party."—*Millennial Star*, vol. 7, p. 134.

This is conclusive proof that lineal priesthood was preached by William Smith as early as November, 1845, and before. Prior to this William Smith did not espouse the cause of J. J. Strang, as a brief sketch of his history will show. He was in the East at the time of the murder of his

brothers, but returned to Nauvoo with his family the following spring, and on this return trip he called at St. Louis. Of this visit, and of William Smith, this same writer, James Kay, wrote from St. Louis, May 20, 1845, as follows:—

"William Smith and his family stayed a few days here the other week; they are gone to Nauvoo. Mrs. Smith is not expected to live long. They boarded at this house. I, and brother Thomas Clark, had the pleasure of sleeping on the floor to give them our bed, and how happy we felt in trying to give some little comfort to Zion's mourners.

"Elder Smith,—no,—you must form your own opinion; I can only say if any compassion ever was in my heart or if I ever felt sympathy for others' woe, it was while looking on that distressed man of God; and yet there was a sort of melancholy cheerfulness in his countenance. I will not attempt describing him, lest I come as far short as others who have tried to give us a portrait of Joseph."—*Millennial Star*, vol. 6, p. 27.

The editor of the *Times and Seasons*, John Taylor, wrote of William Smith the February before, as follows:—

"LETTER FROM ELDER WILLIAM SMITH.

"The New York *Prophet*, of January 25, contains cheering news from Elder William Smith. In the midst of trials, tribulations, and accusations from false brethren, he triumphs; and really, when we learned that his 'wife was better,' we rejoiced, for it seemed good before the Lord.

"We give the letter entire, that the saints generally may sympathize with Elder Smith in all his afflictions, and pray for him, and rejoice, as the Lord, in his infinite mercy, blesses him and his family."—*Times and Seasons*, vol. 6, p. 814.

The reader will see that William Smith was in good repute with these people in February, 1845, and was hailed as a man of God in May of the same year.

From St. Louis he proceeded to Nauvoo, where his wife died, and was buried from the residence of Mrs. Emma Smith, May 24, 1845.

Soon after his arrival he received the office of Patriarch,

to succeed his brother Hyrum. On this occasion the *Times and Seasons* said of him editorially:—

"Father Smith, the first Patriarch, and Hyrum, his successor, conferred many blessings upon the saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William, the son and brother, succeeds them. How many now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent."—*Times and Seasons*, vol. 6, p. 905.

He continued in fellowship with the rest of the Twelve until October 6, 1845, when he was objected to by Elder Pratt, for reasons given, and he was not sustained. The record in this case is as follows:—

"It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the Church, that he may occupy the place himself. This he has avowed openly in the East, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the East, to my certain knowledge, his doctrine and conduct have not had a savory influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all longsuffering for an alteration in Brother William's course, but up to the present time I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had,

and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously."—*Times and Seasons*, vol. 6, p. 1008.

He was also rejected as Patriarch on the same day.

It is claimed by the church in Utah that they soon after formally expelled him. Possibly they did, but when they represent that his advocacy of lineal priesthood was an after consideration, and that he did not mention the claim until five years later, they greatly err, as we have seen by their own publications that he was advocating this position in St. Louis the next month after the culmination of the breach between him and the people in Nauvoo. One of the chief objections urged against him by Mr. James Kay was that he proposed "organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament."

He continued to visit the churches, advocating the rights of "Young Joseph," and obtained quite a following. To trace the details of his movements would be uninteresting, as the organization, after several years of troublesome existence, ceased, and the members were scattered.

The following brief but comprehensive statement of the movement under William Smith is from the pen of Elder Jason W. Briggs:—

"'In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope, a manifestation of the Spirit that all was not lost, but that truth should yet prevail. Many ran to and fro in the character of prophets, leaders, and shepherds. Among these appeared William Smith, who, in the spring of 1850, called a conference at Covington, Kentucky; from which time he visited many of the branches and scattered saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to arise out [outside] of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the saints;

but when their attention was thus called to it, many at once received it as the solution of the question of presidency. William Smith taught also in connection with this, that it was his right, as the only surviving brother of the former President, and uncle and natural guardian of the seed of Joseph, to stand, during the interim, as President pro tem. And in this there seemed a general acquiescence on the part of the saints among whom he labored; and he was so acknowledged, and began to organize, choosing Lyman Wight[1] and Aaron Hook as counselors pro tem., to the President pro tem., and Joseph Wood as Counselor and Spokesman. Many branches, and nearly all the saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

"'During the spring and summer of 1851, Palestine, in Lee County, Illinois, had been designated as a stake, and become the residence of William Smith, Wood, Hook, and others; and the two former had visited most of the branches in Wisconsin, among which was the one at Beloit, Rock County. This branch was originally raised up by the labors and ministry of Jason W Briggs, in 1843, who was their presiding elder at the time of this movement.'" . . . —Life of Joseph the Prophet, by Tullidge, pp. 576, 577.

In the further completion of his organization he chose a quorum of Twelve Apostles, but a majority of them did not accept the appointment. They were:—

1. WILLIAM P. ELDRIDGE,
2. ANDREW BALLANTYNE,
3. SPENCER SMITH,
4. JOSEPH D. GOODALE,
5. STEPHEN CURTIS,
6. ORANGE L. WIGHT,
7. IRVIN CARTER,
8. GEORGE BAILY,
9. EDWIN CADWELL,
10. ALVA SMITH,
11. JASON W. BRIGGS,
12. IRA J. PATTEN.

[1] Evidently Lyman Wight refused to accept this appointment, for he wrote under date of December 26, 1851: "I was sent with this company, to this place, by Bro. Joseph in his lifetime. Brigham offered to revoke it on his own responsibility, and appoint to me a new mission. Mr. Strang offered to let me go on, provided I would give strict adherence to his mandates. William Smith proffered to receive me as I was, provided I would receive him as president of the Church and Joseph Wood as God's spokesman. For an absolute refusal I was disfellowshiped by all three," etc.—Manuscript.

In a publication issued by authority of William Smith, some time before the April conference at Palestine, Illinois, in 1851, it is stated that William Smith, Joseph Wood, Aaron Hook, and two of the Twelve resided at Palestine, Illinois; two of the Twelve at Voree, Wisconsin; and Lyman Wight, and eight of the Twelve in Texas; but that they were all expected to attend the conference to be held at Palestine in April, 1851. Those who were with Lyman Wight in Texas did not respond to the call. Whether the others did or not, we are not informed.

LYMAN WIGHT.

Lyman Wight.

The next movement that we shall mention was that under Lyman Wight, another member of the Quorum of the Twelve. Some have represented him as being a claimant for the position of President of the Church as the successor of Joseph Smith, but this is a mistake. He led a colony to Texas, which continued an organization until and after his death in 1858. He never represented this as the church, but only as a branch of the church. He claimed that he was assigned a mission to Texas by Joseph Smith, and that he was there to prosecute that mission; but claimed no other authority than that which he held by virtue of his ordination to the apostleship and as a member of the Quorum of the Twelve. He, like William Smith, maintained that "young Joseph" was the legal successor of his father by virtue of the law of lineage; and he further testified, as shown in his biography, that he was present and laid his hands, with President Smith, on the head of a "youth" who was blessed as the successor of Joseph Smith, and that it was then predicted that he was to occupy that office. (See this work, vol. 2, p. 789.)

Lyman Wight lived and died an honorable man, respected well by those who knew him best. The only thing that can be urged against his character is that about 1845 or 1846 he entered into the practice of polygamy, but we have seen no record of any teaching of his upon the subject.

On the occasion of his death the Galveston *News*, then as now the leading paper of Texas, published the following:—

"We believe we have omitted to notice the death of Mr. Lyman Wight, who for some thirteen years past has been the leader of a small and independent Mormon settlement in Texas. As far as we have been able to learn, these Mormons have proved themselves to be most excellent citizens of our State, and we are no doubt greatly indebted to the deceased leader for the orderly conduct, sobriety, industry, and enterprise of his colony. Mr. Wight first came to Texas in November, 1845, and has been with his colony on our extreme frontier ever since, moving still farther west as settlements formed around him, thus always being the pioneer of advancing civilization, affording protection against the Indians. He has been the first to settle five new counties, and prepare the way for others. He has at different times built three extensive saw and grist mills," etc.

After the death of Elder Wight the people over whom he presided scattered. A large majority of them became identified with the Reorganization, a few united with the Utah Church, while some stand aloof from all parties.

JAMES J. STRANG.

James J. Strang proved to be quite a skillful leader, and for a time had quite a following. He was comparatively unknown during the life of Joseph Smith, not having been baptized until February 25, 1844, but claimed that he was appointed by Joseph Smith to succeed him, and pointed to the fact that the revelations provided that Joseph Smith should appoint his own successor; and as evidence that he was so appointed he produced a letter, which he claimed was written to him by Joseph Smith a short time before the martyrdom.[1] The genuineness of this

J. J. Strang.

[1] NAUVOO, June 18, 1844.

My Dear Son:—Your epistle of May 24, proposing the planting a stake of Zion in Wisconsin and the gathering the saints there, was duly received, and I, with most of the brethren whose advice I called in, were of opinion that you were deceived by a spirit not of this world, great but not good. Brother Hyrum, however, thought otherwise, and favored the project, not doubting it was of God. I, however, determined to return you an unfavorable answer for the present. But oh, the littleness of man in his best earthly state! Not so the will of the Almighty. God hath ruled it otherwise, and a message from the throne of grace directed

letter was disputed by many, but strenuously maintained by Mr. Strang's followers. Even now though the organization

me as it hath inspired you, and the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousandfold, and thou shalt be like unto him; but the flock shall find rest with thee, and God shall reveal to thee his will concerning them.

I have long felt that my present work was almost done, and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits, where the wicked cease from troubling and the bands of the prisoner fall off. My heart yearns for my little ones, but I know God will be a father to them, and I can claim face to face the fulfillment of promises from him who is a covenant-keeping God, and who sweareth and performeth and faileth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up, if such be the will of God, knowing that though my visage be more marred than that of any, it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and king in a heavenly world.

In the midst of darkness and boding danger the spirit of Elijah came upon me, and I went away to inquire of God how the church should be saved.

I was upon the hill of the temple. The calm Father of Waters rolled below, changeless and eternal. I beheld a light in the heavens above, and streams of bright light illuminated the firmament varied and beautiful as the rainbow, gentle, yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared, and moon and stars went out. The earth dissolved in space. I trod on air and was borne on wings of cherubims. The sweetest strains of heavenly music thrilled in my ear, but the notes were low and sad as though they sounded the requiem of martyred prophets.

I bowed my head to the earth and asked only wisdom and strength for the church. The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious; the crown and scepter are thine and they wait thee. But thou hast sinned in some things, and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth, and to its days there shall be no end. Study the words of the vision for it tarrieth not. And now behold my servant James J. Strang hath come to thee from far for truth when he knew it not, and hath not rejected it, but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be, for he shall plant a stake of Zion in Wisconsin and I will establish it; and there shall my people have peace and rest and shall not be moved, for it shall be established on the prairie on White River, in the lands of Racine and Walworth; and behold my servants James and Aaron shall plant it, for I have given them wisdom, and Daniel shall stand in his lot on the hill beside the river looking down on the prairie, and shall instruct my people and plead with them face to face.

Behold my servant James shall lengthen the cords and strengthen the stakes of Zion, and my servant Aaron shall be his counselor, for he hath wisdom in the gospel, and understandeth the doctrines and erreth not therein.

And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the

formed by him has ceased to exist, there are a few who maintain the genuineness of his appointment and the truth of his claims.

Mr. Strang made the further claim that an angel of God appeared unto him at half past five o'clock in the afternoon of June 27, 1844, and ordained him to lead the people. This

city shall be called Voree, which is, being interpreted, garden of peace; for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the river of waters, and on the banks thereof shall the house of my choice be. But now the city of Voree shall be a stronghold of safety to my people, and they that are faithful and obey me I will there give them great prosperity, and such as they have not had before; and unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety, and none shall hurt or molest them.

And by this shall they know that I have spoken it; the people there and the owners of the land shall show kindness to them, for great calamities are coming on the church, and such as have not been, and if they scatter, the ungodly of the world shall swallow them up, but if they gather to my city of Voree, there will I keep them under the shadow of my wings, and the cities from whence my people have been driven shall be purged with a high hand, for I will do it, and my people shall be again restored to their possession; but dark clouds are gathering, for the church is not yet wholly purged.

And now I command my servants, the apostles and priests and elders of the church of the saints, that they communicate and proclaim this, my word, to all the saints of God in all the world, that they may be gathered unto and round about the city of Voree and be saved from their enemies, for I will have a people to serve me.

And I command my servant Moses Smith that he go unto the saints with whom he is acquainted, and unto many people, and command them in my name to go unto my city of Voree and gain inheritances therein, and he shall have inheritance therein, for he hath left all for my sake, and I will add unto him many fold if he is faithful, for he knows the land and can testify to them that it is very good.

So spake the Almighty God of heaven. Thy duty is made plain, and if thou lackest wisdom ask of God, in whose hands I trust thee, and he shall give thee unsparingly, for if evil befall me thou shalt lead the flock to pleasant pastures. God sustain thee. JOSEPH SMITH.

P. S.—Write me soon and keep me advised of your progress from time to time.

Certificate. { I certify that the above is a true and compared copy of the original, now in my possession. CHAS. J. STRANG.

LANSING, February 3, 1891.

I also testify that I, in company with Charles J. Strang, on the above date, compared the foregoing with the original letter purporting to have been written by Joseph Smith to James J. Strang, and that the foregoing is a verbatim copy. The original is not in the hand writing of Joseph Smith, but was printed with a pen. WILLARD J. SMITH.

DETROIT, Michigan, Oct. 30, 1896.

it will be observed was on the same day and about the time that Joseph Smith was killed.

He claimed further to have found by direction some plates known as the plates of Laban from which he translated what is known as the "Book of the Law." This was published in book form and is still extant. Seven witnesses testify to having viewed these plates, and that the kingdom of God was established.

It was probably from this Book of the Law that Elder Strang received his teaching in favor of polygamy, and not, as many have supposed, from the teaching and practice of the church at Nauvoo prior to the death of Joseph Smith.

It is certain that Strang and his colleagues were emphatically opposed to polygamy for over three years after the death of Joseph Smith; nor was the practice known among them until about 1848 or 1849. At a conference held by them August 7-10, 1846, at Kirtland, Ohio, among other resolutions they adopted the following:—

"Resolved unanimously. That we utterly disclaim the whole system of polygamy known as the spiritual wife system lately set up in Nauvoo, by the apostates who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things."—*Voree Herald*, September, 1846.

This was confirmed at a General Conference held at Voree, Wisconsin, October 6-19, as the following will show:—

"The proceedings of the special conference, at Kirtland, of August 6, 7, 8, and 9, were presented by President Strang.

"On motion of General Bennett, resolved unanimously, that this General Conference cordially approve of the reorganization of the stake of Kirtland, and of the proceedings of its special conference."—*Voree Herald*, October, 1846.

In *Zion's Reveille* for July 22, 1847, is an article from the pen of the editor, James J. Strang, entitled: "Polygamy not Possible in a Free Government."

In the same publication for August 5, 1847, there is an article from the pen of John E. Page from which we extract the following:—

"To The Saints; *Greeting:*—

"Our eyes and ears are sometimes saluted with communications from abroad that there are persons who profess to be adherents to President J. J. Strang, who are privately teaching and some practicing what is called the 'western camp doctrine,' or, in other words, '*spiritual* wifery' or polygamy. We also hear that there are some persons who do President Strang the injustice to say that he justifies the principle above stated.

"This is to say emphatically, and we mean just what we say, and if our course in the future does not prove us true in this matter then let that execration rest on us that is due to such a course of conduct, that we believe ourself to be as much ingratiated into the confidence of President Strang as any other man. (This we say without egotism, merely to discharge a moral duty.)

"We have talked hours, yea, even days with President Strang on the subject of the temporal and moral condition and character of the Church of Jesus Christ of Latter Day Saints, and we find to our utmost satisfaction that he does not believe in or cherish the doctrine of polygamy in any manner, shape, or form imaginable whatever."— *Zion's Reveille*, Aug. 5, 1847, vol. 2, p. 83.

The same publication for August 12, 1847, contains a card from James J. Strang relating to the above, reading as follows:—

"Elder John E. Page has referred me to an article in No. 20 addressed 'To the Saints; Greeting.' In the remarks he has there made he has justly and truly represented my sentiments. I am only astonished that it should be necessary to state them at all. Within three years I have, in the work of the ministry, traveled over sixteen thousand miles, visited all the States north of the Carolinas but three, most of them several times, preached to large congregations in all the principal cities and in most of the large branches in the country. And I have uniformly and most distinctly discarded and declared heretical the so called '*spiritual wife system*' and everything connected therewith. It is a well-known fact that several men of talent and influence have

separated from me and from the Church of God, merely because I would not in any manner countenance such a doctrine. One of them, Reuben Miller, has, in a pamphlet extensively circulated, given as a reason for separating from the church and becoming a Brighamite that I did not believe in the 'spiritual wife system.' I have recently refused to ordain a man to a high and responsible office, although a warm personal friend, and after he had been sustained by the unanimous vote of a General Conference, for no other reason than that it was discovered that he believed in 'spiritual wifery.' I now say distinctly, and I defy contradiction, that the man or woman does not exist on earth or under the earth who ever heard me say one word, or saw me do one act, savoring in the least of *spiritual wifery*, or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of ALL the Scriptures, both ancient and modern, and the discipline of the church SHALL conform thereto. But I do not profess to be *omniscient*, and if any are found in this fault, not in my presence, it is necessary that those who know the facts present them to the proper council and attend to it. If, like many I know of, when a brother finds others in this sin he renounces the prophet and denies the faith, or like others STANDS STILL, HIS damnation is sure. I know little difference between the heresy in the one case or the other.

"JAMES J. STRANG, President of the Church.

"VOREE, August 6, 1847."

—*Zion's Reveille*, August 12, 1847, vol. 2, p. 88.

The October conference minutes for 1847 contain the following entries:—

"James M. Adams, apostle, excommunicated for apostasy and believing the spiritual wife system. Delivered over to the buffetings of Satan till he repent. And the whole congregation lifted their hands against him.

"Benjamin C. Ellsworth, excommunicated for teaching and practicing the spiritual wife system. Delivered over to the buffetings of Satan till the day of the Lord. And the

whole congregation lifted their hands against him."—*Gospel Herald*, Oct. 14, 1847, vol. 2, p. 122.

On December 23, 1847, J. W. Crane was tried before the First Presidency, J. J. Strang being present, and convicted under nine counts, the third being: "Heresy; teaching that it is right to plunder unbelievers; three witnesses. Teaching that saints may have other women than one wife; five witnesses."—*Gospel Herald*, vol. 2, p. 192.

These extracts show conclusively that whatever Strang may have subsequently taught on this subject, he did not receive the doctrine until more than three and a half years after the death of Joseph Smith.

Mr. Strang was willing to publicly discuss the issues between himself and the Brighamites, but they declined to do so. On August, 30, 1846, he very respectfully invited John Taylor and Orson Hyde to canvass the issues, but they very summarily dismissed the challenge. The original letter, with answer thereon, is now before us.[8]

Mr. Strang settled, according to the so-called letter of appointment, in Wisconsin, and built up a city which he called Voree, at a place now known as Spring Prairie, in Walworth County. He organized the church with himself as President. Aaron Smith and George J. Adams are men-

[8] PHILADELPHIA, August 30, 1846.

Messrs. J. Taylor and Orson Hyde:—Knowing from your published proceedings, as well as otherwise, that you and others associated with you, claim the right, and are attempting to use the power of dictating all the affairs of the Church of Jesus Christ, in all the world; not under the direction of the First Presidency thereof, but independently, I suggest to you the propriety of your publicly showing by what means you are authorized to act as leaders to said church, and offer to publicly discuss that question with you in this city or any other place that will suit your convenience. Your answer to this, left at the house of Jacob Gibson, N. E. corner of Third and Dock Street, near the Post Office, will receive immediate attention. Most respectfully,

JAMES J. STRANG.

The following answer is written on the same sheet of paper:—

Sir:—After Lucifer was cut off, and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him. Your case has been disposed of by the authorities of the church. Being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Respectfully,

ORSON HYDE.
JOHN TAYLOR.

tioned at different times as his counselors, but we have not been able to obtain the names of all the leading officers.

At their General Conference held at Voree, Wisconsin, April 6, 1846, the following action was taken regarding the Twelve:—

"It was unanimously resolved:—

"1. That we sustain and uphold Elder John E. Page by our faith and prayers and confidence as one of the Twelve.

"2. That we cordially and affectionately invite Elder William Smith and Wilford Woodruff to take their places in the church as members of the Quorum of the Twelve.

"3. That Elder Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, John Taylor, Willard Richards, George A. Smith, and Lyman Wight be left to the ordinary course of discipline."—*Voree Herald*, June, 1846.

At the same conference a High Council was formed for the trial of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Willard Richards, and George A. Smith. For some reason, not stated, the names of Orson Pratt and Lyman Wight were not included in the charges. The seven tried were found guilty—Young, Kimball, and Hyde of all the charges, and the other four of "the principal part of them." The charges were for "conspiracy to overthrow the order of the church," "usurpation," "tyrannous administration," "teaching false doctrine," and "blasphemy," with a separate charge against Orson Hyde for "falsely pretending to a revelation from God." The penalty was as follows:—

"After a full hearing, and the remarks of six members of the council, President Strang pronounced the unanimous judgment of the council that Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Willard Richards, and George A. Smith, be excommunicated from the Church of Jesus Christ of Latter Day Saints, and be delivered over to the buffetings of Satan in the flesh.

"The proceedings of the High Council in the premises were submitted to the conference and unanimously approved."—*Voree Herald*, April, 1846.

John C. Bennett was prominently connected with Mr. Strang for a time, and it was claimed by some that Joseph Smith had intrusted to Mr. Bennett certain documents to be held in trust until after Joseph's death. He was expelled from this organization October 8, 1847, at a General Conference held at Voree.

In their records William Marks is mentioned at different times; first as one of the High Council, second as Bishop, and third as a member of the Presidency. Whether he accepted all these offices we do not know. If he did, of the extent to which he officiated in them we are not informed; but he evidently did not remain with Mr. Strang very long.

Quite a number of men were ordained to the office of apostle, but so many of them remained with Mr. Strang for so short a time that changes in this quorum were quite frequent. We notice in this capacity the names of William Smith, William E. McLellin, John E. Page, Ira J. Patten, Moses Smith, C. W. Appleton, A. N. Hosmer, Samuel Bennett, Samuel Graham, Phineas Wright, James Blakeslee, Ebenezer Page, Jehiel Savage, L. D. Hickey, Warren Post, Edward Preston, H. P. Brown, A. W. Prindle, Edward Chidister, L. D. Tubbs, Isaac Pierce, James Hutchins, James M. Adams, Lester Brooks, John Greenhow, B. C. Ellsworth.

William Smith for a time favored Mr. Strang, and was acknowledged as Patriarch, as well as one of the Twelve; but from what we can learn their association was not very intimate nor of long duration. He was expelled October 8, 1847.

Some of these men in accepting Mr. Strang evidently did not understand that his occupancy as President of the Church was to be permanent. Mr. Strang's adherents must generally have expected that Joseph Smith, the son of the Martyr, would sometime fill an important place in the church, and that the revelations of God so taught. This is evident from the following resolution adopted at their Annual Conference held at Voree, Wisconsin, in April, 1849:—

"On motion, resolved, unanimously, that we give our prayers daily for Joseph, the son of Joseph, that he may be

raised up of God to fill the station to which he has been called by prophecy."—*Gospel Herald*, vol. 4, p. 16.

The *Voree Herald* was first issued at Voree, Wisconsin, January, 1846, as the official organ of Mr. J. J. Strang. It was published under this title until November, 1846, when it assumed the name of *Zion's Reveille* and continued as such until September 23, 1847, when it appeared under the name of *Gospel Herald*, maintaining under all these titles its character as an organ of the church. It was continued at least until June 6, 1850, which is the last number we have seen.

After being in Voree a few years Mr. Strang removed his headquarters to Beaver Island, one of the Manitou group, in Lake Michigan, where he built the city of St. James. Here a paper called the *Northern Islander* was published by Cooper and Chidister in the interest of Strang's organization.

Mr. Strang made his home the remainder of his life at St. James. The following is from volume 17 of "Michigan Pioneer and Historical Collections":—

"The community at Voree grew steadily under Strang's energetic leadership, but in 1846 he determined to plant a colony on the Lake Michigan archipelago, and in the following year he visited Beaver Island at the head of a prospecting party. In the face of the resistance of the few traders already in possession, and amid many hardships, they thoroughly explored it and decided to settle there. This is the largest of the many islands scattered thickly through the northeastern extremity of Lake Michigan, divided into three groups, known by the names of Manitou, Fox, and Beaver, and organized into the county of Manitou by the State of Michigan. It is fifteen miles in length by six in width, contains several thousand acres of fertile and well watered lands, and has one of the finest natural harbors upon the chain of great lakes. These islands now contain an isolated community of small farmers, woodcutters, traders, and fishermen, are visited only irregularly by passing vessels, and are chiefly known as valuable fishing stations. Thirty-five years ago they were sparsely inhabited by Indians and

Indian traders, and were camped upon occasionally by fishing parties; but little or nothing else was known of them even at the principal lake ports. Strang believed that there he could establish his church on a secure temporal foundation, and could escape that hostility of Gentile neighbors which had proved so fatal to Smith's settlements at the far west and Nauvoo. Convenient visions, duly communicated to the faithful for their edification and guidance, then ordered him not merely to gather his people at Voree, but to also take them to 'a land amid wide waters and covered with large timber, with a deep, broad bay on one side of it.'[4] There was accordingly some emigration from Wisconsin to Beaver Island in 1847–48, but it acquired considerable proportions in 1849–50, and in the latter year the headquarters of the Primitive Mormons were removed from Voree to the new village at Beaver Harbor, to which the name of St. James had been given in honor of its founder. The *Voree Herald* was then succeeded by the *Northern Islander*, an exceedingly creditable specimen of backwoods journalism. The communistic principle was abandoned, and the saints became the owners of their own homesteads. In July, 1850, the government of the church was thoroughly reorganized 'by the union of church and state,' and the formation of a kingdom, with Strang as king. Precisely the nature of his claim to the royal title is thus stated by one of the most

[4] A portion of the vision furnishing authority for the move to Beaver Island is as follows: "1. I, James J. Strang, was at Elizabeth, on the Mononga hela River, on the twenty-fifth day of August, in the year eighteen hundred and forty-six, and had a vision, and lo, I beheld a land amidst wide waters, and covered with large timber, with a deep, broad bay on one side of it; and I wandered over it upon little hills, and among rich valleys where the air was pure and serene, and the unfolding foliage, with its fragrant shades, attracted me till I wandered to bright clear waters scarcely ruffled by the breeze. And Indians in canoes glided about, and caught fish and sat down to eat, and they gathered in assemblies and men taught words of truth and ways of holiness, and they harkened, and I beheld wonders there.

"2. And one came near unto me, and I said, What meaneth this? And he answered and said, Behold, here shall God establish his people, even the sons of Joseph, on an everlasting foundation; and from thence shall the gospel of the kingdom go unto the tribes, and they shall not any more be despised; for the nation that set their feet upon their necks will he cut off, that they be no more a people."—Revelations of James J. Strang, p. 11.

intelligent of his followers, Wingfield Watson, who still lives at Boyne, Charlevoix County, Michigan:—

" 'Mr. Strang did claim to be a king only to the Mormon people, and upon the same principles, and the same only, upon which Moses, Melchisedec, Elijah, Elisha, Noah, Enoch, Peter, Joseph Smith,[5] and all the great and leading prophets of God claimed that office since the world began; namely, by an appointment by revelation and an ordination under the hands of angels; and as none of those persons ever proposed in any way to be king only to those who, after a proper investigation of his claims and character, chose to receive him as such, so it was with Mr. Strang. By virtue of this ordination he claimed to hold the conjoint, kingly, prophetic and apostolic office held by all the above-mentioned personages.' "—Sketch of James Jesse Strang and the Mormon Kingdom on Beaver Island, pp. 6, 7.

In the fall of 1854 Mr. Strang was elected to the Michigan Legislature to represent the organized counties of Newaygo, Emmet, Oceana, Cheboygan, and Grand Traverse, and the unorganized counties of Antrim, Wexford, Kalkaska, Missaukee, Leelanaw, Presque Isle, Crawford, Alpena, Oscoda, Montmorency, Alcona, Otsego, Ogemaw, Roscommon, and Iosco. He took the oath of office on January 3, 1855, and made quite a good record for ability. Of his election and incidents connected therewith and of his subsequent election, the work quoted above states:—

"In 1852 the king became a legislator. The score of new counties of the northwestern quarter of the Lower Peninsula of Michigan formed at that time what was known as the Newaygo district. It was of immense extent, and its few centers of settlement were widely scattered. The result was that five legislative candidates were voted for, the Mormons solidly supporting Strang, who received a very decided plurality. An attempt was made to arrest him on some charge and thus keep him away from Lansing, but he used his privilege as a legislator to escape that snare.

[5] We have seen no evidence that these parties claimed the title of king.

Next his seat was contested on constitutional and other grounds. He showed skill in the management of his own case in this instance, made a forcible speech before the House, and was admitted by a vote of 49 to 11. In 1854 he was reëlected, and this time he took his seat without resistance, thus serving two terms as a member of the State House of Representatives. King Strang also dabbled in politics a little, coöperating in the main with the Democrats, who were at that time in power in Michigan. 'The Mormon vote' he controlled absolutely, and used it to secure advantages for his community and to make bargains that would help on his schemes of personal or church advancement. In one or two doubtful State contests the action of the islanders under his leadership became a matter of solicitude to party managers, and one or two trips were made to St. James on political errands by that now veteran negotiator, John H. Harmon. Strang did not lack for political ambition. While at Lansing he broached a scheme for subdividing Michigan, which embodied a plan for the erection of a new Mormon territory. This, of course, received no encouragement, and then he applied to Robert McClelland, of Michigan, who was then Secretary of the Interior in the cabinet of President Pierce, for an appointment as Governor of Utah, promising that his administration should be attended by the uprooting of Brighamite Mormonism in the Salt Lake Valley."—Sketch of James Jesse Strang and the Mormon Kingdom on Beaver Island, pp. 10, 11.

On June 16, 1856, he received wounds which culminated in his death. It is thought by some that he was the victim of a conspiracy. A United States vessel landed at St. James, and one of the officers went to Mr. Strang's house and invited him to visit the vessel. As they approached the vessel two of Strang's followers, Alexander Wentworth and Thomas Bedford, stepped up behind him and shot him. The assassins were taken on board the vessel and escaped. They were never punished. Mr. Strang was removed to Voree, Wisconsin, where he died on July 9, 1856.

The following published account is perhaps correct:—

"The end of King Strang's reign came in 1856. Exter-

nally the affairs of the 'kingdom' were then at their zenith, but serious internal troubles had arisen. Polygamy had proved a source of discontent, and gave excuse for revolt against Strang's rigid discipline in small matters. Jealousies also sprang up at times between him and the more intelligent of his disciples. Soon after the occupation of Beaver Island, the most effective of his preachers, a strolling actor named George J. Adams, became insubordinate and was excommunicated. He failed in an attempt to organize a revolt and joined the Gentiles: he made several futile attempts to break up the new settlement, but finally gave up the contest. Later, the most capable of Strang's followers, an educated Baltimorean named Dr. H. D. McCulloch, became disaffected, and he successfully stimulated the hostility to the King both on Beaver Island and along the shore, until it bore tragic fruit. Two men named Bedford and Wentworth had been subjected to public discipline. One of them had been severely whipped, and, as he believed, by Strang's orders, although this was denied. They were eager for revenge, and determined to kill the Mormon leader whenever it could be done with any hope of escaping the fury of his followers. The result was thus narrated in the columns of the *Northern Islander* of June 20, 1856:—

" 'Murderous Assault.—On Monday last the United States steamer Michigan entered this harbor at about one o'clock p. m. and was visited by the inhabitants promiscuously during the afternoon. About seven o'clock Capt. McBlair sent a messenger (Alex. St. Barnard, the pilot), to Mr. Strang requesting him to visit him on board. Mr. Strang immediately accompanied the messenger, and just as they were stepping on the bridge leading to the pier, in front of F. Johnson and Company's store, two assassins approached in the rear, unobserved by either of them, and fired upon Mr. Strang with pistols. The first shot took effect upon the left side of the head, entering a little back of the top of the ear, and, rebounding, passed out near the top of the head. This shot, fired from a horse pistol, brought him down, and he fell on the left side so that he saw the assassins as they fired the second and third shots from a revolver, both tak-

ing effect upon his person; one just below the temple, on the right side of the face, and lodged in the cheek bone; the other on the left side of the spine, near the tenth rib, followed the rib about two inches and a half and lodged. Mr. Strang recognized in the persons of the assassins Thomas Bedford and Alexander Wentworth. Wentworth had a revolver and Bedford a horse pistol, with which he struck him over the head and face while lying on the ground. The assassins immediately fled on board the United States steamer, with pistols in hand, claiming her protection. The assault was committed in view of several of the officers and crew from the deck of the steamer, also of Dr. H. D. McCulloch, F. Johnson, and others, and no effort was made to stop it. Mr. Strang was taken up by a few friends and some of the officers of the boat and carried to the house of Messrs. Prindles, where the surgeon of the steamer made an examination of his wounds and declared recovery hopeless. Process was taken out for the apprehension of the assassins, and the sheriff of the county called on Captain McBlair for their delivery. The Captain refused to give them up, saying that he would take them to Mackinac and deliver them into the hands of the civil authorities of the State there. The steamer left the next day, carrying off all the persons supposed to be implicated in the affair, thus affording military protection to murderers and overthrowing the sovereignty of civil law.'

"All the parties suspected of any share in the homicide were taken to Mackinac on the Michigan, and were there enthusiastically received by the people and speedily discharged from nominal custody. Strang was removed in a few days to Voree, where he died on July 9. He was buried at Spring Prairie, Wisconsin, and his family, which consisted of five wives and twelve children, lived in that neighborhood for a short time, but finally scattered. Shortly after his removal from St. James a mob of angry fishermen and others descended upon the Mormon settlement, burned the temple, sacked the 'royal palace,' and drove the subjects of the fallen monarch from the islands in hot haste. The dispersion of the Beaver Island Mormons was complete.

and they have since ceased to profess any organized existence. The men (or their successors) who expelled the saints are still in possession of the fruits of conquest. They dwell in the abandoned homes, substantial cabins of hewn logs, vine-clad and surrounded by little gardens. The office of the *Northern Islander* has become a boarding house, and is now the 'best hotel' in St. James. The island nomenclature alone preserves the traditions of the fallen kingdom. The village on Beaver Harbor is still St. James. The excellent road which leads into the interior is the King's highway. The largest of the inland lakes is called Galilee, and a trout brook which winds through a ravine near the eastern shore is the Jordan. The Mormon tabernacle is a mere mound of charred ruins; Catholicism has become the dominant religion of the island, and is represented by a handsome chapel."—Sketch of James Jesse Strang and the Mormon Kingdom on Beaver Island, pp. 11–13.

Since their expulsion most of them have lost faith in Strang's theories and united with other organizations, but a few yet retain confidence in his claims. The following conclusions of his son, Charles J. Strang, we commend to a careful consideration:—

"LANSING, Michigan, July 18, 1882.

"*Editor Herald:*—Concerning James J. Strang's claim as successor to Joseph Smith, which is urged from time to time by certain of the faithful, permit me to give through your paper a brief statement of the matter as it looks to me.

"Some time ago I was permitted to see what purported to be the original letter of appointment, and there is written below the signature a postscript which is not given in any printed copy of the letter I ever saw. I carefully compared the whole letter with the copy printed in the *Diamond*, a gospel tract, and found it a true copy except the postscript, which was as follows: 'P. S.—Write me soon and keep me advised of your progress from time to time.' Without this the letter may be easily construed to mean just what was claimed for it, but this, it seems to me, puts the whole matter in a different light. In the very first sentence of the letter I would understand that Strang had written to Smith

'proposing the planting a stake of Zion in Wisconsin;' and this letter was a reply to that proposal. And it is equally clear to me that Smith would not have made a request for reports of progress from time to time if he had known he was going to be martyred and the appointment was not to go into effect until his death.

"The point I wish to make is this: Strang was appointed just as the letter reads as a whole, to establish a 'stake of Zion,' or a branch of the main church, to which he was subject and must make report, and with his death or removal that branch would be without a head until a new one could be appointed by the President of the central or mother church. But Smith's death occurring so suddenly, and before the letter had been made public, gave Strang an opportunity, which he was shrewd enough to grasp, to undertake to lead the whole church. How well he succeeded is a matter of history.

"His removal from Voree was one of the primary causes of his fall, for in the words of the vision, 'There shall my people have peace and rest, and shall not be moved.' So far as I have been able to learn the history of the church at Voree, before any other scheme was advanced, it had peace, and rest, and prosperity. But with the removal to Beaver Island, Strang and his followers passed from the dominion of primitive Mormonism into a little kingdom of their own, and thereby Strang became supreme ruler of the whole kingdom, instead of head of simply a branch.

"Bearing indirectly on this subject is another item of some importance. In 1846, at Voree, Strang pronounced a curse upon certain ministers, a portion of which I here quote: 'As for those who, as gospel ministers, have assumed to teach such damning, soul-destroying doctrines (that deceit, fraud, lying, perjury, plundering unbelievers, polygamy, fornication, and adultery are required by the command of God in the upbuilding of his kingdom) in the name of God and the Lord Jesus Christ, may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathesome life for others; may their blood swarm a leprous life of motelike ghastly corruption,

feeding on flowing life, generating chilling agues and burning fevers. . . . And I prayed unto God, saying, Oh, God, curse them not, and let me not raise my voice against my fellows! But he said, *Curse, curse, curse!* I will altogether curse, until they return to me, for they have perverted my law and deceived my servants; unto the Destroyer shalt thou deliver them, for their prayer is sin.'

"Yet later on Strang fell under this very curse—in the matter of polygamy if nothing else.

"Permit me also to say in this connection that all that has been said to his credit as a shrewd, intelligent, capable man, can be multiplied a hundred times without flattery; for all who knew him personally have only the highest praise of his extraordinary ability, and his perseverance and success in whatever he undertook to accomplish. The press notices published in your paper for June 1 could be multiplied many times without exhausting the number or quality.

"CHAS. J. STRANG."

—*The Saints' Herald*, vol. 29, pp. 237, 238.

CHARLES B. THOMPSON.

Charles B. Thompson, who subsequently gained quite a following, united with the church some time prior to 1835, and about that time began preaching. He seems to have been quite successful, and his ministry attended with much spiritual power. A letter from him written from Batavia, New York, February 2, 1841, may be found in this work, volume 2, page 522. About this time he wrote quite an able defense of the Book of Mormon which was published in book form, some copies of which are still extant.

After the death of Joseph Smith he accepted the claims of J. J. Strang. In the *Voree Herald* for August, 1846, there is a poem from his pen strongly favoring Strang's claims.

Subsequently he claimed that on January 1, 1848, he received a communication by revelation in which he was informed that the church was rejected of God on June 27, 1844, and that it had no power after its rejection to reorganize itself, but that the priesthood having been conferred prior to the forming of church organization, it was not

dependent upon the church, and hence continued with those holding it after church rejection. In a proclamation issued from St. Louis, Missouri, January 1, 1848, he declared that "the Lord will have no more church organization, until after the redemption of Zion."

He claimed to be authorized and directed to organize "Jehovah's Presbytery of Zion." In this organization there were orders and quorums provided for too numerous and complicated for special mention.

He published several proclamations. The first was addressed to the nations, in which he claimed to be Ephraim "born again among the Gentiles," thus proclaiming the doctrine of transmigration of souls. In the second proclamation he proclaimed himself "Baneemy, Patriarch of Zion," and addressed himself "to all the scattered members of the priesthood."

The third proclamation represents himself as "the Patriarch and Apostle of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion," and is addressed to kings, princes, presidents, governors, rulers, etc.

The fourth proclamation is "By the Chief Teacher of the Preparatory Department of Jehovah's Presbytery of Zion" and addressed "to all the children of Zion, and remnant of the priesthood."

These proclamations, all issued from St. Louis, Missouri, at various dates on and before April 1, 1850, together with revelations, covenants, laws, etc., were published in book form at Preparation, Iowa, in 1857.

This book contains the "testimony of the three Chief Evangelical Pastoral Apostles of the restitution of all things," signed Charles B. Thompson, Rowland Cobb, Guy C. Barnum. Also the "testimony of the Twelve Apostles of Ephraim," signed

1. ANDREW G. JACKSON.
2. JOB V. BARNUM.
3. SAMUEL SCOTT.
4. WILLIAM SWETT.
5. GEORGE RARICK.
6. ORRIN BUTTS.
7. NELSON TURNER.
8. CHARLES C. PERRIN.
9. HOMER C. HOYT.
10. LUTHER C. COTTINGHAM.
11. DANIEL W. BUTTS.
12. GEORGE M. SCOTT.

On April 9, 1853, a revelation appointing Richard Stevens, William Marks, and Harvey Childs a locating committee, "to search out a proper location on the frontier, which may serve as a gate of entrance into the land of Ephraim," etc., was presented by Elder Thompson. Whether these men acted in this capacity or not, we have not been informed, but in some way a place was selected in Monona County, Iowa, on the Soldier River, and a city laid out called Preparation, and there this order, commonly known as Baneemyites, gathered, and for a time drew quite a following from the scattered membership of the church.

About 1855 a weekly family newspaper was published called *Preparation News and Ephraim's Messenger*, Charles B. Thompson proprietor, Charles B. Thompson and Andrew G. Jackson editors, Daniel W. Butts printer. We do not know just how long this continued, but the last number we have seen is September 19, 1855. Later a weekly periodical known as *Western Nucleus and Democratic Echo*, devoted to politics, science, arts, literature, and general intelligence, was published at Preparation; Thompson and Butts editors and proprietors, A. G. Jackson corresponding editor. The only three numbers that we have seen were issued in 1857.

Dissatisfaction became quite prevalent among them in consequence of some system of holding all property in common. Many separated from them and threats of violence were indulged in by the dissenters. This called forth an explanation from Thompson and his followers and a long communication in reply was published in the *News and Messenger* for June 13, 1855, from which we make the following extracts:—

"This common treasury is supplied from the surplus productions of the four patriarchal families; whatever is needed for the support and comfort of the separate families is deposited in the common treasury, as a sacred and holy oblation and sacrifice, for the purpose of purchasing additional lands and implements of husbandry, and then organize additional families from amongst the poor and desolate inhabitants of the earth, and make them in all respects as free and independent as the other families are, who produced these

things for them, and who sacrificed them voluntarily for the benefit of establishing the Lord's poor; and thus we design to fulfill the saying of Jesus, that the poor have the gospel preached to them, not in form and theory only, but it will be the gospel of good news of great joy; for it will be an invitation of a return to the Father's house, where there is bread and to spare, it will be the practical realization of the spirit and design of the gospel of Jesus Christ; it will be the exemplification of the great practical maxim taught by the Son of God, when he said, (Matthew 7: 12,) 'Therefore, all things whatsoever ye would that men [should] do to you, do ye even so to them, for this is the law and the prophets.' . .

"And this is what the people of Preparation have done; those who were a little better off than others have sacrificed in common with those who had but little; all is now merged into one common treasury, and they are now equal in earthly things; none, according to the spirit of brotherly kindness and love, of equality and benevolence, calls anything his own, not in the fraternity of the Presbytery, but all are willing to share and enjoy all things, produced by united industry on common and on equal terms. This is the spirit and practical operation of the work; but in law every individual has so much real interest deposited in the common treasury, and which the law of the land secures to him, whatever that amount may be; and this is positive proof that the work is voluntary; and those who have left us, have taken their interest they had here away, and they have therefore no further claim upon us. Every individual who ever joined the Presbytery was well instructed in the design of the work and the conditions and requisitions for membership. Every individual relinquishes morally all claim to all he has, according to the spirit of the work, and by his free and voluntary consent, he does not claim anything as his own; just as it was in the days of the apostles, of which we read in Acts fourth chapter, thirty-second verse, as follows: 'And the multitude of them that believed were of one heart and [of] one soul: neither said any of them that aught of the things which he possessed was his own; but they had

all things common.' This is exactly what we want to do, to establish a brotherhood of perfect liberty and equality, having everything in common, that none may suffer. And though the title of the property is in law vested in the individual who owns it legally out of the Presbytery, yet in the Presbytery he renounces, upon moral honor and moral honesty, all claim to exclusive right to such property; but they regard it alike as their common inheritance, a common home, where the curse of poverty and riches shall not be known. All understand it to be a perpetual order, that is never to be broken up, but to remain an everlasting home for the dwellers therein, and to be a place of refuge and redemption from starvation and slavery for the honest poor, whose condition is getting worse from day to day. No one has therefore any right to leave the Presbytery without making proper settlement with us according to moral honor, common justice, and according to prior agreement of our solemn covenants and solemn bonds. And here is the clue to the difficulties with those who have left us; when they grew tired of the work, they were found unwilling to settle on honorable and just terms. Some went off and did not settle at all, and then reported that we had robbed them. Others who never had any property at all, went and did the same. Others drew a portion of their property, and went off without the other portion, intending to return to us after a time; but they subsequently drew it all out, and turned enemies with the rest. Again others settled up fairly, to all appearance well satisfied; but some of them have since then made common cause with the rest against us."—*Preparation News and Ephraim's Messenger*, June 13, 1855.

This was signed by Charles B. Thompson, Chief Steward of the Lord's House; Andrew G. Jackson, Clerk; Samuel Scott, Andrew Hall, and Guy C. Barnum, Chief Patriarchs.

Family Patriarchs: Hugh Lytle, Job V. Barnum, John Thomas, F. D. Winegar. Heads of families: Rowland Cobb, George Warner, S. Blackman, Orrin Butts, Henry Brooke, E. Johnson, A. Clements, Thomas Lewis, H. C. Hoyt, C. C. Perrin, Silas Wilcox, George Rarick, John R. McIntyre, Jacob Paden, Jehiel Savage, J. Outhouse. Single

males: William Swett, Nels Turner, L. C. Cottingham, A. Haines, G. R. Outhouse, Den. W. Butts, Daniel W. Butts, Iven Lytle, George M. Scott, J. M. Durphy, Isaac Swett, John Lytle. Single females: J. V. V. Scott, S. Gordon, S. G. Canfield, Matilda Lane, M. J. Anderson, C. M. Lane, M. M. Outhouse, C. A. Cooley, A. E. Thompson, A. Winegar, N. E. Younger, T. M. Butts.

It seems, however, that the dissatisfaction continued to grow, as some of the parties who signed the above soon after withdrew from the association. The following was published in the *News and Messenger* for August 1, 1855:—

"We, the undersigned, members of 'Jehovah's Presbytery of Zion,' have left the fraternity of Preparation, not because that our faith in the work has at all abated, or that we intend to apostatize from the original principles of the work, but on account of believing that the system of separate and single family order is best adapted to our present sentiments and inclinations, but in all other respects, we deem ourselves as much in the faith as heretofore.

"Hugh Lytle, J. R. McIntyre, F. D. Winegar, John Outhouse, John Thomas, Andrew Hall, Jacob Paden, A. Clements, J. M. Outhouse, Henry Brooke."—*Preparation News and Ephraim's Messenger*, August 1, 1855.

"The History of Western Iowa," published by Western Publishing Company, Sioux City, Iowa, 1882, has this to say of this movement:—

"In 1854 he brought some fifty or sixty families, and pre-empted several thousand acres of the best land to be found in the region. Some of the land he subsequently entered. Thompson regulated and controlled all the affairs of the colony, both temporal and spiritual, pretending that he had authority to do so under the direction of a spirit which he called Baneemy. Among other assumptions, he pretended that he was the veritable Ephraim of the Scriptures, and directed his people to call him Father Ephraim. A strict compliance with his teachings divested his followers of all worldly care, and prepared them for the further essential doctrine of his religion, that in order to obtain the kingdom,

they must sacrifice all their earthly possessions. They accordingly conveyed to him all their lands and other property, including even their wearing apparel, and the right to their services.

"Under this arrangement, 'Father Ephraim' and Baneemyism progressed swimmingly, until the autumn of 1855, when a little rebellion occurred under the leadership of an elder named Hugh Lytle, who, with some twenty of them, began a suit in the courts for the recovery of their property, but they failed, and the matter was subsequently compromised by the Lytle party receiving some of their property and withdrawing from the society.

"The remainder adhered to Thompson without serious difficulty until the autumn of 1858. During the summer of that year most of the male adults of the society were absent in other States, preaching the doctrines of Baneemyism to the Gentiles. Thompson, who arrogated to himself the title of 'Chief Steward of the Lord,' took advantage of their absence to convey all the realty to his wife, Catharine Thompson, and to one Guy C. Barnum, reserving only forty acres as a homestead for himself. His disciples, hearing of this transaction, returned and immediately called on 'Father Ephraim' for restitution. Being unable to obtain a satisfactory adjustment of the matter, they notified him that on a stated day he would be expected to meet them in Preparation to make settlement.

"The 'Chief Steward of the Lord,' and 'Assistant Steward of the Lord,' Barnum, had not sufficient courage to 'face the music,' however, and postponed their visit to Preparation until the day after the one appointed, doubtless thinking that the angry crowd would have become dispersed by that time. On the way they were met, about a mile from the village, by a young woman who had not yet lost confidence in 'Father Ephraim' and Baneemyism, and who informed them that the people were still congregated at Preparation, and would hang him on sight; which information had the effect on 'Father Ephraim' it was well calculated to have, especially as at about that moment of time, men on horseback were observed coming from Preparation at full speed,

and heading in all earnestness in the direction of the Chief Steward and Assistant. Springing from the wagon in which they were seated, and unharnessing their horses, the two Stewards hurriedly sprang upon the backs of the animals, and the chase, which ensued, was of an exciting and highly interesting character. After a lively race of fifteen miles, across prairies and over creeks and ravines, the 'Father' and the 'Assistant Father,' arrived safely in Onawa, where they were given protection by the citizens.

"Thompson went from Onawa to St. Louis, and Barnum remained in Onawa until the following spring, removing thence to Nebraska, where he, in course of time, became a prominent citizen. Thompson subsequently attempted to found another similar religious society, but was unsuccessful, and next turned his attention to publishing a book on the 'Origin of the Black and Mixed Races,' which book he pretended to translate largely from the Hebrew and Greek languages, which, it is said, he in reality knew nothing about. The last heard of him by his former followers in Monona, was to the effect that he was in Philadelphia in destitute circumstances. After his flight from Preparation, his family was sent to him at Onawa, his followers (?) dividing the personal property among themselves, each taking such of his own property as he could identify. An action in chancery was immediately begun to set aside the conveyances of real estate, which litigation lingered in the courts for eight years, or until December, 1866, when the conveyances were all declared to be fraudulent, and were set aside, the Supreme Court of Iowa holding that Thompson held the property only as a trustee. The property was sold under an order of the court, and the proceeds were divided among the original contributors in ratio to the amount contributed by each. Of the sixty families brought to Monona by Thompson—to the settlement at Preparation—only three or four remain—to such an inglorious termination was Baneemyism destined to attain."—History of Western Iowa, pp. 245-247.

We cannot vouch for the correctness of all the details of the above extract, but give it for what it may be worth.

Charles B. Thompson was the first county judge of Monona County, Guy C. Barnum treasurer, Hugh Lytle clerk, and Homer C. Hoyt sheriff.

Though the county seat was never located there, the first business of the county was transacted at Preparation. The county was organized in 1854.

In August, 1860, Mr. Thompson published at St. Louis, Missouri, the first number of the *Nachashlogian*, in which he defended negro slavery on the grounds that "the negro race are descendants, by natural generation, from the Nachash, (which name is erroneously rendered 'serpent,' in the first verse of the third chapter of Genesis,) who was the instrument used by the Evil Spirit in effecting the fall of Adam, and who is shown to have a terrigenous soul and species of the human genera, inasmuch as he was created more wise than all the brute kingdom, but inferior to Adam. Hence his posterity, the negro race, are, *jure divino*, *de facto* the natural subjects and slaves of the white race, thus fully establishing the moral right of the white race, *jure humano*, either to make of negroes individual property, as they are in the Southern States, or public subjects,—to possess nominally freedom, as they do in the northern portion of the American Union, according as the citizens of any sovereign commonwealth may elect."

Whether there was a second number of the *Nachashlogian* published or not, we do not know. We have only No. 1.

So far as we know the majority of the people who accepted the claims of Mr. Thompson were honorable and upright. We have known many of them whose characters are above reproach for virtue and honesty. Like the followers of Mr. Strang they renounced polygamy, and unlike Mr. Strang they adhered to their integrity on this point. Mr. Thompson claimed to receive a revelation which is clear and specific in its denunciation. We extract the following:—

"And, behold, polygamy, or a plurality of wives, is an abomination before me, and is forever forbidden, in this my Holy Presbytery of Zion, saith the Lord Jehovah."—The Law and Covenants of Israel, pp. 184, 185.

JAMES COLIN BREWSTER.

James Colin Brewster was born about the year 1827, and hence was but about seventeen years old at the death of President Joseph Smith. He claimed that at some time (date we have not learned) Joseph Smith and others ordained him and pronounced upon him the blessing of being a prophet, seer, revelator, and translator. Mr. Brewster's account of this, as quoted by Elder Hazen Aldrich, in *Olive Branch*, volume 1, page 94, is as follows:—

J. C. Brewster.

"I and my father were requested by J. Smith, Sen., and Elder Beaman to come to the house of the Lord. We went in and the door was locked. After some conversation with Messrs. Smith, Beaman, and Holman, Elder Beaman called upon the Lord. They then proceeded to lay their hands upon my head and pronounced a blessing upon me in the name of the Father, Son, and Holy Spirit, and sealed it upon me by the power of the holy priesthood which they held, J. Smith then acting as First President of the Church in Kirtland. The prophetic blessing was, that I should be a prophet, a seer, a revelator, and translator, and that I should have power given me of God to discover and obtain the treasures which are hid in the earth."—*Olive Branch*, vol. 1, p. 94.

He claimed to have translated the writings of Esdras in which instruction was given regarding organization, gathering, and other important matters. The account of his translating these writings and the events preceding can best be related in his own words:—

"THE WRITINGS OF ESDRAS.

"SPRINGFIELD, Ill., August 30, 1848.

"The question being often asked, 'How are those writings of Esdras obtained,' I have thought proper to write a short article on this subject.

"In the Apochrypha we find the books called first and second Esdras. In the fourteenth chapter of the latter, we read that the prophet's prayer to the Almighty was this: 'But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the

world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter day may live;' and according to his faith it was done, his request was granted, and he was commanded to prepare for the task he had taken upon him. It is recorded that during the next forty days, the five ready writers he was commanded to take with him, wrote from his mouth two hundred and four books, or as the marginal reading has it, *nine* hundred and four books. Those books, it appears, were written for the express purpose of being a guide to the people in the last days, that those who desired to live might live. But the question at once arises, Where are those books? where are those writings that in those latter times were to be a guide unto life, for those that sought it? I answer, those pamphlets that have been published at Springfield, Illinois: the first in 1842, entitled, 'The Words of Righteousness to all Men;' the second in July, 1845, 'A Warning to the Latter Day Saints;' and the third in March, 1848, 'The Word of the Lord to his People,' contain a part of those ancient Writings of Esdras, which I have written since 1838.

"The manner in which I obtained them is as follows: When in Kirtland, Ohio, in the year 1837, being at that time ten years of age, I saw a vision in which I was shown a large round table and on it a vast quantity of writing, etc. I inquired what was the interpretation, and was told 'The round table denotes equality, and the writings are ancient records that are to be written.' The vision passed away, and I did not then know anything about the books of Esdras, and I had not the least idea what those records were.

"Time passed on, and in August of the following year, (1838,) when near Dayton, Ohio, I saw in another vision a large number of books in the English language, and was told, 'These are the lost books of Esdras.' I read the titles of some of these volumes. One was 'The Words of Righteousness to all Men.' The vision then passed from my sight, and I obtained no light as to what was the value of those books, or by whom they were to be written; in fact, I was

not at that time informed whether or not they were to be written.

"On the last day of September, 1838, I arrived in Springfield, with my father and the rest of his family. In December following I saw a third vision, and the angel whom I had seen before then declared that, 'It is the will of the Lord that you should commence and write those books of Esdras.' At the same time the first book was presented to me; that is, I saw it again in vision.

"On the 27th of December, 1838, I commenced a book called 'The Words of Righteousness to all Men,' and wrote a few lines, but could not write so as to render it intelligible to any but myself, so poor a writer was I at that period. I told my father what I had seen, and he was rather inclined to disbelieve. He did not doubt that I had seen the visions, as I had related them, but he thought it highly improbable that an all-wise God should command a family as poor and illiterate as we were, to perform so great a work. Said he, 'We have not wisdom enough amongst us to write a single book, and if it was written, we would not know whether it was correct or not;' but if he could be satisfied that the Lord required it of us, he was willing to commence and do what we could; but until he was convinced, he did not feel disposed to move."—*Olive Branch*, vol. 1, pp. 33, 34.

He here relates some visions which convinced his father, and continues:—

"In obedience to this command he did commence, and as I saw the books in vision, he wrote the words as I repeated them to him. He had not written any in many years and could proceed but slowly. The first Sunday after his seeing the vision, we spent all day in writing seventy lines, or little more than one page of the first pamphlet. A short time after, Jonathan Dunham came to this place from Missouri. We employed him, and he wrote about two hundred pages in writing, for which we paid him thirty-six dollars. On account of the prejudice of the members of the church then here, we said nothing about these writings to any but a few. One of these, E. Merriam, came whenever an opportunity

offered, and wrote for us. He wrote in all nearly two hundred pages.

"About the time he commenced writing, my father took the first book, and went to Nauvoo to lay it before Joseph Smith; but he would not even look at it, as he was so pressed by other business that he could not examine it. My father returned, and soon after was reduced so low by a fever that he was not able to work for nearly a year. During this time he wrote several small books as I dictated the matter as it appeared to me.

"It was late in the fall of 1840, that the first light was obtained from those writings on the subject of the gathering, or the place of refuge for the saints. Soon after, it became generally known to the branch in Springfield that we had these writings, and Hyrum Smith visiting this place, my father invited him to his house and laid it before him. He made no decision, but advised us to lay it before Joseph, at the same time saying, 'We have no right to condemn a gift in a child.'

"In June, 1841, my father went to Nauvoo again, taking with him the manuscript we had written. Joseph took the writings, and after keeping them in his possession six days, he returned them, saying, 'I have inquired of the Lord concerning this, and have not received an answer.' After this we continued to write as often as we had time without neglecting our other business. Many members of the church had by this time heard a part of the writing read, as they came to our house for this purpose; but as yet nothing had been published. Our duty in this respect we did not know, and we made it a matter of prayer daily for months, and on the twenty-ninth day of March, 1842, I received the following instruction:—

" 'Thus saith the Lord your God, it is my will that ye should make known the place of safety unto those that strive to serve me, and also the time when they shall gather themselves together to depart, and that ye cause small portions of the books to be printed in various places, that the people may read and understand before the day and the hour of my judgments shall come; amen.'

"'Fear not wicked men, neither Satan, neither secret combinations; for the Lord your God and his Son Jesus Christ shall prosper you, in all works of righteousness, if ye remain steadfast unto the end.'

"We at once set ourselves about it, and in June following the pamphlet entitled 'The Words of Righteousness to all Men' was printed. Since that time, we have published extracts from the Writings of Esdras as much as our poverty would permit. I will here add that those writings are not altered or revised after they are first written. In the same words that it [was] first written, it is given to the public, without any additions or corrections, except it is to rectify some mistake of the scribe, such as misspelling or omitting a word. Some few typographical errors have occurred in the pamphlets that have been published, but with these exceptions no alteration has taken place in those writings since it was first put upon paper.

"From the very commencement of this work we have carefully noted the many prophecies they contain and looked for their fulfillment, and in hundreds of instances the events spoken of have taken place in the same manner that Esdras foretold, and in no case have any of the predictions failed. I think that it may be safely said that no prophecies of ancient or modern times are so plainly and clearly expressed, and so free from ambiguity, as those of Esdras. Through the medium of this paper I intend to present to the public the prophecies that have been published, and the fulfillment of the same, and also many prophecies that have not been published, and the events spoken of in them are yet in the future. JAMES C. BREWSTER."

—*Olive Branch*, vol. 1, pp. 35, 36.

On June 26, 1848, an organization was begun with nine members, called the Church of Christ. Elder Hazen Aldrich was chosen president. Elder Aldrich published an address, from which we extract the following:—

"That all may understand, we will give a description of our organization. We learned from the Writings of Esdras, and the same has since been published in the *Olive Branch*, that

the call was to saints to commence anew upon the same foundation.

"We counseled together and agreed that none were acknowledged to be saints by the Lord but those that had obeyed the gospel as set forth in the Bible and Book of Mormon. This we had already done. We had those amongst us that had been ordained in the commencement of the church, under President Smith's organization. We then adopted the following:—

"We, the undersigned, being members of the Church of Christ of Latter Day Saints, or saints of the last days, having received a commandment of the Lord, given by the Prophet Esdras, and revealed and brought forth by James Colin Brewster, to whom power has been given of the Lord to bring forth that record unto his saints for their salvation in the last days, do organize ourselves on the first foundation of the church, taking the Bible and Book of Mormon as the standard of our faith and the rule of our practice in this the Church of Christ.

"We then chose one to preside, appointed a clerk, and now stand forth as the church of the Savior and Redeemer of all the saints, upon the same foundation that the church did in 1830.

"And now, as we have said in a former address, it is the privilege of all that are called saints, wherever there is a sufficient number, to choose one to preside over the branch, hold meetings, strengthen and edify each other by improving each his or her gift.

"In the word of the Lord to his people you will learn that the Lord has appointed the place of the temple, or in other words, Kirtland, for the temporary gathering of the saints (save those that live nearer California). We deem it the best economy to have the general church record kept at Kirtland.

"Every branch and individual saint that is willing to start with us on the first or same foundation, can make out a list of their names, stating what office they hold, if any, and forward them to Kirtland, and they will be put upon the general church record.

"The sentence so often found in the Writings of Esdras, same foundation, may be construed two ways (our organization embraces them both); the first is the articles adopted by the church, composed of six members, April 6, 1830. The second is revelation.

"The church in 1830 was organized by revelation. The church was established anew on the twenty-sixth day of June, 1848, by revelation (composed of nine members), embracing the same principles as did the first organization. The correctness of the position that we have taken has been confirmed unto us through the Writings of Esdras."—*Olive Branch*, vol. 1, pp. 82, 83.

Hazen Aldrich was prominently connected with the church prior to the death of its first President. (See History, vol. 2, p. 99.)

On September 29, 1849, at a conference held at Springfield, Illinois, President Aldrich nominated James C. Brewster and Jackson Goodale as his counselors, and they were unanimously elected. (*Olive Branch*, vol. 2, p. 50.)

Provision was made in their organization for not only a First Presidency, but a quorum of Twelve Apostles, elders divided into quorums or schools of seventy each, priests, teachers, and deacons; but we have not learned who if any were appointed to occupy in leading positions other than the Presidency. (Ibid., pp. 78, 79.)

It was claimed that the church had gradually departed from the faith, the apostasy culminating in 1842 with the introduction "of a secret order." This appears from the following editorial comment in *Olive Branch*, December, 1849, when J. C. Brewster was editor:—

"The inquiry is sometimes made, When did the apostacy of the church take place? And in answer to this question we will here say that the apostacy did not occur suddenly. It was by almost imperceptible degrees that the church departed from the truth; one erroneous principle after another was introduced, until in 1842 the fatal step was taken by the introduction of a secret order in direct violation of almost every command contained in the gospel of Christ. The church was not entirely rejected until that time. Since that

time the church as a body has not been recognized as the Church of Christ. Every party that has arisen claiming to be the true church, have, and still continue to maintain, some if not all of the false doctrines that caused the rejection and overthrow of the first church. The organization of June, 1848, was upon the true foundation, and in this respect differs very materially from all the parties into which the church is divided."—*Olive Branch*, vol. 2, p. 90.

Though Kirtland, Ohio, was to be a temporary gathering place, the permanent place of gathering was to be in the valleys of Colorado and Gila Rivers, on the shores of the Gulf of California, then in Southern California. An extract from an article entitled, "The Word of the Lord to His People," reads as follows:—

"In the land of California shall my people find refuge from the evils and troubles that afflict the nations of the earth. There they shall have peace and enjoy all the blessings that those that remain faithful shall receive. They shall not make war upon those that dwell there, neither shall these have power to make war upon them; for my power shall be their defense, and my glory their salvation.

"The pure in heart shall be gathered there from amongst the nations and the righteous from all the people of the earth; the upright shall see the light of the truth and rejoice therein. They that have been oppressed by the unjust laws of men shall there find liberty. They that have been driven by their enemies shall there find a resting place. They that have been overthrown by the wicked shall there be built up.

"They that have been afflicted shall there find peace and repose; for the reward of the righteous that remain faithful shall be all those things which God has created for their good, and which all other nations strive to obtain, but fail because of their great wickedness."—*Olive Branch*, vol. 1, p. 25.

It was predicted in the Writings of Esdras that the government of the United States (Bethsula) should begin to fall in the seventieth year of the nation (1846) and in four years after the saints should establish a kingdom of righteousness that should finally be acknowledged as an independent

nation, while the government of the United States should pass away, and "in the days of their prosperity shall their destruction come upon them; in the midst of their rejoicing shall they lament, and in the midst of victory shall they be visited with defeat; in the midst of their liberty shall a tyrant rule over them; and to escape from all these evils many shall repent and flee to the land of safety, and receive their inheritance with the righteous nation, unto whom wisdom shall be given, that they shall never be overcome or destroyed; for by the power of God shall they be protected, that no power under the whole heavens shall prevail against them, but an everlasting kingdom shall be."—*Olive Branch*, vol. 1, pp. 39, 40.

The Writings of Esdras contain also extensive instruction and laws for the political and religious government, as also the platting of cities and farms, in the promised land of "Bashan."

The first company to start for this future Zion was organized at Independence, Missouri, July 15, 1850, with Jackson Goodale captain. It appears that J. C. Brewster was with them, as he writes to *Olive Branch* several times enroute, though his name is not mentioned in the list as published. The list with number in each family is found in *Olive Branch* for October, 1850, and is as follows:—

"Jackson Goodale 7.	W. O. Wilder 4.
"Z. H. Brewster 10.	George Meeter 10.
"John Prior 2.	William W. Lane 3.
"Ira Thompson 6.	J. B. Wheeling 7.
"John W. Crandal 9.	A. Patching 7.
"A. W. Lane 5.	O. F. Beckwith 1.
"William J. Conner 3.	Robert Kelly 1.
"Royce Oatman 10.	John Kelly 1.

"John Richardson 4." (*Olive Branch*, vol. 3, p. 37.)

This company with twenty-seven wagons, two hundred head of cattle, and a few horses started from Independence on August 5, 1850. Accounts of their journey were written by the way by J. C. Brewster and others. Mr. Brewster wrote from Socorro, New Mexico, January 16, 1851, stating that on December 4, 1850, he and a part of the company

"crossed the Amli [Rio del Norte] and entered into the land of our inheritance."

He writes:—

"In my address to the church written at Albuquerque, in November, 1850, I informed the readers of the *Olive Branch* that it was our intention to make a settlement on this river, not far from Socorro. I am now happy to be able to inform them that we have purchased a large tract of land, and that the settlement has *already been commenced.*"—*Olive Branch*, vol. 3, p. 147.

They named this new settlement Colonia, a name taken from the Writings of Esdras.

As late as September 20, 1851, J. C. Brewster was at Colonia and we have seen no account of his company going farther west, but a part of the company through some disagreement left him near Santa Fe, New Mexico, and they, after much suffering, reached the valleys of Colorado and Gila. We have but little information of what was accomplished there by either settlement. A second company followed the first in 1851, but we cannot say how they prospered.

Things did not seem to work smoothly among the leading authorities. Hazen Aldrich, who remained at Kirtland, Ohio, to publish the *Olive Branch*, says in his issue for August, 1851: "We believe J. C. Brewster has misconstrued the Writings of Esdras to his own liking."—Vol. 4, p. 13.

A revelation to Elder Brewster says of Elder Aldrich:—

"Moreover, the advice that thou hast given to the first elder of the church, concerning the council of the Presidency of my church, is right, and in rejecting it he has rejected that which is good, and caused confusion and disorder by acting contrary to the order of the church, in taking upon himself the duties and privileges that belong to the council of three.

"Let him take heed lest he be found preventing the prosperity of the church."—*Olive Branch*, vol. 4, p. 65.

Jackson Goodale, the other member of the Presidency, also fell under the displeasure of his associates, and after

leaving Independence in charge of the first company he was relieved of his command. J. C. Brewster writes of this:—

"On the 19th of October, Jackson Goodale, the leader of the first company, was guilty of a transgression of the law of God; consequently his authority to lead the company was on that day forfeited and lost."—*Olive Branch*, vol. 3, p. 149.

The *Olive Branch*, the official organ of this church, first appeared August, 1848, issued from Kirtland, Ohio, but neither the editor nor publisher's name appeared until January, 1849, when the names of Austin Cowles editor and Hazen Aldrich publisher appeared. This order continued for three numbers only, when the names are dropped for two numbers, then the name of H. Aldrich publisher appeared alone. This continued until July, 1849, the beginning of volume 2, when the paper was issued from Springfield, Illinois, with J. C. Brewster editor and Hazen Aldrich publisher. This continued during the entire volume closing June, 1850. It was then returned to Kirtland, Ohio, H. Aldrich editor and proprietor. It thus continued without interruption until January, 1852, which is the sixth number of the fourth volume. On February 23, 1852, Mr. Aldrich wrote Mr. John McKenzie, now of Jefferson City, Missouri: "February No. is delayed for want of means to pay the printer." We have never seen a number after this date and think it was issued no more.

These people, so far as we have learned, would compare favorably with any others for morality, and among them were some men of ability and influence. Like the majority of the factions, they were opposed to polygamy. This is significant, for it has been supposed that these factions generally accepted polygamy, and this, it is argued, is circumstantial evidence that it was taught by the original church from which they came; but when it is considered that the majority of these factions rejected it, the inference is that those who taught it did not receive it from the original church.

In an article against polygamy by J. Goodale, one of their Presidency, on July 29, 1849, occurs the following:—

"The above is sufficient to silence every one that would dare to teach the doctrine of polygamy and at the same time pretend to believe in the Book of Mormon. And I believe that there is not one of the different and conflicting parties into which the church is divided, that teach or believe the doctrine of polygamy, except that which has gone west under the guidance of Brigham Young; and yet they are accusing all of being apostates that cannot and will not follow their teaching in all things."— *Olive Branch*, vol. 2, p. 20.

The last we heard of James C. Brewster he was lecturing in California in advocacy of the system known as spiritualism.

AUSTIN COWLES.

The movement under Austin Cowles was an offshoot from the one under Brewster, Aldrich, and others. There was a General Assembly held by them in Kirtland, Ohio, commencing June 23, 1849, presided over by Hazen Aldrich. The President decided that no one was entitled to a vote in the Assembly who did not believe in the Writings of Esdras and the revelations that had come through J. C. Brewster. Before formally organizing he called a vote on the acceptance of two revelations coming through Brewster in order to determine who had a right to vote in the organization. The Cowles party dissented from this, claiming that the Assembly should first be organized and the question of eligibility be determined by the body. This resulted in the withdrawal of the Cowles party and the formation of a separate organization with Austin Cowles chairman, I. H. Bishop secretary.

A. Cowles.

We have not learned that this dissenting organization accomplished much. At a conference held by the Brewster organization at Springfield, Illinois, September 29, 1849, the following action was had in their case:—

"The following resolutions were then presented and read:—

"Whereas, Austin Cowles and I. H. Bishop, together with seven others, whose names are appended to their circular published in the first number of the second volume of the

Olive Branch, have dissented from this church and have acted in open and direct violation of the order and faith of the church.

"And whereas, they have been faithfully admonished and labored with, both in private and in public, and still persist in their opposition to the church.

"Resolved, therefore, that their names, which are as follows: Austin Cowles, I. H. Bishop, David Purdun, William Carr, Charles Wood, Lemon Copley, Joseph Robinson, Norman G. Brimhall, Sheldon Hurd, be erased from the general church record.

"Resolved, that we approve of the course adopted and pursued by President Hazen Aldrich, at the General Assembly, which met in the temple at Kirtland, Lake County, Ohio, on the 23d day of June, 1849."—*Olive Branch*, vol. 2, p. 50.

There were several other claimants for leadership which we but casually mention. Of the most of them we have no publications representing and do not think proper to relate what rumor says regarding their positions, as that is often conflicting and unreliable.

WILLIAM BICKERTON.

William Bickerton for a time had quite a large following, the most of whom settled in Pennsylvania. There is a settlement of them now near Fayetteville, Pennsylvania, under the presidency of William Cadman. Mr. Bickerton's followers also formed a settlement at St. John, Kansas, where some of them now remain.

Bickerton.

William Bickerton was not a member of the church during the lifetime of Joseph Smith, but was converted to the faith under Sidney Rigdon, in 1845. From a pamphlet called the *Ensign*, published by Mr. Bickerton and others at Pittsburg, Pennsylvania, in 1863, we glean the following items. He says:—

"I entered the church under Elder Rigdon's organization. I was called by the Holy Spirit to be an elder. I received ordination, and the power of God came down and sealed that office upon me. I went forward preaching to all that would

hear. I was afterwards called into the quorum of the seventies. I received ordinations the second time, but the church became disorganized. Here I was left to myself. I paused to know what course to pursue. I knew my calling was from Heaven, and I also knew that a man cannot build up the Church of Christ without divine commandment from the Lord, for it would only be sectarianism, and man's authority. But the Lord did not leave me; no, he showed me a vision, and in the vision I was on the highest mountain on the earth; and he told me that if I did not preach the gospel I would fall into a dreadful chasm below, the sight thereof was awful. I moved with fear, having the Holy Spirit with me. Here I was, none to assist me, and without learning, popular opinion against me, and the Salt Lake Mormons stood in the way. I could not turn back unto Methodism again. No, I knew they had not the gospel. I stood in contemplation. The chasm was before me, no other alternative but to do my duty to God and man. I went ahead preaching repentance towards God, and faith in the Lord Jesus Christ. Some believed my testimony and were baptized, and we met together, the Lord met with us, and we could many times sing with the poet, the Spirit of God, like a fire, is burning, the latter day glory begins to come forth. The visions and blessings of old are returning. The angels are coming to visit the earth."—*The Ensign*, p. 10.

He then gives accounts of other manifestations and revelations:—

"And again, in conference, July 9, 1861, the power of God was made manifest in the gifts and callings, for there were twelve of our number chosen and called by the Holy Spirit to be apostles of Jesus Christ in this the last dispensation, and the power and Spirit of God accompanied their callings, for we were made to rejoice with that joy that is unspeakable and full of glory. Hear also the word of the Lord given previous to the vision. Hear ye the word of the Lord God of Hosts to-day. I am the God of Abraham, Isaac, and Jacob; I sent forth my servant Joseph with a message of glad tidings to this generation. Him have they slain, saith the Lord; my people they have persecuted, scattered and

driven out; yet once again I have raised up another like unto Joseph, to lead forth my people; him shall ye hear in all things. I decreed that I would set up an ensign, and raise up a standard. That ensign has been lifted, that standard raised, and now I have called forth my servant William Bickerton to lead forth my people, and they shall go in and out and find pasture, and the world shall know that there is a God in heaven; therefore, touch not mine anointed, saith the Lord; amen."—*The Ensign*, p. 13.

At a conference held at Greenock, Allegheny County, Pennsylvania, July 5-8, 1862, the following twelve men were ordained apostles:—

"THOMAS BICKERTON, JOSEPH KNOX,
JAMES BROWN, JOHN NEISH,
JOSEPH ASTIN, ALEXANDER BICKERTON,
JAMES NICHOLS, BENJAMIN MEADOWCROFT,
ARTHUR BICKERTON, WILLIAM CADMAN,
CUMMINGS CHERRY, JOHN DIXON."

—*The Ensign*, p. 15.

Other ordinations were also performed as follows:—

"Moved by the President, seconded by Counselor Brown, that Elder John Stevenson be called and ordained into the Quorum of the Seventies, and also John Ashton, John Dickerton, William Menzies, James Louttit, John Caldwell, Charles Cowan, John McPherson, James Thompson, Thomas Stevens, and Hugh Scott."—*The Ensign*, p. 15.

While in conference in January, 1863, a revelation was presented, referred to as follows:—

"Yes, we might fill up pages with an account of the dealings of God towards us as his people; and as he has declared that the world shall know that he has loved us by the power he will make manifest through us, his servants, therefore we hope that all who may read these pages will consider that they are living in the last dispensation, or the dispensation of the fullness of times, when God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that while we were assembled in conference again, that his servant William Bickerton shall

be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church, through the will of God and the grace of your Lord Jesus Christ; and also it was felt to be the will of God that the two counselors, Charles Brown and George Barnes, should have the same calling laid upon them; and as soon as the calling was laid upon them, and they set apart, the Spirit and power of God came down and sealed that high and holy calling upon them; so much so that the glory of God filled the house, and we had to exclaim, 'Surely the Lord God will do nothing but what he revealeth unto his servants the prophets;' and it also brings to pass the saying of the Prophet Isaiah, 'I will restore thy judges as at the first, and thy counselors as at the beginning.'"—*The Ensign*, p. 16.

Their declaration on doctrine was not materially different from that of other factions. Their declaration on marriage was as follows:—

"We believe that a man shall have but one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me: thus saith the Lord of hosts. Again in the second chapter of Malachi, verse 15: 'And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.'"—*The Ensign*, p. 20.

Under date of November 23, 1863, Mr. Bickerton wrote to Mr. John McKenzie, now of Jefferson City, Missouri, from West Elizabeth, Pennsylvania, as follows:—

"The Lord has given us a commandment to organize his church with apostles and prophets, etc., so that they have been ordained; and several have been sent out on missions, and have pretty good success."

ALPHEUS CUTLER.

Alpheus Cutler.

Alpheus Cutler followed the fortunes of the movement under Brigham Young to Western Iowa, there dissented, and with his followers settled in Southwestern Iowa, in what now is Fremont County, at a place

which they called Manti. Quite a number of the Cutlerites afterward located in Minnesota, where the majority of them united with the Reorganization.

GEORGE M. HINKLE.

George M. Hinkle organized what was called "The Bride, the Lamb's Wife;" but it was weak, and finally disappeared.

G. M. Hinkle.

There were some other minor movements which we need give but casual mention.

JAMES EMMIT.

James Emmit is mentioned as having gone off with a company soon after the death of Joseph Smith, but we have no authentic record of his movements, and think it unsafe to follow rumor.

GLADDEN BISHOP.

Gladden Bishop we have no authentic account of, so we can safely give him but a casual mention as the leader of one of the many movements of the time.

Others of whom we have no reliable information we must pass without special notice.

DAVID WHITMER.

In 1847 there arose another organization, effected through the efforts of Elder William E. McLellin, with which David Whitmer and others were identified. This organization had for its president, David Whitmer, but was an entirely different organization, and built on a different foundation from the movement which Elder Whitmer was supposed to have originated in the last years of his life, and of which we may speak in its time. This first organization was formed at Kirtland, Ohio, by William E. McLellin and others.

David Whitmer.

We will give the account as published in their organ, the *Ensign of Liberty*, edited by William E. McLellin.

"THINGS IN KIRTLAND.

"The church here at present numbers forty-two, and they are all at peace and fellowship among themselves. 'At a conference of the church held here on the 23d of January, 1847, after many remarks by those present, it was motioned by W. E. McLellin and seconded by Martin Harris, that this church take upon them the name of the Church of Christ, and wear it henceforth—shorn of all appendages or alterations. The motion was put by Elder L. Rich, the chairman, and carried with much feeling and spirit in the affirmative, without a dissenting voice.'

"On the 10th of February following, several individuals assembled in our office in the evening and we freely talked over our (then) present standing before the Lord. We were settled in our minds that the time had come for the church to come forth *the second time* out of 'obscurity and out of darkness, the only true and living church upon the face of all the earth with which God is well pleased; speaking unto the church collectively and not individually, for the Lord cannot look upon sin with the least degree of allowance:' but we felt troubled in our minds about our baptisms and confirmations.

"The church had in the years 1833 and 1834 changed its character from that of a peaceable company to that of a warrior band. The leading men had risen up and taken the spirit of vengeance into their own hands, as was evidenced by their going to war and shedding human blood, even upon the land of Zion, where God had said, 'You are forbidden to shed blood.' They had violated that great maxim of the Savior, 'Put up again thy sword into his place; for all they that take the sword shall perish with the sword.' A few of the leading men by council action had taken for the church the false name of Latter Day Saints. Joseph had been commanded of the Lord, and had ordained David to be his successor. That boastful church of Latter Day Saints had been 'driven from city to city, and from land to land.' Their Prophet and Patriarch had fallen into the cold embrace of death, at the hands of a ruthless mob. And finally that peo-

ple had become divided and subdivided into parties and clans, each claiming the true priesthood, the true power and authority to legally administer the ordinances of the house of God.

"But in Kirtland where the character of the church was first changed, where the false name was first given, where the spirit of war was first imbibed by the church, we had risen up, holding no fellowship with any split or division of the parties growing out of or from among those who once held the true priesthood, derived from heaven, by which the Church of Christ was first established; and we by our voluntary act had taken upon us the true name, and were endeavoring to obtain the true Spirit of Christ. We had all been members of the church of Latter Day Saints, or of the Church of Jesus Christ of Latter Day Saints. We had all been baptized into some party or other of that work. And during the above-mentioned evening the subject of our baptisms was freely talked over. We then argued that our mere vote to call ourselves the Church of Christ did not constitute us such unless we held the true priesthood or ministry of Christ, by which to administer the true ordinances of the house of God, so as to obtain and be actuated by the true spirit of love and peace. Inasmuch as we had been baptized into any other church, we were out of the Church of Christ, we were out of the Church of God; and as there is but one door by which we could enter the true church, and that is baptism and confirmation, consequently we asked ourselves this question, 'Are we in the house or out of doors?' And as honest individuals we were bound to answer, We are not now legal members of the body of Christ, however honest we may have acted in our past experience, because we could not be members of two churches at the same [time]. . . .

"The church here had officially acknowledged the Presidency of David Whitmer and had sent to him a letter, mailed the 15th of December, not as some vain persons have supposed to acquaint him with his station and duties, but the object was to advise him of the fact that we had acknowledged him in his standing, and that we by our faith and

prayers were determined to uphold him in his high and holy calling, provided he had still maintained his integrity before God.

"We had publicly and privately condemned and rejected many of the doctrines and practices of the Church of Latter Day Saints. And we had determined to practice virtue and holiness before the Lord continually, provided we could only know what he required of us. We had the Bible, the Book of Mormon, and the Book of Commandments, so far as they had been published in Zion in 1833; but with all the light we could draw from them, we did not know in our present situation what to do. We lacked wisdom. We did not wish to act upon a mere opinion of our own, of any other man or set of men. We wanted to know the mind of the Lord Jesus Christ. Consequently we humbled ourselves before him in mighty prayer, each one present calling upon God vocally, the one after the other; all being agreed to inquire of the Lord, as touching our priesthood, our baptisms, and the establishing and building up of the Church of Christ.

"We thank and magnify the name of the Lord God who revealed himself to all holy men since the world began who called upon him in faith, as we did; for he heard our united solemn prayer of faith, and the pattern was given to us, by which we could go forward and act and thus build up the church unto the Lord, but not unto man. Yes, we fearlessly declare that the Lord then and there gave us intelligence 'to discern the true principles of his kingdom, that we might again build up his church as from the beginning. To build it up according to his law.' And through his seer, the Lord has since said when addressing me, 'Therefore he shall continue to do all things according to the pattern that I have shown to him.' As to our priesthood, the Lord said: 'I the Lord yet acknowledge the authority and ministry of all those of my church who are now willing to forsake all unrighteousness and cleave unto me; notwithstanding all their imperfections, inasmuch as they repent I will be gracious unto them.'

"As to our baptisms the Lord said, 'It is my will inasmuch

as you have taken upon you my name that you should now be freed from all your dead works, from all evil spirits, and from all unrighteousness, by being born into my church by obedience to the ordinances of baptism and confirmation, that I may build up unto myself a holy people, zealous of good works.'

"On Saturday, 13th of February, Martin Harris, William E. McLellin, Leonard Rich, and Aaron Smith, were immersed, confirmed, and reordained to the same authority which we had held in the church before Latter Day Saintism was known. Since that day we have in the face and eyes of all opposition gone forward to obey and keep the sacred word of God to us. We have increased in numbers but slowly, yet not even one has turned away as yet who has been confirmed into the church among us.

"When we first started here last winter we set out with a determination to persevere unto the end, and the further we have gone the more firmly we have felt rooted and grounded in the truth, the more we have felt established that the course we are now pursuing will carry out the original design of God in first raising up this church. Every week has brought us some light upon the great work to be accomplished in this age by the called, chosen, and faithful ministers of heaven. We have had the very delightful privilege during the fall of visiting the Lord's seer; and he too with his friends have been born anew into the true Church of Christ, as we were in the beginning, and then they have been reordained each to his station; and now in order for the work to prosper we want to see more faithful laborers in the field, which is white already to harvest. O that God would raise up more faithful laborers, for the harvest truly is great, but the laborers are few!

"We can say to our friends and brethren abroad, that the church in Kirtland is governed upon a different principle, influenced, enlightened, and led by a different spirit from that possessed by any party, branch, or faction of Latter Day Saintism which is now or ever was built up among men. And if they cannot believe our testimony, we invite them to come and see. There is permanency, light, truth, and great

rejoicing here in the enjoyment of our privileges. We feel that we know that the work which the Lord himself has so marvelously commenced among us will go firmly forward until it will finally triumph and we and it be owned of Jesus when he comes. ED."

—*The Ensign of Liberty*, vol. 1, pp. 54–57.

Elder McLellin had visited Missouri and succeeded in interesting Elder David Whitmer and others in the movement, and ordained them high priests and David Whitmer President of the Church. We give here the account as written by William E. McLellin and published in *The Ensign of Liberty* for August, 1849:—

"OUR TOUR WEST IN 1847.

"When I published the third number of this paper, I did not then deem it wisdom to publish the particulars of the conference held in Far West, on the seventh and eighth days of September, with some of the original 'witnesses' of the Book of Mormon. But as circumstances have transpired since, and as matters now stand, we believe it to be our duty to present to our readers a history of that important conference. But let us premise a little here. It will be remembered that in December, 1846, I wrote a long letter to President David Whitmer. And in March and April following, I published the first and second numbers of this paper, and immediately sent them to him and his friends. When I parted with O. Cowdery the last of July, in Wisconsin, he immediately wrote to David and acquainted him with the fact that I was on my way to make him a visit. This letter he had received some days before I arrived; hence the whole matter of the stand we had taken in Kirtland was well known and well understood by those men, many weeks and months before I visited them. I have made the above remarks because I have been charged with waking up the prophet in his duty, and because some have thought that those men acted without mature deliberation.

"On the 4th of September, about sunset, I arrived in Richmond, Ray County, Missouri, at the residence of David Whitmer. We spent until midnight hour in familiar con-

verse relative to his gifts and callings from God, and concerning the great work of the last days. Not a jar appeared in our sentiments or feelings, and we retired. On the 5th he had an engagement, but in the evening he, his brother Jacob, and myself, retired to a lonely place, and there under the cover of the night and of the forest David gave me a succinct history of the dealings of the Lord with him back until the year 1839, when I had last seen him. At the close of this interesting interview we bowed together in the stillness of a late hour at night, in the shady grove, and each vocally called upon God, the one after the other, while his Holy Spirit distilled upon our hearts as the morning dew.

"On the 6th David and Jacob Whitmer and Hiram Page accompanied me to Far West, to visit their brother, John Whitmer. On the 7th, in the morning, we bowed in family prayer, David being mouth. But in the midst of his prayer his own weakness and the greatness of the work of the Lord pressed in full view before him; he shrank and cried aloud for mercy. His head as it were was a fountain of tears and his eyes streams of water; his whole frame trembled and shook under the power of God, and his natural strength began to give way, and he cried out, 'Brethren, lay hands upon me that I may have strength to do my duty.' We arose and ministered to him, and if ever deep and powerful feeling filled my whole heart, that was the time. He received strength and concluded his prayer.

"After breakfasting, we retired to a pleasant inner room and dedicated ourselves to God, in a council capacity, and then held a free and lengthy consultation about the first rise and progress of the work from the year 1827 up to 1834 and onward to the present time. We conversed freely, and particularly about the reorganization of the same church by us in Kirtland, in February, 1847. I was particular to relate to them all the great and important principles made known to us, and upon which we had acted. The following revelation which we had received on the 10th of February preceding, which was the cause of the reorganization, was read and approved:—

" 'Verily I the Lord say unto those who are now present, who have bowed before me and unitedly asked in the name of Jesus to know my will, I am not angry with you, but the angels rejoice over you when they behold your faith in me and your willingness to receive light and truth at my hand. . . .

" 'Let my servant William, who has separated himself unto me to obey the voice of my Spirit though all manner of evil be spoken against him therefor, repent and turn away henceforth from all blindness of mind and harshness of spirit and fear of evildoers, and let him trust in me continually for deliverance, and I the Lord will hold him in mine own hands and fulfill all my promises to him.

" 'And now inasmuch as you desire to know my will and how you shall go forward to please me, as you have taken upon you the name of Christ, mine anointed, then it will be pleasing unto me that you should also take upon you mine ordinances of baptism and confirmation, and then reordination--or rather, a confirmation of the holy authority of the priesthood which you had received in my church. Yea, let my servant William baptize and confirm and then reordain my servant Martin. And thus shall he confirm his authority upon him by the laying on of hands and saying, Brother Martin, I lay my hands upon you in the name of Jesus Christ, and I reordain you, and confirm upon you the office of high priest in the Church of Christ, after the holy order of the Son of God. And I pray God in the name of Jesus, his Son, to give unto you in your calling, all the gifts and blessings and powers thereof, and keep you faithful unto the end; amen. And then let my servant Martin administer unto my servant William in the same manner, according to the same pattern. And then let my servant Leonard likewise receive the same ministration.

" 'Yea, let my servants William and Martin and Leonard do as the Spirit of truth now directs them, and in which they feel a clearness, and I the Lord will open the way before you as seemeth to me good, and no power shall stay my hand, but I will accomplish my work and that speedily; for gainsayers shall be confounded, but my people who

know my voice and follow me shall rejoice and continue to rejoice; and the glory shall be ascribed unto me instead of unto man.

"'And now concerning the authority of my servant David, I would say unto you that no man being directed by my Spirit will ever condemn what my Spirit now teaches you. Go forward, then, that my designs in the work of the last days may prosper in your hands. And now I say unto you to always trust in me, and you shall never be confounded, worlds without end; amen.'

"Every part and principle of the above was scanned, and, as I supposed, well understood by all those present. We then agreed to call upon the Lord to know his mind and will concerning those who were there present; and we agreed or covenanted to implicitly obey what the Lord might reveal to us. I took my seat at a table prepared to write; David took his seat near to me, and he requested the others to gather near around him. Then after a few moments of solemn secret prayer, the following was delivered solely through and by David Whitmer, as the revelator, and written by me as scribe; viz.:—

"'Verily, verily thus saith the Lord unto you my servants David, and John, and William, and Jacob, and Hiram; it is for my name's sake saith the Lord God of hosts that your sins are now forgiven and that you shall have my word concerning you. Therefore marvel ye not that I the Lord your God have dealt with you on this wise concerning you on this land. Behold, I have looked upon you from the beginning and have seen that in your hearts dwelt truth and righteousness. And now I reveal unto you, my friends, through my beloved Son, your Savior. And for the cause of my church it must needs have been that ye were cast out from among those who had polluted themselves and the holy authority of their priesthood, that I the Lord could preserve my holy priesthood on earth, even on this land on which I the Lord have said Zion should dwell. . . .

'"Therefore I say unto you, my son David, fear not, for I am your Lord and your God; and I have held you in my own hands. You shall continue your inheritance on this my

holy land; and it is for a wise purpose in me, which purpose shall be revealed hereafter.

"'It is even for the testimony that all those who are present have borne and remain honest therein, that the covenants that I the Lord have given you should be kept sacred on this land, and were it not so, you could not now receive wisdom at my hand;' for I the Lord had decreed that my people, who had taken upon them my holy name, should not pollute the land by the holy authority of their priesthood. Now I say unto you that my church may again arise, she must acknowledge before me that they all have turned away from me and built up themselves. Even in the pride of their own hearts have they done wickedness in my name, even all manner of abominations, even such that the people of the world never was guilty of.

"'Therefore I the Lord have dealt so marvelously with my servant William. Therefore I have poured out my Spirit upon him from time to time, that the "man of sin" might be revealed through him. . . And after this mission thou shalt return towards thy home and preach wherever my Spirit commands thee. For I have a work for thee to do in the land where thy family resides. For there shalt thy work commence.

"'Thou shalt build up my church even in the land of Kirtland, and set forth all things pertaining to my kingdom.' . . .

"One thing in the foregoing revelation came in direct contact with one of my previous opinions. I had supposed that Kirtland would become the residence of David, the Lord's prophet. But while I was marveling in my mind how the work could go on and he remain in Missouri, and also freely speaking to John Whitmer some of my thoughts and feelings on the subject, Brother David came and seated himself near me again, and said, 'Brother William, the Lord has something more for us, and you may write again.' And the word of the Lord came as follows:—

"'Behold, I the Lord say unto you my friends, inasmuch as you have covenanted to be my friends and to keep all my commandments, I will reveal unto you this mystery which

you have sought for; that inasmuch as it was expedient in me to preserve my church or a remnant thereof, agreeable to the covenants which I have made with all the holy saints from the beginning of the world; therefore as I had built up my kingdom according to my holy order, and placed you upon this land, and consecrated you to the holy order of my priesthood, therefore my servant David if thou shouldst leave this land, and those of thy brethren who have remained with thee, then you shall forfeit your right and make the word of God of none effect. For I have said unto you in days past and gone, that but few should remain to receive their inheritances. Therefore a commandment I give unto you my servant David, and also my servants John, and Hiram, and Jacob, that you must remain until I command you, and then you shall only be permitted to visit the faithful in my kingdom. For now ye do hold the right of this, the consecrated land of Zion, that in the fullness of time your brethren may claim by right of the covenant which ye have kept, inheritances in the land of Zion. Now I say unto you all, that from time to time ye shall see and know by my Spirit all things pertaining to these words which I have now given you. Now I say no more unto you concerning this matter; even so; amen.'

"With the above I was perfectly satisfied. Cause and effect were both set forth, and we felt to acquiesce. But then I saw what a great responsibility would rest on me, especially when I should return to Kirtland. I then saw and in some measure realized that we should see each other but seldom. Near a thousand miles would separate us and our fields of labor, for a season at least. And I said in my heart, O Lord, if thou hast a word of intelligence more for me, reveal it, O reveal it now to me! I expressed my anxiety to my brethren present, and the enquiry being made, the Lord through his servant David made known, while I wrote the following:—[Here follows a revelation to McLellin.]

"But here David said a vision opened before him, and the spirit which was upon him bade him stop and talk to me concerning it. He said that in the bright light before him he saw a small chest or box of very curious and fine work-

manship, which seemed to be locked, but he was told that it contained precious things, and that if I remained faithful to God, I should obtain the chest and its contents. I marveled at this relation, from the fact that on the twenty-ninth day of April, 1844, while in vision, I saw the same or a similar chest, and received a similar promise from the spirit which talked with me. I was told that it contained 'the treasures of wisdom, and knowledge from God.'

"At this point we counseled particularly relative to the authority by which the church was reorganized in Kirtland, and the reasons why the Lord required us to be rebaptized, confirmed, ordained. They said the principles and reasons which had actuated us were correct, and that they were ready. They felt it, they said, to be their duty to do as we had done. But it was late in the afternoon, and was raining, therefore we deemed it wisdom to wait until morning. Here objectors could not reasonably find fault and say that these men were over-persuaded, or that they acted in haste in this important matter. But morning came, and a beautiful bright day it was too. We repaired to the water about a mile distant, and there on the bank of a beautiful stream we dedicated ourselves to God in the united solemn prayer of faith. I then led those four men into the water and ministered to them in the name of the Lord Jesus. But as we returned again to our council room, Brother David and I turned aside, and called upon the Lord, and received direct instruction how we should further proceed. And we all partook of bread and wine in remembrance of the Lord Jesus. I then confirmed those who were now born into the Church of Christ, anew. And then (as directed) I ordained H. Page to the office of high priest, in the holy priesthood which is after the order of the Son of God. And we two ordained Jacob Whitmer to the same office. Then we all laid hands on John Whitmer and reordained him to the priesthood, and to be counselor to David in the First Presidency of the Church. And then with the most solemn feelings which I ever experienced we stepped forward and all laid hands upon David and reordained him to all the gifts and callings to which he had been appointed through Joseph Smith, in the

General Assembly of the inhabitants of Zion, in July, 1834. . . . W. E. McLellin, Secretary."

We have not been able to learn that this organization ever accomplished anything more. It soon lost its identity, and none of its former adherents remained true to it. David Whitmer himself afterward renounced principles taught in the above communications which were received through him.

Sometime in 1849, Messrs. Alfred Bonny, I. N. Aldrich, and M. C. Ishem, of Kirtland, Ohio, addressed a letter of inquiry to Elder David Whitmer, which was answered by Elder Hiram Page, from Richmond, Ray County, Missouri, June 24, 1849, and published in the *Olive Branch* for August, 1849. From this letter it appears that they were not long in discovering their error. The following is an extract:—

"We have been frequently solicited by the brethren to know what they must do. To all inquiring brethren we say, we are not your masters to usurp authority over you, but we are your servants in Christ; and as we cannot justify wrong in ourselves or in others, we feel to acknowledge our errors, and say to all others, 'Go and do likewise.'

"It is well known by many that since we were driven from Far West by the Mormons (at which time we were obliged to go into an adjoining country where we could get the protection of the civil law) we have been lying dormant, while fifty odd persons have been appointed to rule and govern the church by Joseph Smith, and there were divisions and sub-divisions, until the true order of the Church of Christ was entirely neglected. In 1847 Brother William [William E. McLellin] commenced vindicating our characters as honest men. In that he did well. In September, 1848, he made us a visit and professed to have been moved upon by the same Spirit of God that led him to do us justice by vindicating our characters, moved upon him to come here and have us organize ourselves in a church capacity; but it must come through him, which would give a sanction to all that he had done, which would give a more speedy rise to the cause than anything else could; and by our holding him up, he could build up the church according to its true order, which would be a source of consolation to us. But we had

not as yet come to an understanding, but consented to the organization after three days successive entreaties. Now we acknowledge that the organization was not in accordance with the order of the gospel church."—*Olive Branch*, vol. 2, pp. 27, 28.

CHAPTER 3.

DEATH OF S. H. SMITH—GOOD ADVICE—SOCIETY ISLANDS.

RETURNING to Nauvoo, we will give a brief history of events transpiring there after the death of the Prophet and Patriarch.

Only a few days after the death of Joseph and Hyrum Smith, another brother was summoned, and Samuel Harrison Smith passed into the great beyond, on July 30, 1844. He was reputed to have been a very good and kindly disposed man. When by revelation others were admonished for carelessness or unfaithfulness he was commended.

Death of S. H. Smith.

The *Times and Seasons* mentions him as follows:—

"Died.—In this city, on the 30th ult., Elder Samuel H. Smith, aged 36 years.

"The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person; in fact, he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him, 'to remove him from the evils to come.' The highest point in the faith of the Latter Day Saints is, that they know where they are going after death, and what they will do; and this gives a consolation more glorious than all the fame, honors, and wealth which the world has been able to heap upon her votaries, or ever can; and so, when a faithful saint dies, like this, our lamented brother, calm, faithful, and easy, all Israel whispers, as expectants of the same favor, 'Let me die the death of the righteous, and let my last end be like his.'

"His labors in the church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, shall be given of him hereafter, as a man of God."—*Times and Seasons*, vol. 5, pp. 606, 607.

On July 15, 1844, three of the Twelve who were at Nauvoo, and Elder Phelps, wrote an address "To the Saints Abroad," in which they advised resignation, and trust in God with humility and a forsaking of all sin; the remaining together of the saints; and the building of the temple; and urged the building of Nauvoo in such a way as indicated that these men had at the time, no intimation that an abandonment of the place was contemplated.[1]

Good advice.

[1] On hearing of the martyrdom of our beloved Prophet and Patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands. We would say, therefore, first of all, be still and know that the Lord is God; and that he will fulfill all things in his own due time; and not one jot or tittle of all his purposes and promises shall fail. Remember, remember that the priesthood and the keys of power are held in eternity as well as in time; and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more effectual work, in the speedy accomplishment of the restoration of all things spoken of by his holy prophets.

Remember that all the prophets and saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the laborers of the eleventh hour, and are all pledged to establish the kingdom of God on the earth, and to give judgment unto the saints; therefore, none can hinder the rolling on of the eternal purposes of the great Jehovah. And we have now every reason to believe that the fulfillment of his great purposes are much nearer than we had supposed, and that not many years hence we shall see the kingdom of God coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them than for those they have murdered; for they are destroying themselves and their institutions, and there is no remedy. And as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people and as individuals, and to call upon the Lord with the spirit of grace and supplication, and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans or imaginations scatter us abroad and divide us asunder as a people, to seek to save our lives at the expense of truth and principle; but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us

It will be remembered that Parley P. Pratt was not at Nauvoo at the time of the death of Joseph and Hyrum Smith. He was the first of the absent members of the Twelve to return, and hence joined in the above epistle. An account of his return and a purported revelation to him, as written by himself, are quite significant. He represents himself as making the following inquiries of the Lord:—

"Shall I tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the temple?"

These interrogations certainly indicate that Elder Pratt was not at that time acquainted with any settled determination to leave Nauvoo and go to the West; and the answer to the queries, if it can be relied upon as a revelation, commits the Lord to the instruction to remain at Nauvoo instead of flying to the wilderness and deserts.[2]

haste to build the temple of our God, and to gather together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and also in consequence of persecution and excitement, there has been but little done here, either in farming or building this season; therefore there is but little employment, and but little means of subsistence at the command of the saints in this region. Therefore, let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay their tithings into the temple and their donations to the poor.

We wish it distinctly understood abroad, that we greatly need the assistance of every lover of humanity, whether members of the church or otherwise, both in influence and in contributions for our aid, succor, and support. Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the elders who remain abroad continue to preach the gospel in its purity and fullness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. Pratt. Willard Richards.
Nauvoo, July 15, 1844. John Taylor. W. W. Phelps.
—*Times and Seasons*, vol. 5, pp. 586, 587.

[2] As I walked along over the plains of Illinois, lonely and solitary, I reflected as follows: I am now drawing near to the beloved city; in a day or two I shall be there. How shall I meet the sorrowing widows and orphans? How shall I meet the aged and widowed mother of these two martyrs? How shall I meet an entire community bowed down with grief and sorrow unutterable? What shall I say? or how console and

Before the death of the prophet four missionaries; viz., Addison Pratt, B. F. Grouard, Noah Rogers, and K. Hanks were assigned a mission to the Society Islands. Soon after the martyrdom news began to arrive from them. They lost Elder Hanks at sea by death, but the other three reached their destination in safety and accomplished an important work. We make brief mention of this mission here, expecting to have more to say regarding it later on, in connection with its prosecution by the Reorganization.

Society Islands.

The *Times and Seasons*, volume 5, page 602, contains a letter from Elder Pratt to his wife, written November 4, 1843,

advise twenty-five thousand people who will throng about me in tears, and in the absence of my President and the older members of the now presiding council, will ask counsel at my hands? Shall I tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the temple? With these reflections and inquiries, I walked onward, weighed down as it were unto death. When I could endure it no longer, I cried out aloud, saying: O Lord, in the name of Jesus Christ I pray thee, show me what these things mean, and what I shall say to thy people! On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; and while the Spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire, the Spirit said unto me: "Lift up your head and rejoice; for, behold, it is well with my servants Joseph and Hyrum! My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve. But exhort them that they continue to build the house of the Lord which I have commanded them to build in Nauvoo."

This information caused my bosom to burn with joy and gladness, and I was comforted above measure; all my sorrow seemed in a moment to be lifted as a burthen from my back.

The change was so sudden I hardly dare to believe my senses; I therefore prayed the Lord to repeat to me the same things the second time; if, indeed, I might be sure of their truth, and might really tell the saints to stay in Nauvoo, and continue to build the temple.

As I prayed thus, the same Spirit burned in my bosom, and the Spirit of the Lord repeated to me the same message again. I then went on my way rejoicing, and soon arrived in Nauvoo, and delivered this message both to the people and friends individually and in the great congregation. In confirmation that the message was right, I found them already renewing their labors on the temple, under the direction of John Taylor and Willard Richards, who were members of our quorum, and were in jail with the prophets when they were murdered—Taylor being wounded with four bullets, and Richards escaping uninjured.—Autobiography of P. P. Pratt, pp. 370–72.

from latitude 20° 15′, longitude 25° 19′ west from Greenwich; and on April 25, 1844, he wrote to W. W. Phelps, from latitude 25° 19′, longitude 149° 11′, still at sea. (See *Times and Seasons*, volume 5, page 707.) These letters contain graphic descriptions of a very eventful voyage.

The following letters give information of their arrival and the beginning of their work:—

"FROM THE ISLANDS OF THE SEA.

"TAHITI, June 16, 1844.

". . . But without going into detail, as it would be uninteresting to you, suffice it to say, on the morning of the 14th of May we saw Tahiti, about forty miles distant, and the next day succeeded in getting to an anchor in the bay. But things looked very dark and portentous I assure you. Doubtless you have heard the particulars respecting the French having taken possession of these islands and establishing their laws here. If not, this will inform you of the fact; but the particulars I am not sufficiently acquainted with to give. The natives were and are still unreconciled to these proceedings, and about two weeks before we arrived, after a continual fermenting between them and the French, the natives took up arms against them, and there was a smart engagement took place, the result of which we have never been able correctly to ascertain, but there were many killed on both sides. The natives still remain under arms about ten miles from Papeete, the principal town of the island. What their intentions are is hard to tell, but I do not think there will be any more engagements between them at any rate. What the English may do I know not. There are two large men-of-war cruising off the harbor, and more expected shortly, peradventure they may take the natives' case in hand.

"But notwithstanding all these difficulties, they are no detriment to us as I know of. We are perfectly safe we think from any injury from the natives, as they have great regard for Americans, and we are living right among them. They are very kind and attentive to us, and declare that let what will happen, no harm shall befall us if they can pre-

vent it. But there is not the slightest danger; the English and French will do all that is to be done. Brother Pratt is on a small island called Tooboui, about three hundred miles from here. He is the only missionary there, and consequently will get along much better than we shall, who have eight or ten to work against us.

"The progress we have made in the language has been very rapid indeed. It is only twenty-five days since we came on shore, and we are able to hold quite a conversation, and read without difficulty. In fact, the natives tell me I can read better than Mr. Moore, a missionary who has been here eighteen months. We will soon be able to appoint meetings and preach. What success will attend it time alone can determine, but we think it will be good. The Lord grant it. Pray for our success, brother, . . . and request the church to do the same, for we feel in need of all the help we can get.

"We have heard nothing from the church since we left, with the exception of a few words by some missionaries bound to the Sandwich Islands, who left America two months after us. They said they did not think the church had been driven; at any rate they had not heard so. God grant it may be so, but still such news is but little better than no news at all.

"We feel very anxious, and shall wait very impatiently until we get letters. Do write to us, brother, . . . and give us every particular that you think will interest us, for news is precious from the church here, I assure you.

"I am, your brother in the bonds of the covenant,

"Benjamin F. Grouard."

— *Times and Seasons*, vol. 5, pp. 739, 740.

"Tahiti, August 15, 1844.

"*Dear Brother Young:*—An opportunity having presented itself of sending letters to America, and believing also you would like to know how the work of the Lord prospers in this distant land, we thought we would address a few lines to you, giving account of our prosperity, and also a brief sketch of the political state of affairs here.

"To do this it is necessary to go back to the time we first made the island of Tooboui, which is a small island about

three hundred miles south of this. The circumstance of our making that island was one quite unexpected, and one which the captain had tried to avoid, but unsuccessfully. His object being to recruit the ship, however, before arriving at Tahiti he thought he would send a boat on shore and learn if it afforded anything he wanted, the result of which was he could obtain everything he wanted. This gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly and very religiously disposed, although there was no white missionary on the island, neither had there been for a great length of time. As soon as they learned that we were missionaries they were very anxious to have one or more of us stay with them. There were a number of very respectable American mechanics residing on the island, who were also anxious to have one of us stay. There being an effectual door opened for us, it was thought prudent for one to do so. The lot fell upon Bro. Pratt by his own choice. After a short stay we bade him adieu, and sailed for Tahiti, where we arrived on the 14th of May. Circumstances certainly looked very unfavorable when we arrived, but we could do no better than stay, as there was no way open for us to go anywhere else.

"The circumstances, which we will briefly state, were as follows: The French, as no doubt you are already aware, had taken possession of the islands, dispossessing Queen Pomare, and established their own government here; which indeed has been a most fortunate thing for us, for had the native government been in full force when we arrived, most likely the missionaries (who hitherto have been mighty men in this kingdom) would have so influenced the natives against us as to prevent us from landing. But thank the Lord, their greatness has had a downfall, and a mighty one too, in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French and annihilate them. Under these circumstances it was that we obtained permission from the French government to land as missionaries. There being no convenient place in town for us

to stop at, we moved into a missionary station about four miles below it. . . .

"After we had been here about six weeks (during which time we had not obtained the privilege of preaching once in public), the French forces went up into the next missionary station above us, where the native forces were encamped, and gave battle to them. During the engagement an English missionary who was residing there was killed. Whether this circumstance alone started them or not, we do not know; but at any rate, shortly after it the news came that they were going to leave, all but two, some for the Navigators and some for England.

"Thus we see the Lord is working for us, and that too in a way we least expected and could hardly have hoped for. They have not all gone as yet, but are doing so as fast as possible, and the quicker they are off the better we shall like it and the better it will be for us; for they are continually operating against us with every energy of their souls.

"We preach in English every Sabbath at present, and considering the few European inhabitants here, our meetings are well attended and good attention is paid. There is considerable interest awakened among the people; four have already been baptized, and we hope ere long many more will be; we feel the Lord is working with us. Our labors among the natives as yet have necessarily been very limited, owing to their unsettled state of affairs. They are also in a most deplorable condition in a moral point of view, notwithstanding the fifty years' labor of the missionaries.

"We have just received a letter from Bro. Pratt. He writes us that several of those Americans, who I mentioned as living there, have been obedient to the gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that he has had a call from an adjacent island to come and preach to them. And indeed were we divided into a hundred different parts, and each part an efficient preacher of the gospel, we should have as much as we could attend to, and more too, so great is the work in these islands. How many saints will be made out of them is hard to tell; time and labor alone can prove that. But one

thing we think is certain, and that is, they will take hold of it almost to a man. It may be hard in some cases to obtain a foothold, but when it is once obtained, we think there is not much difficulty in making them believe the truth.

"We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone island of the sea and debarred as it were from all communication with the world, especially when so many who are near and dear to us by the strong and tender ties of the everlasting covenant are exposed to the relentless persecutions of their unmerciful enemies.

"Please write us on receipt of this what to do and how to act, for we feel to stand in need of your counsel. Our love to all. We request an interest in the prayers of the church.

"We remain yours, etc.,

"Noah Rogers.
"Benj. F. Grouard.

"P. S. - Bro. Pratt also writes that many of the natives on that island are already to be baptized, and all he is waiting for is to acquaint them more fully with their duty after being so."—*Times and Seasons*, vol. 6, pp. 812 814.

The following, from Elder Pratt to his wife, will be read with interest:—

"September 17, 1844.

"*My Dear Wife:*—I doubt not but you will say, 'Now my husband has got the desire of his heart,' when I tell you the first six persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, Did you hammer the rust off them any? I will answer, could you see them on their knees and hear their humble petitions and the sincerity with which they thank the Lord for so ordering events that I have been so casually thrown on this island and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, 'There has been a great change wrought somehow.'

"I told you in my last, dated July 6, I had baptized one. On the 22d July I baptized nine more; four Americans, one Scotchman, four natives. Two of them are the man and wife with whom I live. On the 29th July I proceeded to

organize a branch of the church, which we call the Tooboui branch of the Church of Jesus Christ of Latter Day Saints, (take particular notice,) consisting of eleven members, all in good standing.

"On the 5th of August I administered the sacrament. For wine I substituted cocoanut milk, that was a pure beverage, which had never come to the open air till we broke the nut for that purpose. On the 8th of August I baptized another. The inhabitants have recently held a meeting to regulate government affairs. Among other things they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

"Were I to take up my residence anywhere out of the body of the church I could not find, I believe, a more delightful spot than this. The climate is beautiful; never so cold as to have frost, though in July and August it is as cold as it can be, and not freeze. January and February are the warmest months, though the heat is never so scorching as some days we have at home.

"There are only two objections to the island: in summer the mosquitoes are innumerable, in winter the fleas are equally plenty; but we have means to guard against them.

"Before I came here King Tommatooah buried his wife; on the 14th July I married him to Toupah, his queen. He has been very friendly with me ever since I came here. Perhaps you will ask, How do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quick as possible. . . .

"The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament and we felt that we were greatly blest. . . .

"It is now a year since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. The last mentioned vessel brought word that there were missionaries coming here from Tahiti and would . . . with me for breaking into their sheepfold. I returned to

my place, told Bro. Hill if anything of importance transpired to send me word.

"There came a runner before my morning discourse was ended informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing, christened some infants, told all the lies they knew about Bro. Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

"The next morning I went over and found them in the house I had kept school in learning the natives to sing. Bro. Bowen was acquainted with them. I went in with my church and was introduced to them. I reached out my hand. They said, 'No; we do not give you the hand till we are better acquainted.' I sat down where I could look them full in the face, which I did, as if they had been the first specimens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked. To me they looked guilty indeed! The fourth, by the name of Moore, is a hot-headed fellow against the Mormons; he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, 'I understand you have come among these islands in the capacity of a preacher?' I answered in the affirmative. 'And what do you preach?' 'The sacred truths of the Bible,' I replied. Said he, 'I suppose you are aware that so many years ago the London Missionary Society established a mission here at a very vast expense?' The whole stress was on the 'vast expense,' the cost of translating the Bible, etc. 'Well,' said I, 'and now are you opposed to having the Bible preached after you have accomplished the translation?' He said no; he had no objections to my preaching the Bible, but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was. A long dialogue ensued in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves. At length they told me they found no fault with me as far as the Bible was

concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrine in it. They turned to the place where it says, 'Adam fell that man might be,' they flounced greatly at that; I soon succeeded in proving it was not contrary to Bible doctrine. . . .

"We separated, they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatooah told me not to lay it to heart, for they were going home to England and would not return; and now is time to supply them with missionaries.

"The natives took my part, and defended the cause with great boldness when I was not present. Bro. Hill I have adopted in Bro. Hanks' stead. He is one of the honorable men of the earth, intelligent and kind; I have great reason to esteem him. My American brethren are all extremely kind, and willing to divide to the last with me. . . .

"When the brethren get their vessel done, which will be a year from this time, if we shall not hear from you we think of going to Columbia River, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Bro. Young.

"I see nothing in the way of sending a host of elders; the islands all want teachers.

"Our long imprisonment on the Timoleon (for I can never call it anything else) served to form attachments among the passengers which will be long remembered. Dr. Winslow and his wife treated me with great respect, made me several presents; likewise the captain made me some presents, and told the young king if he did not use me well he would come back there and take me away. Dr. Winslow told me if I wished to leave the island and had not means I might draw on him at Tahiti for any amount I wanted and he would meet the demand, and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman. We parted with much friendship, and from Tahiti they sent me a long letter, that the wars there had thwarted their plans, that their goods were reshipped

for the Sandwich Islands, and urged me to visit them before I returned to America.

"Mr. Lincoln,[3] I understand, is baptized at Tahiti; he was one of our passengers, and a fine man too. . . .

"ADDISON PRATT.

"To Mrs. Louisa Pratt, Nauvoo."

—*Times and Seasons*, vol. 6, pp. 882-885.

Several other communications were received from these elders, which we omit, and close the subject by quoting a report from Elder Rogers, written after he returned to Nauvoo:—

"NAUVOO, January 5, 1846.

"*Bro. Taylor:*—Having been requested by many brethren to give some account of my late mission in the Pacific, and being willing to gratify them and others, I send you an abridgment of my journal during my mission, which if you deem worthy of publication, is at your disposal.

"Truly yours,

"NOAH ROGERS.

"Being set apart with Brn. Addison Pratt, B. F. Grouard, and K. Hanks, to go to the islands of the south sea, we accordingly took leave of our families, and on the first day of June, 1843, left Nauvoo for Pittsburg, where we arrived on the 12th. Bro. Pratt left us at Evansville for Pleasant Garden, Indiana. Bro. Grouard left the same day for Philadelphia. Bro. Hanks and myself tarried in Pittsburg until the 14th, when we left for Philadelphia, where we arrived on the 23d in the evening. Here we found Bro. Grouard. We stayed in the city until the 29th, when it was agreed that Brn. Grouard and Hanks should go on, and that I should await the arrival of Bro. Pratt; during which time I visited a branch at Downingtown, also Goshen, where I attended a conference with Brn. Sheets and Moore, who organized a branch. From hence I visited Centerville, Delaware, on the 4th of July, where I tarried until the 6th with Sr. Moseley. I then visited Wilmington, stayed one day, then returned to Philadelphia; and on Sunday 9th, by

[3] Father of Elder George S. Lincoln, of San Francisco, California.

request of Bro. Grant, preached near the Navy Yard and baptized four. In the afternoon attended meeting with Bro. Grant.

"Monday, 10th; went to Burlington, New Jersey, and on the 15th was joined by Bro. Pratt at Mount Holly. The same day we visited Shreesville, and returned to Burlington. On the 17th went to New York; and on the 21st arrived at New Bedford, Massachusetts, where we found Bro. Grouard. Bro. Pratt and myself visited Boston on the 22d, from thence Bro. Pratt went to New Hampshire. I followed on the 26th; visited many places in New Hampshire, Connecticut, Massachusetts, and New York; then returned to Boston, where I found the Twelve. Here also I met Brn. Pratt, Grouard, and Hanks.

"By counsel of Bro. Young, Bro. Pratt went to New Bedford to procure a passage, which he did for one hundred dollars each, in the ship Timoleon, Captain Plasket. The brethren in Salem and Boston contributed liberally, as did also the brethren in New Bedford, particularly Bro. Lewis, who with a liberality becoming a saint gave us three hundred dollars. After paying our passage we had eighty dollars left for contingent expenses.

"All things being ready, on the 9th October we embarked for the Pacific Ocean. There were on board eight passengers besides ourselves: Dr. Winslow and family, and Mr. Lincoln and wife. Bro. Hanks was quite feeble when we embarked. Bro. Grouard and myself were seasick, particularly in the gulf stream, a pleasing sensation, which Brn. Pratt and Hanks escaped, although the sea was very rugged. Bro. Hanks continued to fail until the 3d of November, when he departed this life without a struggle. The evening before his death he had a vision concerning spirits in prison, an account of which has been written by Bro. Pratt. The captain and officers were not willing to keep the body until we could make Cape Verde Islands, consequently we were obliged to bury our brother in the deep blue sea.

"'Amid the wonders of the deep,
We made our brother's grave!
Sweet and unbroken is his sleep;
Lulled by the roaring wave.'

"The loss of Bro. Hanks was severely felt by us all, for he was truly a good man and a worthy brother. On the 9th of November we arrived at St. Nicholas, one of Cape Verde Islands. Several of us went ashore, procured donkeys, and rode to Bravo, a village six miles in the interior. The inhabitants of these islands are mostly black, and speak the Portuguese language; their religion the Catholic. The streets are from four to eight feet wide, and the houses are one story high, made of round stones and clay mortar. The soil is sterile and unproductive. These islands are of volcanic origin, and the island of Fogo has a volcano which may sometimes be seen in a state of eruption. After leaving these islands we steered for Tristan D'Acunha, and on the 10th of December crossed the equator, and continued our way with a fine breeze until the 3d of January, 1844, we made the above-named island, situated in latitude 37° south, and longitude 20° west. On the 4th we encountered a severe gale which lasted twenty-four hours, in consequence of which we were unable to beat up to the island; but I learn that the island contains fifty inhabitants, descendants of one Glass, who was sergeant in the English Army, from which government he draws a pension, and is governor of the island. There are three islands in the group, only one inhabited; they also are of volcanic origin.

"On the 10th left these islands; and on the 25th doubled the Cape of Good Hope, and stood on for the island of St. Pauls, which we made on the 21st of February. We lowered three boats and caught twenty barrels of fish of the rock cod species. The next day we went on shore, where we found fifty or sixty miserable looking Frenchmen and one American from Albany; these were the only inhabitants of the island. The peculiar form of the island deserves some notice. This island seems to have been thrown up by strong volcanic action, forming in the center of the island a huge crater. From this crater on the south the land is sunk, leaving in the crater a basin or bay into which vessels of light draught may enter and have a safe and commodious harbor. In the center of this harbor no soundings can be found. From this basin or crater rises on all sides a hill, to

the height of two thousand feet, broken only by the sunken part. This hill slopes gradually to the sea, and on the top many mounds are thrown up by eruptions. Boiling springs are found near the crater, in one of which we boiled a crawfish. Situated 38° 42′ south latitude, 77° 52′ east longitude. Bro. Grouard and myself ascended the hill, where we had an opportunity to pray undisturbed, a privilege we had not enjoyed for months.

"Nothing unusual occurred on our way to New Holland. On the 20th March made the south cape of Van Diemen's Land, an island south of New Holland; and on the last of March and 1st of April passed the island called 'Three Kings' and pursued our way to the Society Islands. On the 30th of April made the island of Tooboui, and went on shore with the Captain.

"The next day all the passengers went on shore also. This island contains about four hundred inhabitants. They having no missionary, and finding who we were, requested us to stay. Bro. Pratt stayed among them. On this island were a company of Americans, eight or nine who were building a schooner. They received us kindly. We tarried here nine days, when we set sail for Tahiti, which we made on the 13th, and on the 14th came to an anchor in the harbor of Papeete. The French have possession of this town and harbor, which is under martial law; the harbor guarded by frigate, corvette, and steamer. The French and natives had a battle a few days before our arrival, and three or four since. The French are generally victorious, for the natives are more afraid of the sound of big guns than they are of bullets. After obtaining a permit of the French governor to land, we went on shore, where we could not obtain board among the white inhabitants for less than seven dollars per week. I however made a hoa (friend) of a native, with whom I lived for two dollars and a half per week. Bro. Grouard boarded with Mr. Lincoln (our fellow passenger mentioned above) at about the same price. A few days after our arrival a battle took place between the French and the natives at Point Venus, in which an English missionary

was accidentally shot by the French, whose funeral I attended. . . .

"We hired a house for eight dollars per month and commenced preaching in it, and soon baptized from fifteen to twenty whites, Americans and English. In the meantime we began to acquire the Tahitian language, and to preach to the natives, hundreds of whom professed to believe our preaching, but would not obey. Their reason was that they dare not, because they expected assistance from the English against the French, and they feared the missionary influence with the English government would be exerted against them if they embraced our principles. Affairs being thus in Tahiti, Bro. Grouard and I thought best to visit other islands. Accordingly we ordained Bro. Lincoln to preside over the branch in Tahiti, and took our departure, Bro. Grouard east and I west. I visited Morea, Huhena, Rieatiea, Bobobolo, and Taha; from thence to the island of Mote, one of the Harvey group.

"From thence to the island of Mangla, where I landed. This island contains about four thousand inhabitants, whose language is a little different from the Tahitian. No missionary was on this island, so I offered to tarry and teach them; but they informed me that they had received letters from Mr. Pratt and Mr. Baff, English missionaries, forbidding them to receive any missionaries or teachers unless they brought letters from them; that all who had not these letters were Popa havare (lying Catholics), consequently they had passed a law that no white man should live among them. From here I went to the island of Ruruto, where they told me the same story. So I found the missionaries had written to all the islands in the group to prevent our landing. The Lord reward them according to their works.

"I then returned to Tahiti, where I received letters from Bro. Grouard. He had landed on the island of Anana, one of the chain group. This group consists of thirty or forty low coral islands, with no vegetables but cocoanuts; but they have plenty of fish and hogs. The population of Anana is about four thousand. Bro. Grouard had baptized twenty of the principal men and many were investigating

the work. Bro. Grouard thinks that twenty or thirty elders might be well employed on this group; he will probably do a great work in those islands.

"The productions of the Society Islands are breadfruit, bananas, oranges, faii, plantains, yams, sweet potatoes, taro, vites, guavas, etc., etc. Cattle and horses have been brought here, and hogs, dogs, goats, sheep, and fowls are here also. The natives are tall, well proportioned, and muscular, of an open intelligent countenance, dark olive or copper color, quick of apprehension, of a mild disposition and very friendly. Finally, on the 3d July, 1845, I left for home in ship 'Free Brother,' Captain Mitchell. On the 6th made the island of Tooboui; went on shore, but was much disappointed not seeing Bro. Pratt, who was on the other side of the island, six miles distant. A native immediately ran to carry him word of my arrival, but the captain would not wait, so I was obliged to leave without seeing him. I learned that he had baptized eight or nine Americans who were building the schooner, and about forty natives, in all fifty or more.

"After staying on shore about an hour, and obtaining a few vegetables and hogs, we went on board and stood away for Cape Horn, after passing which the Captain gave me leave to preach, which I did four or five Sundays. The result was that seven or eight believed, two of whom I baptized in Philadelphia. The captain himself believed, but finding that he must obey also, became very bitter, which rendered some part of the voyage rather disagreeable. After a passage of one hundred and thirty days from Tahiti, I arrived at Nantucket, Massachusetts, on the 6th of November, and on the 22d arrived in Philadelphia, where I stayed two days and baptized three. On the 24th left for Nauvoo, where I arrived on the 29th of December.

"Thus, after an absence of two years and a half, I have circumnavigated the globe, to build up the kingdom of Christ and prepare a way for the spread of the gospel among the islands of the sea.

"NOAH ROGERS."

—*Times and Seasons*, vol. 6, pp. 1085 to 1087.

CHAPTER 4.

NUMERICAL STRENGTH — TWELVE ASSUME CONTROL — THEIR EXPRESSED POLICY—BITTERNESS OF FEELING—SEVENTIES' HALL DEDICATED—INCREASE OF SEVENTIES.

THE numerical strength of the church at the death of the martyrs has been variously stated. Joseph Smith in a sketch of history published in 1844 estimated the number at 150,000 or more. But there is a wide difference between this estimate and the estimate of Elder F. D Richards, Historian of the Utah Church. (See correspondence on page 25 of this work.)

Numerical strength.

Deducting those known to have rejected the leadership of Brigham Young from Mr. Richards' estimate, there was quite a small minority left to follow the Twelve. In any event, the Twelve, or the nine of them before mentioned, assumed control in Nauvoo, and urged on the building of the temple and other improvements.

Twelve assume control.

On August 15, 1844, the Twelve issued an epistle signed by their President (see this volume, pp. 13–17), which, taken in connection with the circumstances and current events, has considerable historical significance.

In it the claim is made that no one will attempt to occupy Joseph's place, and the promise is made that the Twelve would always remain in their own place.

We have seen in a former chapter how this promise was violated in December, 1847. Such instruction was given concerning the building of the temple and the building up of the city as to indicate that a removal of the church west was not then contemplated, but that the intention was to make Nauvoo a manufacturing center from whence manufactured articles could be shipped to markets abroad. A further indication that they did not then contemplate withdrawing from the United States is found in the advice that the States and adjoining provinces were to be put under more perfect

organization. On October 1, 1844, they issued another epistle in which the above and similar points are more fully brought out.[1]

[1] AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints; Greeting.

Dear Brethren:—Having promised in our former epistles to address you from time to time, we now proceed to give you further information relative to the welfare of the church both temporally and spiritually; the building up of Nauvoo; the gathering of the saints; the building of the temple; the establishment of manufacturing and various branches of industry; the support of the poor, and the preserving of peace, good order, union, love, and truth; to the suppression of vice, and every kind of disorder, evil, and immorality.

The temple as a great and glorious public work, immediately connected with the completion of our preparations and ordinances, touching our salvation and exaltation, and that of our dead, necessarily claims our first and most strict attention. And we rejoice to say for the encouragement of all, that its walls are now ready to receive the capitals, and the arches of the upper story windows, and in fact, seven of the capitals are already reared. The timbers are also being framed, and reared on the inside. In short, it is progressing with a rapidity which is truly astonishing.

Let the saints now send in their young men who are strong to labor, together with money, provisions, clothing, tools, teams, and every necessary means, such as they know they will want when they arrive, for the purpose of forwarding this work.

Brethren, bring all your tithings into the storehouse, and prove the Lord, and see if he will not pour out a blessing that there will not be room enough to receive.

Yes, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fullness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us, or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all-important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of freewill offerings, till Jehovah shall say, It is enough; your offerings are accepted. Then come up to the house of the Lord, and be taught in his ways, and walk in his paths; yea, enter his sanctuary, and receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

The gathering next claims our attention as a work of salvation, to be accomplished in wisdom and prudence. Your prophets and apostles have often told you that the saints cannot gather together in large numbers, and be able to enjoy the comforts and necessaries of life, without the necessary calculations and preparations for their employment and support. Not only must farms be cultivated, houses built, and mills to grind the corn; but there must be something produced by industry, to send off to market in exchange for cash, and for such other articles as we need. This must be produced, not by singing, or praying, or going to meeting, or visiting, or friendly greetings, or conversation, BUT BY THE UNITED INDUSTRY, SKILL, AND ECONOMY OF THE WHOLE PEOPLE. Men, women, and children must be well, and con-

By a careful reading of these two epistles one will see that their only expressed policy was to build up the city of Nauvoo, and to thoroughly organize the church throughout the United States under the supervision of the Twelve, as such. If any thought was entertained

Their expressed policy.

stantly employed. In order the more effectually to do this, we must turn our attention to the erection of workshops for the manufacture of every useful article; and wares thus manufactured must find a market, not in Nauvoo alone, but in all the wide country, and in cities and towns abroad.

If the saints will commence and follow out this plan, and lay out their cash for the raw material, and employ their friends and themselves at home, instead of sending away all our cash for manufactured goods, we can soon produce millions of wealth, and the poor will have no cause of complaint; for among a temperate people thus employed there would soon be no poor except the widow, the orphan, or the infirm, and these could be abundantly provided for.

The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles; and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short everything for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth, take hold together, and with a long, strong, steady, and united exertion, let us build up a stronghold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones.

In regard to principle and doctrine, we know that we are founded upon the plain and manifest truth as revealed from on high; and which is sufficiently manifest and plain to convince all honest men who look into it, and to confound all who oppose. The main object then which remains to be carried out is to practice accordingly, and to live according to our knowledge.

In order to do this we must not only be industrious and honest, in providing abundantly for our temporal wants, and for those for whom duty and charity bind us to act. But we must abstain from all intemperance, immorality, and vice of whatever name or nature; we must set an example of virtue, modesty, temperance, continency, cleanliness, and charity. And be careful not to mingle in the vain amusements and sins of the world.

In nearly all cities or towns of an extensive population there are certain vices, or crimes, not exactly tolerated by law, but yet borne with by the people, as a kind of unavoidable or necessary evil; such, for instance, as gambling, drunkenness, vain and wicked amusements and allurements, directly calculated to corrupt the morals of the people and lead them from the paths of virtue and truth. Among the most conspicuous and fashionable of these we might mention, balls, dances, corrupt and immodest theatrical exhibitions, magical performances, etc., all of which are apt not only to have an evil tendency in themselves, but to mingle the virtuous and the vicious in each others society; not for the improvement of the vicious, but rather to corrupt the virtuous.

Nauvoo is now becoming one of the largest towns of the West, and as it was founded, and is still in a great measure managed by the saints, we greatly desire the united influence of all well wishers to our society and to good order and morality, to coöperate with us in preserving the

of forming a First Presidency, or of an exodus beyond the mountains, that thought was carefully concealed.

On April 6, 1845, a "proclamation" was issued by the Twelve, which begins as follows:—

"Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints.

"To all the Kings of the world, to the President of the United States of America;

"To the governors of the several States, and to the rulers and People of all nations;

"GREETING:—

"Know ye that the kingdom of God has come, as has

general peace and quiet, and in suppressing these and all other vices and evils.

Or, to be plain on the subject, we wish to suppress all grog-shops, gambling houses, and all other disorderly houses or proceedings in our city, and to tolerate no intemperance or vice in our midst. And so far at least as the members of the church are concerned, we would advise that balls, dances, and other vain and useless amusements be neither countenanced nor patronized; they have been borne with, in some instances heretofore for the sake of peace and good will. But it is not now a time for dancing or frolics, but a time of mourning, and of humiliation and prayer.

If the people were all righteous, it would do to dance, and to have music, feasting, and merriment. But what fellowship has Christ with Belial? or what fellowship has light with darkness? or what union have the sons and daughters of God with the children of this world, who fear not God nor regard man? All amusements in which saints and sinners are mingled tends to corruption, and has a baneful influence in religious society.

There are amusements which are at once both innocent, instructive, and entertaining, and which the saints can enjoy, in honor to themselves, and without mingling with the world; such, for instance, as musical concerts, philosophical and astronomical exhibitions, etc. These, together with our religious devotions, and the increase of light, knowledge, and intelligence which flows like a flood of glory from the upper world, are quite sufficient to exercise all our powers of enjoyment.

As the business of the conference is now fast crowding upon our time, we must cut short this communication, by informing you that an organization and arrangement is now in progress by which high priests and presiding officers will be appointed over each district of country, throughout the Union, who will have entire charge, under the direction of the Twelve, of all spiritual matters, superintending the labors of the elders and the calling of conferences. Arrangements will also be made for the proper payment and reception of tithing, so that it may be duly received by responsible agents and recorded. Of these particulars you will receive further communication from us soon.

Done in council at Nauvoo, this 1st day of October, A. D. 1844.

BRIGHAM YOUNG, President.

—*Times and Seasons*, vol. 5, pp. 668–670.

been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand forever.

"The great Elohim, Jehovah, has been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions and by the ministration of holy messengers.

"By this means the great and eternal high priesthood, after the order of his Son (even the apostleship), has been restored or returned to the earth.

"This high priesthood or apostleship holds the keys of the kingdom of God, with power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do and to administer in all things pertaining to the ordinances, organization, government, and direction of the kingdom of God; being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man.

"And we now bear witness that his coming is near at hand; and not many years hence the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

"In order to meet this great event, there must needs be a preparation.

"Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in his name for the remission of sins (that is, be buried in the water, in the likeness of his burial, and rise again to newness of life in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the apostles and elders of this great and last dispensation of mercy to man.

"This Spirit shall bear witness to you of the truth of our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things

past to your understanding and remembrance, and shall show you things to come.

"It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling demons, and even of seeing visions, and conversing with angels and spirits from the unseen world.

"By the light of this Spirit, received through the ministration of the ordinances, by the power and authority of the holy apostleship and priesthood, you will be enabled to understand, and to be the children of light, and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

"We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fullness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved."—Pages 1–3.

This was published in pamphlet form and widely circulated. The reader will observe that they therein earnestly urge what are known as the first principles of the gospel; viz., faith, repentance, baptism, laying on of hands, etc., as being the "gospel of Jesus Christ in its *fullness*, and the *only true*, *everlasting*, and *unchangeable* gospel," and the only plan "whereby man can be saved."

General Conference of 1844.

At the General Conference held in October, 1844, some peculiar moves were made, showing the general tendency toward the centralization of power. At this time Elder Brigham Young ventured to claim for himself the position of revelator, and thus elevated himself above his colleagues in his quorum. He said:—

"It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want anyone to fellowship the Twelve who says that Joseph is fallen. If you don't know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will."—*Times and Seasons*, vol. 5, p. 683.

There was also a resolution passed which ventured a little further than the one of August 8, 1844, and associated the Quorum of the Twelve with the Presidency of the Church as one quorum. The resolution was as follows:—

"Elder W. W. Phelps moved that we uphold Brigham Young the President of the Quorum of the Twelve, as one of the Twelve and First Presidency of the Church.

"This motion was duly seconded, and put to the church by Elder John Smith, and carried unanimously."—*Times and Seasons*, vol. 5, p. 692.

On separate motions the following were also unanimously sustained as members of the Quorum of Twelve: Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith. The following action was also had:—

"Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

"President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the First Presidency. He is one in our midst and a counselor with us.

"The motion was then presented and carried unanimously.

"Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten (martyred), but not to take his crown; for that, as the Lord has said, no man can take.

"Elder Snow moved that George Miller be received as the President of the High Priests' Quorum. Carried unanimously.

"President Miller moved that Noah Packard and William Snow be sustained as counselors. Carried unanimously.

"President John Smith moved that William Marks be sustained in his calling as president of this stake.

"Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

"Elder S. Bent explained and said the reason why the High Council dropped Elder Marks was because he did not

acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

"President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the First Presidency or the Twelve. A president of a stake is only called for the time being; if you drop him he will fall back into the High Priests' Quorum.

"The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

"Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously.

"President Young then said, 'The Macedonia church must select their own man for a president, as Elder John Smith is coming here.'

"President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

"Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, William Huntington, Sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the High Council. Carried unanimously.

"Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously."—*Times and Seasons*, vol, 5, p. 692.

On separate motions the following were also unanimously sustained as Presidents of Seventy: Levi W. Hancock, Daniel S. Miles, Zerah Pulsipher, Henry Herriman.

The following action was also had:—

". . . That Josiah Butterfield be cut off from the church. Carried unanimously.

"President Young showed that it was because he had got a little money, and was lifted up. . . .

"President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

". . . That Jedediah M. Grant take the place of J. Butterfield in the Quorum of Seventies. Carried unanimously.

"Elder H. C. Kimball moved that N K. Whitney stand as our first Bishop in the Church of Jesus Christ of Latter Day Saints. Carried unanimously.

". . . That George Miller stand as second Bishop. Carried unanimously.

". . . That Samuel Williams retain his office as President of the Elders' Quorum. Carried unanimously.

". . . That Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

". . . That Stephen M. Farnsworth retain his office as President of the Priests. Carried unanimously.

". . . That E. Averett retain his standing as President of the Teachers. Carried unanimously.

". . . That Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Cairns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously."—*Times and Seasons*, vol. 5, p. 693.

Asahel Smith was ordained a patriarch.

There was also an intimation given by Brigham Young that he contemplated teaching something not before taught to the church:—

"We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it and we will tell you things you never thought of."—*Times and Seasons*, vol. 5, p. 694.

The manner of selecting seventies and others at this conference was very peculiar. Their policy to build up the church in the States was again declared and explained. The following is from the minutes:—

"Elder G. A. Smith moved that all in the Elders' Quorum under the age of thirty-five should be ordained into the Seventies', if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously. . . .

"He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members who are recommended to be ordained, to with-

draw and receive an ordination into the seventies, which was done.

"President B. Young then appeared and proceeded to select men from the High Priests' Quorum to go abroad in all the congressional districts of the United States to preside over the branches of the church. . . .

"President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the temple is built, and then come and get their endowment, and return to their families and build up a stake as large as this.

"President Young then selected from the Elders' Quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

"He also selected a number more to go into the Seventies', after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

"Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

"Previous to adjournment the Presidents of the Seventies ordained upwards of four hundred into the quorums of the seventies, and the Presidents of the High Priests' Quorum ordained forty into their quorum.

"The meeting then adjourned until two o'clock, p. m.

"Two o'clock, p. m. Conference resumed business. Those Presidents of the Seventies who were present and had not received an ordination to the Presidency over the Seventies were called out and ordained, under the hands of President Joseph Young and others.

"The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum." — *Times and Seasons*, vol. 5, pp. 695, 696.

The remaining part of the year passed in comparative peace so far as outside opposition was concerned, but the contention between the aspirants for leadership was very bitter, and if we are to judge from their utterances a very bad spirit was engendered. Sidney Rigdon came in for his share of abuse and slander, and he retaliated in much the same spirit.

Bitterness of feeling.

In the last issue of the *Times and Seasons* for the year 1844 appeared an editorial on "The City of Nauvoo," which represented the material prosperity of the city to be great.[3]

In December, 1844, the Seventies' Hall in Nauvoo was dedicated with imposing ceremonies. Two quorums were accommodated each day, and there were fifteen quorums, so several days were necessary to complete

Seventies' Hall dedicated.

[3] THE CITY OF NAUVOO.

Since the death of our beloved Prophet and Patriarch, many have supposed that our city would be laid desolate, or at least that it would cease to prosper; that Mormonism would die, with its great leader, and that the Latter Day Saints would be scattered to the four winds. The editors of the day with few exceptions have come to this conclusion; and some few in our midst, not being better informed, or wayward in their dispositions, have essayed to believe this egregious folly. Some few families have left us and gone to Pittsburg, some few to the pine country, and a few have gone west; but since this occurrence we should think that twice as many have been added to our numbers as those that have left, as emigration has been pouring in all the time. It is true that a momentary panic ensued immediately after that tragical event. Humanity shuddered at the perpetration of so horrid a deed; a temporary gloom overspread the minds of the saints; they felt that every principle of humanity was violated, and that they were living among a horde of savage barbarians, who were reckless alike of faith, honor, and human life. Their finer feelings were for a moment stunned; they considered themselves degraded, and their national honor laid prostrate in the dust, and that their nation was damned in the eyes of all nations, by such diabolical acts as had never degraded any other soil.

They felt also to mourn over the bodies of their martyred chiefs, to hang their harps upon the willows, and in their overwhelming grief to cease for awhile from the common avocations of life. Their feelings over, and they awoke from their stupor; they started again into life, and everywhere might be seen the mechanic, the laborer, and the husbandman following with their wonted alacrity all the various avocations of life.

Great numbers of brick houses have been and are being put up, various branches of manufactures have been started, and everything wears the aspect of industry, content, and prosperity.

The temple has progressed with greater rapidity since the death of Joseph and Hyrum than ever it has done before, and things in this city never looked more prosperous.—*Times and Seasons*, vol. 5, pp. 743, 744.

the service. There had been a remarkable increase of seventies since the death of Joseph Smith. We do not know just how many there were at his death, but certainly they did not exceed the "seven times seventy" provided for in the law.[4] We have seen account of but two quorums. What authority was had for more than seven quorums, of seventy each, is not clear. The Utah people cite an alleged statement of Joseph Smith's found in *Millennial Star*, volume 15, page 261, (see History, vol. 1, p. 561,) which in addition to the provision found in the law adds: "And even until there are one hundred and forty and four thousand thus set apart for the ministry." But as they did not publish this statement until April, 1853, long after they ventured beyond the limits, and as this additional provision is not found in the law, others claim it to be without authority.

Increase of seventies.

By January 19, 1846, there were at least thirty quorums. (*Times and Seasons*, vol. 6, p. 1096.) They have since increased the number to over one hundred quorums

[4] See Doctrine and Covenants 104: 43.

CHAPTER 5.

1845.

A CHANGE - CHARTER REPEALED—CHANGES MADE - DEBTS REPUDIATED—CHURCH BUILDINGS—DOCTRINE AND COVENANTS PUBLISHED—CONFERENCE IN TEMPLE—WILLIAM SMITH—LUCY SMITH—WILLIAM SMITH EXPELLED—ENDOWMENTS.

THE year 1845 opened upon busy scenes in Nauvoo. The building of the city continued, and active work was being prosecuted on the temple.

But how changed the scene in one year! The two trusted and tried leaders whom latter-day Israel had loved to honor, were cold in death, while a once united people were scattered like sheep without a shepherd. In Nauvoo a new regime had obtained; new leaders were at the helm, who were constantly assuring the people that they were determined to carry out the measures of Joseph; and yet they were slowly but certainly changing the policy and organization of the church.

A change.

On January 21, 1845, the legislature of Illinois repealed the charter of Nauvoo. Though Nauvoo was at the time one of the most flourishing cities of the State, with prospects of becoming a great commercial center, its doom was sealed from this hour; and though strenuous efforts were made to further its prosperity, it soon began to decline, and to-day it is an obscure village; yet many fond memories cling around that yet, to many, hallowed place.

Charter repealed.

Whether the legislature was governed by religious prejudice, or whether the citizens of Nauvoo had so far abused their privileges as to warrant the repeal, is a speculative question not proper to discuss here.

In repealing the Nauvoo charter as a whole, they disregarded the advice of Governor Ford. The closing para-

graph of his Senate Message of December 17, 1844, reads as follows:—

"I see very strong indications on the part of both Houses, to make an entire repeal of all these charters. I do not see how ten or twelve thousand people can well do in a city without some chartered privileges. I would advise that all the obnoxious parts of these charters should be repealed, and an ample provision made against any future abuses of power, thus leaving all the really useful parts of their city charter and placing them upon grounds of some equality with other citizens. This is republican and cannot be denied without injustice. I am, very respectfully,

"Your obedient servant,

"SPRINGFIELD, December 17, 1844. THOMAS FORD."

The measure was strenuously opposed by Almon W. Babbitt, a Mormon, then in the legislature from Hancock County, and Jacob B. Backenstos, known as a "Jack Mormon," because of his friendship for the Mormons. The measure however passed the House on January 21, 1845, by a vote of 76 yeas to 36 nays, and subsequently passed the Senate by a large majority.

Changes made.

At the April General Conference for 1845 the general officers came up again to be passed upon, and as it is important in this period to know just how some men stood, we insert this part of the minutes:—

"President Brigham Young then arose and said he would now present the first item of business, which would be to present the authorities of the church for the approval or disapproval of the conference. He also said he wanted to know if the saints are satisfied that Joseph Smith lived and died as a prophet, seer, and revelator to this church; whereupon Elder Phelps moved that we accept the labors of Joseph Smith as a prophet, seer, and revelator to the nineteenth century; and that we are satisfied that he lived according to his profession and died a martyr to the truth. Carried unanimously.

"Elder Phelps moved that we accept the labors of Hyrum Smith, believing that he lived according to his profession and died a martyr to the truth. Carried unanimously.

"Elder Phelps moved that this conference accept the Twelve as the First Presidency and leaders of this church. Carried unanimously.

"Elder George A. Smith moved that we acknowledge President Brigham Young as the President of the Quorum of the Twelve Apostles to this church and generation. Carried unanimously."—*Times and Seasons*, vol. 6, pp. 869, 870.

On separate motions the following were also sustained as members of the Quorum of Twelve: H. C. Kimball, Orson Hyde, P. P. Pratt, William Smith, Orson Pratt, J. E. Page, Willard Richards, John Taylor, Wilford Woodruff, George A. Smith, and Amasa Lyman.

The following action was had regarding Lyman Wight:—

"The chairman then observed concerning the course of Lyman Wight; his feelings are that we should let him remain for the present. Probably hereafter there may be a time that he will hearken to counsel, and do much good, which he is capable of, for he is a noble-minded man."—Ibid., p. 870.

John Smith was sustained as President of the Stake, with C. C. Rich as counselor.

George Miller was sustained as President of High Priests' Quorum, with William Snow and Noah Packard counselors.

Samuel Bent was sustained as President of High Council, with G. W. Harris, Alpheus Cutler, William Huntington, Sen., James Allred, H. G. Sherwood, Thomas Grover, Newel Knight, L. D. Wilson, David Fulmer, Ezra T. Benson, and Aaron Johnson associates.

Joseph Young was sustained as "President of the First Presidency of the Seventies," and Levi W. Hancock, Henry Herriman, Zerah Pulsipher, J. M. Grant, and D S. Miles were associated with him. It was also resolved "that if Roger Orton will reform and become a good man, he be received and ordained as a member of this presidency."

Samuel Williams, Jesse Baker, and Joshua Smith were sustained as a Presidency of the Elders' Quorum.

Newel K. Whitney and George Miller were continued and sustained Bishops and Trustees in Trust.

Alpheus Cutler and Reynolds Cahoon were sustained as Temple Committee.

It will be observed that the policy to make the Twelve the First Presidency of the church is a little more clearly brought out than before, and what they at first hesitated to express is by easy gradations introduced to the notice of the people, until the Twelve found themselves in practical control.

It will also be observed that on August 8, 1844, Elder Amasa Lyman was declared to have been a member of the First Presidency; in October following he was declared to be a counselor with the Twelve; he is now "continued as one of the Twelve," though by so doing they had thirteen members in a Quorum of Twelve.

Josiah Butterfield was removed from the Presidency of Seventy, to give place to J. M. Grant.

Bishop George Miller who was called by revelation to succeed Edward Partridge, the Presiding Bishop of the Church,[1] and who Joseph Smith said was appointed in place of E. Partridge;[2] and who Andrew Jensen, a Utah historian, acknowledges was chosen Presiding Bishop;[3] was by vote of conference in October, 1844, relegated to the place of second bishop; and N. K. Whitney elevated to first.

William Marks was deposed as President of the Stake, and Elder John Smith was transferred from Macedonia to fill his place.

Lyman Wight and John Snider were removed from the Nauvoo House committee to give place to Amasa Lyman and George A. Smith. (See *Millennial Star*, volume 6, page 91.)

Similar changes were made in other offices.

Thus quietly were men deposed and those more in sympathy with Elder Young installed in their places. The practice of this policy continued.

[1] See Doctrine and Covenants 107: 8.

[2] George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.—*Millennial Star*, vol. 18, p. 373.

[3] George Miller had been chosen Presiding Bishop of the Church, by revelation, in place of Edward Partridge, deceased.—*Historical Record*, vol. 7, p. 480.

A peculiar resolution by which church debts were repudiated was passed at this April conference of 1845.[4] Upon what reasons they justified this act of repudiation, or what their pretext was, does not appear.

Debts repudiated.

The following business concerning the temple and Nauvoo House, transacted at the same conference, will be interesting, as these buildings, especially the temple, have an important connection with the future of the church:—

Church buildings.

"The chairman then stated that he wanted to lay before the conference the subject of completing the Nauvoo House; whereupon,

"Elder Phelps moved 'that we fulfill the revelation, by completing the Nauvoo House, as soon as possible.' Carried unanimously.

"The chairman called for a show of hands from all those who could and would take one share of stock in the Nauvoo House. There were so many hands uplifted that they could not possibly be counted.

"He next called for a show of hands from those who could and would take two shares. Quite a large number of hands were shown.

"He then called for a show of hands from all, both male and female, who, after they had done all they could to finish the temple, are willing to sacrifice their all, to finish the Nauvoo House, rather than not to have it done. Every hand was raised in the congregation.

"The President then proclaimed to the conference, that on next Monday the books for the Nauvoo House Association would be opened in the upper part of the brick store on Water Street."—*Times and Seasons*, vol. 6, p. 871.

During the summer of 1845 what is known as the Nauvoo edition of the Doctrine and Covenants was issued from the *Times and Seasons* office.

Doctrine and Covenants published.

[4] On the subject of the old church debts coming, it was moved and seconded that the debts of Kirtland, and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropped, and come up no more, and the Trustees shall be dunned for them no more for ever; neither shall they be sold into the hands of the Gentiles. Carried unanimously.—*Times and Seasons*, vol. 6, p. 870.

The summer of 1845 passed off without any special incidents of interest. Church affairs were conducted along the lines indicated in the foregoing legislation. Missionaries were quite active in different parts and conferences were held in various places.

Conference in Temple.

The General Conference convened in the unfinished temple October 6, 1845, and continued over the 8th. As had been their custom for several conferences the sustaining of officers was the first item of business.

"President Brigham Young then arose and said: The first business that will come before this conference will be to present the authorities of the church, to ascertain whether they are in good standing.

"Father John Smith, the President of the Stake, then arose and presented the Twelve as the Presidents of the whole church; which was seconded and carried unanimously."—*Times and Seasons*, vol. 6, p. 1008.

Brigham Young was unanimously sustained as "President of the Quorum of the Twelve Apostles, and the following members of the quorum were also unanimously sustained: H. C. Kimball, Orson Hyde, P. P. Pratt, Orson Pratt, J. E. Page, Willard Richards, Wilford Woodruff, John Taylor, G. A. Smith, and Amasa Lyman.

The following action was had in the case of William Smith:—

"It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said: I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the Church, that he may occupy the place himself. This he has avowed openly in the East, which I can prove by good and substantial wit-

nesses. In the second place, while Brother William was in the East, to my certain knowledge, his doctrine and conduct have not had a savory influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all longsuffering for an alteration in Brother William's course, but up to the present time I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously."—*Times and Seasons*, vol. 6, p. 1008.

The following action was had in regard to Lyman Wight:—

"It was next moved that Lyman Wight be continued and sustained as one of the Twelve Apostles; whereupon Elder A. W. Babbitt said: As Elder Pratt remarked, concerning William Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight; I can not conscientiously give my vote in his favor. My reason is this: If there is a council in this church that ought to be united and act in unison as one man, it is the Council of the Twelve. If the head is sick the whole body is afflicted. If I am rightly informed concerning Bro. Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution, and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers, and perseverance of the leaders to save this people from the grasp of the destroyer. If the counsel of Bro. Wight had been followed this temple would not have been built nor the baptismal font erected. He has sought to draw away a part of the force which we ought to have had to build this temple. His teachings have been contrary to the counsel of the church and his conduct calculated to destroy it. Under circumstances of this kind I cannot conscientiously vote to continue him in his standing, until he retracts and makes satisfaction. Bro. Wight's course has been calculated to divide the church

and prevent those things being accomplished which were commanded of God by the Prophet Joseph.

"Elder Kimball arose and said: It is well known that Bro. Wight's case was had before the conference last fall, and that he was dropped, and then again retained; that is, that we would let him be, and see what he would do and what course he would take. He has been away ever since, and is with a small company somewhere. We cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lie over for the present until we can learn something from him. Whereupon it was moved that we let the case of Bro. Lyman Wight lie over for the present until we hear from him. Seconded, and carried unanimously."—*Times and Seasons*, vol. 6, p. 1009.

The following was also passed regarding William Smith and Willard Richards:—

"Elder Isaac Morley arose and said; he would next present William Smith as the Patriarch of the Church, and moved that he be continued and sustained in that office. Seconded, and lost unanimously.

"President Brigham Young then stated that about three years ago Elder Willard Richards was appointed by President Joseph Smith as Historian for the Church and General Church Recorder. We have previously acted on his appointment to office as Recorder, but not as Historian. He would therefore move that we receive the appointment of Bro. Joseph, and that we continue and sustain Elder Richards as Historian for the Church and General Church Recorder. Seconded, and carried unanimously."—*Times and Seasons*, vol. 6, p. 1009.

John Smith was sustained as President of Nauvoo Stake, with Isaac Morley and C. C. Rich as counselors.

Samuel Bent as President, with G. W. Harris, Alpheus Cutler, James Allred, Thomas Grover, H. G. Sherwood, William Huntington, Sen., L. D. Wilson, Newel Knight, David Fulmer, Aaron Johnson, and E. T. Benson were sustained as a High Council.

George Miller, William Snow, and Noah Packard were sustained as a Presidency of the High Priests' Quorum.

Joseph Young, L. W. Hancock, Henry Herriman, Zerah Pulsipher, D. S. Miles, and J. M. Grant were sustained as members of the Presidency of Seventy.

The following action was also had:—

"Elder George A. Smith remarked that Roger Orton was one of the old camp, and was selected a year ago to be one of the Seven Presidents of the Seventies; but he had never received his ordination nor done anything to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Bro. Orton was one of the old camp, and we love him on that account; we always called him the 'Big Major,' and a first rate man; but he has not come forward since his appointment to magnify his calling.

"Elder Joseph Young said: Last spring I visited Roger Orton and apprised him of his appointment. He agreed to come as early as convenient and receive his ordination, and I gave him to understand, if he did not come and act in his office he would be dropped. Bro. Orton has always sustained Bro. Joseph and the church, but he has very little of the Spirit. He has been in the church about twelve years, but never has been active since his discharge from the camp that went up to Missouri in 1834. It was by the counsel of the Twelve that he was appointed one of the Presidents of the Seventies. I have no particular desire to plead for him, but if his case can be laid over I think he can be saved in that office; but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey. That seems to have ruined him, but he may be reclaimed.

"President B. Young arose and said he would preach one of Dow's short sermons: 'If you won't when you can, when you will you shan't.' I say if men will not act and magnify their calling, let more honorable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office; but he has not done it, and I say let a more hon-

orable man take the crown. If he won't work now, when will he? It was then moved, that we drop him. Seconded, and carried unanimously.

"Moved that Samuel Williams be continued and sustained as President of the Elders' Quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counselors. Seconded, and carried unanimously.

"Moved that Newel K. Whitney be continued and sustained as the first Bishop of the Church, and that George Miller be continued and sustained as his associate. Seconded, and carried unanimously.

"Moved that Stephen M. Farnsworth be continued and sustained as President of the Priests' Quorum, and that William Carmichael and ——— Betts be continued and sustained as his counselors. Seconded, and carried unanimously.

"Moved that Elisha Averett be continued and sustained as President of the Teachers' Quorum, as also his former counselors. Seconded, and carried unanimously.

"President B. Young moved that there be a quorum of deacons selected and a president over them, and that the Presiding Bishops see to it as soon as possible and make report to this conference before its close. Seconded, and carried unanimously."—*Times and Seasons*, vol. 6, pp. 1009, 1010.

According to this, William Smith was dropped from the quorum and a place made for Amasa Lyman; and Lyman Wight was given to understand that unless he fell in with the existing policy and obeyed counsel he would not be sustained.

Wm. Smith.

Mrs. Lucy Smith, mother of the Martyrs, spoke at this conference, and it is reported that she then said she would go with them; but whether she did so state or not, she did not accompany them west, but continued in the vicinity of Nauvoo, and died near that place in May, 1855.

Lucy Smith.

The conference resolved to discontinue the *Nauvoo Neighbor* after one more number, and to continue the *Times and Seasons* to the end of the volume.

Shortly after the conference they formally expelled William Smith from the church.[5] We have seen no record of his having been accorded a trial or having been cited to appear and defend, but the notice simply shows that they resolved to cut him off.

Wm. Smith expelled.

The remainder of the year passed in the usual way. The church represented in Nauvoo were busily preparing to leave the State.

In the latter part of the year they began giving what they called "endowments," in the temple, though the building was not finished, as the following editorial will show:—

Endowments.

"JANUARY.

"January, thus far, has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the temple. Nothing has appeared so much like a 'finish' of that holy edifice as the present. The attic story was finished in December, and if the Lord continues to favor us the first story above the basement will be completed ready for meeting in the month of February. The font, standing upon twelve stone oxen, is about ready, and the floor of the second story is laid, so that all speculation about the temple of God at Nauvoo must cease."—*Times and Seasons*, vol. 6, p. 1096.

[5] NOTICE.

Elder William Smith having been cut off from the Quorum of the Twelve for apostasy, on the Sunday following, several letters and a pamphlet having been read, showing he had turned away from the truth; on motion, it was unanimously resolved by the Church of Jesus Christ of Latter Day Saints, that the said William Smith be cut off from said church, and left in the hands of God.

W. RICHARDS, Clerk.

NAUVOO, October 12, 1845.

—*Times and Seasons*, vol. 6, p. 1019.

CHAPTER 6.

1844-45.

ANXIETY — PERSECUTION RENEWED — GOVERNOR APPEARS — CITY COUNCIL DENIES CHARGES — CITIZENS DENY — PETITION TO PRESIDENT—MURDERS—HOUSE BURNING—SHERIFF INTERFERES — CONVENTION AT CARTHAGE — AGREEMENT — QUESTIONABLE MOTIVES—THE TEMPLE—YOUNG'S EPISTLE.

FOR a short time after the murder of Joseph and Hyrum Smith outside opposition was silent, waiting no doubt to see what the effect of their diabolical deed would be. Some were greatly excited, supposing that the Mormons would arise in fury and avenge the blood of the slain. Many in the surrounding country fled from their homes, expecting that the country would be desolated by fire and sword. Doubtless there were some among the members of the church who were inclined to wreak vengeance in a summary way, but better counsel prevailed, and the saints remained quietly at home appealing to God for protection and vindication.

Anxiety.

Governor Ford in his history speaks of affairs at Carthage as follows:—

"But first, I determined to return back to Carthage and make such arrangements as could be made for the pacification and defense of the country. When I arrived there, about ten o'clock at night, I found that great consternation prevailed. Many of the citizens had departed with their families, and others were preparing to go. As the country was utterly defenseless, this seemed to me to be a proper precaution. One company of the guard stationed by me to guard the jail had disbanded and gone home before the jail was attacked, and many of the Carthage Greys departed soon afterwards."—History of Illinois, p. 350.

Gregg writes of the situation as follows:—

"On the morning of the 28th of June, 1844, the sun rose on as strange a scene as the broad Hancock prairies had ever witnessed. At the three corners of a triangle, eighteen miles asunder, two of them resting on the Mississippi, stood a smitten and mourning city and two almost deserted villages, with here and there a group of questioning men, anxious to obtain the news of the night. These were Nauvoo and the villages of Carthage and Warsaw. Toward the two villages the more courageous ones who had fled the evening before, were now returning, tired and worn, to find their several homes unsacked and untouched, and their streets untrodden by a vengeful and infuriated foe. The wet and heavy roads leading to the county seat from the east and south were being again traversed by the refugees of the night, now returning where they had so lately fled in terror. The blue waves of the Mississippi rolled peacefully past the stricken city, as when, a few days before, its shores resounded to the Legion's martial tread. All the people knew that a great crime had been committed, by whom they dared not guess; and they knew not how, upon whom, where, or in what manner, retribution might fall!"—The Prophet of Palmyra, pp. 281, 282.

No doubt some fled because they were conscious of guilt, and remained quiet, waiting to see what steps, if any, would be taken to bring them to punishment.

Soon however the "anti-Mormon" papers, conspicuous among which were the *Sangamon Journal* and *Warsaw Signal*, commenced to agitate the public mind against the "Mormons," and a very hostile spirit was engendered. In October, 1844, there was a great gathering announced at Warsaw. It was given out that it was to be a great wolf hunt, but secretly it was whispered that the wolves were to be Mormons. This was communicated to the governor, and troops were sent under the command of General Hardin, the Governor accompanying them. On the approach of the troops the mob fled, and immediate hostilities were abandoned.

Persecution renewed.

Governor appears.

Of this uprising and its immediate causes and consequences Governor Ford wrote:—

"In the course of the fall of 1844, the anti-Mormon leaders sent printed invitations to all the militia captains in Hancock, and to the captains of militia in all the neighboring counties in Illinois, Iowa, and Missouri, to be present with their companies at a great wolf hunt in Hancock; and it was privately announced that the wolves to be hunted were the Mormons and Jack Mormons. Preparations were made for assembling several thousand men, with provisions for six days; and the anti-Mormon newspapers, in aid of the movement, commenced anew the most awful accounts of thefts and robberies and meditated outrages by the Mormons. The whig press in every part of the United States came to their assistance. The democratic newspapers and leading democrats who had received the benefit of the Mormon votes to their party, quailed under the tempest, leaving no organ for the correction of public opinion, either at home or abroad, except the discredited Mormon newspaper at Nauvoo. But very few of my prominent democratic friends would dare to come up to the assistance of their governor, and but few of them dared openly to vindicate his motives in endeavoring to keep the peace. They were willing and anxious for Mormon votes at elections, but they were unwilling to risk their popularity with the people, by taking a part in their favor, even when law and justice and the Constitution were all on their side. Such being the odious character of the Mormons, the hatred of the common people against them, and such being the pusillanimity of leading men, in fearing to encounter it.

"In this state of the case I applied to Brigadier General J. J. Hardin, of the State militia, and to Colonels Baker and Merriman, all whigs, but all of them men of military ambition, and they, together with Colonel William Weatherford, a democrat, with my own exertions, succeeded in raising about five hundred volunteers; and thus did these whigs, that which my own political friends, with two or three exceptions, were slow to do, from a sense of duty and gratitude.

"With this little force under the command of General Hardin, I arrived in Hancock County on the 25th of October.

The malcontents abandoned their design, and all the leaders of it fled to Missouri. The Carthage Greys fled almost in a body, carrying their arms along with them. During our stay in the county the anti Mormons thronged into the camp and conversed freely with the men, who were fast infected with their prejudices, and it was impossible to get any of the officers to aid in expelling them."—History of Illinois, pp. 364, 365.

The agitation still continued, however, and the citizens of Nauvoo were accused of harboring a band of thieves and counterfeiters and of committing other very serious crimes. Public opinion was at a high tension, and hostilities were daily expected.

The following January the City Council and also the citizens of Nauvoo in mass meeting assembled, denied the allegations, and declared their allegiance to law and order. The following was given to the public by the City Council:—

City Council denies charges.

"THE VOICE OF NAUVOO!

"Proceedings of the City Council; Preamble.

"It is with feelings of deep and inexpressible regret that we learn that the inhabitants of various parts of this State are seeking to accumulate all the real and supposed crimes of the whole community for the secret or ostensible purpose of raising a tide of influence against the Mormon community that shall sweep them into irrecoverable ruin. This course of conduct, originating with our mortal enemies and gathering in its wake, other men that would revolt at the idea of lending a hand to oppress a long abused people that are struggling against foes within and foes without, is at the present almost insupportable to our feelings. We have scarcely laid by our mourning weeds for murdered men, whom we promptly surrendered up to the State of Illinois for an equitable trial; and now we see in embryo another campaign to spill yet more blood and effect an utter extermination and massacre. We sought to rid our city of counterfeiters and blacklegs. These, together with our foes without and within, had established a printing press of unparalleled

rancor and malignity. But our efforts to obtain freedom from such vicious monsters cost us much tribulation and precious blood.

"The impunity thus far granted the murderers by the Senate and other authorities of the State of Illinois has emboldened them and their apologists to set on foot a series of other exciting causes that they hope will either destroy this community, or prevent their criminals from being brought to punishment. We have not so much fear that our enemies will succeed in their fiendish designs against us, as we have that the peace and good order of the people of the State will be disturbed, and fearful anarchy and bloody misrule will ensue among those who listen to and countenance the fell designs of those who are stealing from quiet citizens of the State and palming upon them a spurious and false currency, and charging to the Mormons their own crimes. If they shall succeed, the citizens will be involved in continual larcenies, and neighborhood broils and crimes, the end of which cannot now be foreseen. We deprecate such evils and calamities because we desire the good of all mankind, as the gratuitous labors of the greater portion of our citizens in spreading truth throughout the world under much poverty and suffering, abundantly prove.

"As for us, our course is fixed, and while we are peaceable and loyal to the Constitution and laws of our country, and ever willing to join hands with the honest, virtuous, and patriotic in suppressing crime and punishing criminals, we will leave our enemies to judge whether it would not be better to make Nauvoo one universal burying ground, before we suffer ourselves to be driven from our hard-earned and lawful homes, by such high-handed oppression, and it may yet become a question to be decided by the community, whether the Mormons will, after having witnessed their best men murdered without redress, quietly and patiently suffer their enemies to wrench from them the last shreds of their constitutional rights; and whether they will not make their city one great sepulchre, rather than be the humble devotees at the shrine of mobocracy. But for the satisfaction of all concerned, we reiterate in the following resolutions, senti-

ments that we have always expressed in all places as occasion demanded:—

"Resolved, that the greater part of the thefts which have been complained of are not, in our opinion, true in fact, but have been *trumped up* by inimical persons, in order to cover their aggressive doings, with plausibility, and entice honest and unwary citizens to unite with them in the same uncompromising hostility against this people.

"Resolved, that we defy the world to substantiate a single instance where we have concealed criminals or screened them from justice, but on the contrary, always have been and now are extremely anxious that they should be ferreted out and brought to justice; and to this end would esteem it a favor, that if any person should lose property or have good and sufficient reason to suspect any place of containing apparatus for making bogus or counterfeit money, that such person would follow up, trace out, and make diligent search for all such property and apparatus, and if they can trace it into this city, we pledge ourselves to assist them legally, to the extent of our abilities, in so laudable an undertaking.

"Resolved, that it is our opinion that very many scoundrels, such as thieves, robbers, bogus makers, counterfeiters, and murderers, have been induced from reports published in the *Warsaw Signal* to flock into this county in order to carry on their evil practices, knowing that it would be immediately charged upon the Mormons, and thereby they escape; and although we think that the reports of thefts have been very much exaggerated, yet we know from dear bought experience that such things do exist, and further we doubt not there may be some such characters prowling in and about our city.

"Resolved, that we are extremely anxious to ferret out and bring to justice all such persons, if any, that are within the limits of our city, and for this purpose we have authorized our Mayor to enlarge the police to any number not exceeding five hundred, and we also pledge ourselves to double our diligence, and call upon our citizens to assist in

ridding our city and country of all such infamous characters.

"Done, in council, this 13th day of January, 1845.

"D. SPENCER, Mayor.

"W. RICHARDS, Recorder."

—*Times and Seasons*, vol. 6, pp. 773, 774.

The following are the proceedings of the mass meeting:—

"MEETING OF THE CITIZENS.

"At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of January, 1845, Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent, Alpheus Cutler, C. C. Rich, Phinehas Richards, and David Fulmer were appointed a committee to draft a preamble and resolutions expressive of the sense of this meeting on the proceedings of the city council, and for the action of this meeting. The committee retired and in a short time returned the following, which were adopted unanimously:—

Citizens deny.

"PREAMBLE.

"Whereas, the city council of the city of Nauvoo have presented to this meeting a preamble and sundry resolutions setting forth the fact that enemies to the people of this city, and as we believe, enemies to the common welfare of the people of this State, are attempting to get up an extensive popular excitement, prejudicial to this people and the country at large; and whereas, said resolutions set forth an unqualified reprobation of all unlawful and villainous conduct, whether under the false color of Mormonism or the real guise of mobbers, blacklegs, bogus makers, thieves, wolf hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

"And whereas, the *Warsaw Signal*, the *Alton Telegraph*, and the *Quincy Whig* have been, as we believe, industriously engaged in circulating falsehood, disseminating discord, and the principles of mobocracy; and whereas, Mormon extermination, pillage, robbery, and murder have received both countenance and apology in these scurrilous prints, as we

believe; and whereas, the pen of murderers, as we believe, has occupied the columns of these papers in order to deafen the cries of innocent blood that ascends to heaven for vengeance; and whereas, a large share of the thefts spoken of and blazed through the land are wholly without existence when traced out, as appears not only from the instance recorded in the Governor's message concerning horse stealing, but from other similar instances, too numerous to mention; and whereas, it has been zealously reported that much stolen goods could be traced to Nauvoo, and that no citizen could enter our city to search for thieves and stolen goods because the thief and goods would be screened from detection by the Mormon fraternity and the person in search would be in jeopardy of his life; and whereas, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehension that we would screen them, or from a malignant design to palm upon us their own crimes, and thereby draw us under the lash of persecution; and whereas, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay;

"And whereas, bee yards have been robbed, the hives left at the Mormons' doors, to palm the theft upon us, when the honey has been found in the houses of our enemies; and whereas, an innumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; and whereas, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather, as we believe, are endeavoring to scatter amongst us their bogus and counterfeits, prostitute the virtue of the place, deposit stolen goods, or steal from us, and by every means in their power sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end they may uproot our beautiful city; and whereas, that in some instances, when the ministers of justice have visited our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say, we

believe what is reported to us, that they have employed runners to steal the saddles and bridles from their own horses, while in our city, for the purpose of damning us in the eyes of the community;

"And whereas, the Chief Magistrate of this State, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the legislature as follows:—

" 'Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community, than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis, or any other western city, the proportion would not be so great.'

"And whereas, the printing office of our open and avowed enemy, Dr. Foster, was set on fire, in this city by himself, or by his instruction, as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police;

"And whereas, we firmly believe that our enemies in this city have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers;

"Therefore, be it resolved, unanimously, that we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice.

"Resolved, that to prevent further depredations in our city, by lawless desperadoes from abroad, we approve the raising of five hundred police by this city.

"Resolved, unanimously, that we invite all honest men to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses to do so, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property shall speedily send after him a writ of *habeas corpus* sealed with lead to arrest his progress; but after all, should the thief prove to be a mobocrat, alas! alas!! O, what a pity!

"Resolved, unanimously, that fifty delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings, so that the honest part of the community may unite with us to prevent stealing and secure peace.

"Resolved, that these proceedings be published in the papers at Nauvoo, with a request that others papers copy them. DANIEL SPENCER, Chairman.

"JAMES SLOAN, Secretary."

—*Times and Seasons*, vol. 6, pp. 774, 775.

The Deputy Sheriff of Hancock County also made the following statement to the public which vindicated the Mormons from the charge of thieving:—

"TO THE PUBLIC.

"NAUVOO, January 17, 1845.

"As much has been said concerning stealing and secreting property in this city, for the purpose of giving an impression abroad that Nauvoo was a grand depot for concealing stolen property, and that the Mormon community was concerned in it, I will state, that so far as my knowledge extends concerning the matter, I have ascertained that stolen property has been brought by way of Nauvoo, from the country, and then crossed over the Mississippi River to Iowa, and back into the Territory some ten or twelve miles, where the thieves have some friends to conceal stolen property.

"There seems to be a connection of these friends thirty or forty miles back into the country on this side of the river, who, with five or six in this city, seem to have a line for running stolen property through Nauvoo to the Territory of Iowa; and I have good reason to believe that those in the country on this side of the river, those in the city, and those in the Territory, are one clan; but they are not Mormons, nor have the Mormons any fellowship with them.

"I have taken pains to go with a person from the country, with a writ, and have searched every house suspected, till the person was satisfied, and till I was satisfied myself that no such property, as claimed, was in the city.

"I have good reason to believe that scoundrels stay in Nauvoo, and when stolen property comes into the city they are ready to pass it on to the Territory, and screen themselves under the cloak of Mormonism, in order that the Mormons may bear the blame. If people will satisfy themselves as I have done they may find a 'depot' in the regions of Iowa containing the greater part of the property charged to the Mormons.

"I would state further, that the Mormons had no agency in the searches I made, but that I made them at the instance of men from the country, and that I spent three days in the Territory of Iowa, searching into the facts and matters, and my statements are made up from personal observation.

"JOSEPH A. KELTING,
"Deputy Sheriff of Hancock County."

—*Times and Seasons*, vol. 6, pp. 775, 776.

Throughout the winter and summer of 1845 the feeling was very intense, and many efforts and demonstrations were made with a view to stirring up sentiment against the Mormons, sufficiently strong to banish them from the State.

The following petition was sent to President Polk:—

"NAUVOO, April 24, 1845.

"His Excellency James K. Polk, President of the United States.

"*Honored Sir:*—Suffer us, in behalf of a disfranchised people, to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience and the extreme urgency of the case seems to demand.

Petition to President.

"It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Most of us have long been loyal citizens of some one of these United States, over which you have the honor to preside; while a few only claim the privilege of peaceful and lawful emigrants, designing to make the Union our permanent residence.

"We say we are a disfranchised people. We are privately told by the highest authorities of the State that it is neither

prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote until the blood of our best men has been shed, both in Missouri and Illinois, with impunity.

"You are doubtless somewhat familiar with the history of our expulsion from the State of Missouri, wherein scores of our brethren were massacred. Hundreds died through want and sickness occasioned by their unparalleled sufferings. Some millions worth of our property was destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois granted to us a liberal charter, for the term of perpetual succession, under whose provision private rights have become invested, and the largest city in the State has grown up numbering about twenty thousand inhabitants.

"But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are less vindictive than those of Missouri. She has already used the military of the State, with the Executive at their head, to coerce and surrender up our best men to unparalleled murder, and that too under the most sacred pledges of protection and safety. As a salve for such unearthly perfidy and guilt, she told us, through her highest executive officers, that the laws should be magnified and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena ere the Senate of that State rescued one of the indicted actors in that mournful tragedy, from the sheriff of Hancock County, and gave him a seat in her hall of legislation;[1] and all who were indicted by the Grand Jury of Hancock County for the murder of Joseph and Hyrum Smith are suffered to roam at large, watching for further prey.

"To crown the climax of those bloody deeds, the State has repealed those chartered rights by which we might have lawfully defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it

[1] J. C Davis, a State senator, was indicted for the murder of Joseph and Hyrum Smith, and by resolution of the Senate rescued from the sheriff.

comes under the shadow of law or otherwise (for we have reason to expect it in both ways), we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish; for our enemies have sworn it.

"And here, sir, permit us to state that General Joseph Smith during his short life was arraigned at the bar of his country about fifty times, charged with criminal offenses, but was acquitted every time by his country; his enemies, or rather his religious opponents, almost invariably being his judges. And we further testify, that as a people we are lawabiding, peaceable, and without crime; and we challenge the world to prove to the contrary; and while other less cities in Illinois have had special courts instituted to try their criminals, we have been stripped of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

"With these facts before you, sir, will you write to us, without delay, as a father and friend, and advise us what to do. We are members of the same great Confederacy. Our fathers, yea, some of us, have fought and bled for our country, and we love her Constitution dearly.

"In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of Congress, and furnish us an asylum where we can enjoy our rights of conscience and of religion unmolested? Or, will you, in a special message to that body when it is convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal influence and by your official rank? Or will you express your views concerning what is called the 'Great Western Measure' of colonizing the Latter Day Saints in Oregon, the Northwestern Territory, or some location remote from the States, where the hand of oppression shall not crush every noble principle and extinguish every patriotic feeling?

"And now, honored sir, having reached out our imploring

hands to you, we would with deep solemnity importune you as a father, a friend, a patriot, and as the head of a mighty nation, by the Constitution of American liberty, by the blood of our fathers, who have fought for the independence of this republic, by the blood of the martyrs, which has been shed in our midst, by the wailings of the widows and orphans, by our murdered fathers and mothers, brothers and sisters, wives and children, by the dread of immediate destruction from secret combinations now forming for our overthrow, and by every endearing tie that binds man to man and renders life bearable, and that, too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or in some place remote therefrom, where we may colonize in peace and safety, as soon as circumstances will permit.

"We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and many ready to perish, shall come upon you.

"We are, sir, with great respect, your obedient servants,

BRIGHAM YOUNG,
WILLARD RICHARDS,
ORSON SPENCER,
ORSON PRATT,
W. W. PHELPS,
A. W. BABBITT,
J. M. BERNHISEL,
} Committee.

"In behalf of the Church of Jesus Christ of Latter Day Saints of Nauvoo, Illinois.

"P. S.—As many of our communications postmarked at Nauvoo have failed of their destination, and as the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a messenger."
—Life of Joseph the Prophet, pp. 545-549.

Many outrages, including murders, were committed in both Illinois and Iowa. These were by the opposition laid at the door of the "Mormons," which they persistently denied. Among others the clerk of Hancock County, Dr. Marshall, was slain, by Minor R. Dem-

Murders.

ing, the sheriff, the result of an altercation. From what we can learn the difficulty between them did not arise on the "Mormon question," but because Deming was supposed to be friendly to the "Mormons," and Marshall was an "anti-Mormon," the event was made to do service in agitating public feeling against the "Mormons."

House burning.

On September 10, 1845, the "anti-Mormons," who had sworn to expel the "Mormons" from the State, because of alleged outrages, began burning houses in the vicinity of Green Plains, Hancock County. It is reported that as many as one hundred or one hundred and twenty-five houses were burned within a short time. About the time of these burnings Sheriff Deming died. He was succeeded by J. B. Backenstos, who was elected at a special election. Sheriff Backenstos undertook to suppress these disturbances, and issued a proclamation to the rioters to desist; but to this they paid no regard. He then endeavored to raise a posse to enforce the law, by calling on the citizens who were not Mormons, declaring that he thought it best "to have the Mormons remain quiet." This they did until the sheriff, failing to obtain a force outside, called on the citizens of Nauvoo, when they responded and with them the sheriff "succeeded in dispersing the rioters."[2] Not, however, until the sheriff and his posse had killed two men; namely, Franklin A. Worrell, a lieutenant of the "Carthage Greys," and Samuel McBratney, did they disperse. Backenstos, and O. P. Rockwell, one of his posse, were subsequently indicted for the murder of Worrell, but acquitted on trial.

Sheriff interferes.

Governor Ford again sent General Hardin with a force of militia to quiet disturbances. On September 27, 1845, General Hardin issued a proclamation to the people of the county enjoining them to keep the peace and to obey the laws and constituted authorities. On October 1, 2, 1845, there

[2] Sheriff Backenstos states: "It is proper to state that the Mormon community have acted with more than ordinary forbearance, remaining perfectly quiet, and offering no resistance when their dwellings, other buildings, stacks of grain, etc., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue."—Fullmer's Expulsion, 19; Bancroft's History of Utah, p. 209.

was a convention held at Carthage composed of delegates from the nine counties of Adams, Brown, Pike, Schuyler, Marquette, McDonough, Warren, Knox, and Henderson to consider the "Mormon subject." This convention, among other resolutions, passed the following:—

Convention at Carthage.

"'Resolved, that it is the settled and deliberate conviction of this convention, that it is now too late to attempt the settlement of the difficulties in Hancock County *upon any other basis than that of the removal of the Mormons from the State;* and we therefore accept, and respectfully recommend to the people of the surrounding counties to accept, the proposition made by the Mormons to remove from the State next spring, and to wait with patience the time for removal.

"'Resolved, that we *utterly repudiate* the impudent assertion, so often and so constantly put forth by the Mormons, that they are *persecuted for righteousness' sake. We do not believe them to be a persecuted people. We* KNOW *that they are not;* but that whatever grievances they may suffer are the necessary and legitimate consequences of their illegal, wicked, and dishonest acts.'"—The Prophet of Palmyra, p. 336.

The convention appointed four commissioners to visit the "Mormons" and demand their removal from the State. The commissioners were General John J. Hardin, commander of the State Militia, Senator Stephen A. Douglas, W. B. Warren, and J. A. McDougal. The commission had a conference with the church authorities in Nauvoo, who agreed to remove from the State. The following documents were signed, which for a time allayed hostilities and seemed to be satisfactory:—

Agreement.

"NAUVOO, October 1, 1845.

"To the President and Council of the Church at Nauvoo:—

"Having had a free and full conversation with you this day in reference to your proposed removal from this country, together with the members of your church, we have to request you to submit the facts and intentions stated to us in the said conversation to writing, in order that we may lay them before the Governor and people of the State. We

hope that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

"We have the honor to subscribe ourselves,

"Respectfully yours,

"JOHN J. HARDIN.
"W. B. WARREN.
"S. A. DOUGLAS.
"J. A. MCDOUGAL."

"NAUVOO, Illinois, October 1, 1845.

"To Gen. J. J. Hardin, W. B. Warren, S. A. Douglas, and J. A. McDougal.

"*Messrs.:*—In reply to your letter of this date, requesting us to submit the facts and intentions stated by us in writing, in order that you may lay them before the Governor and the people of the State, we refer you to our communication of the 24th ult., to the Quincy committee, etc., a copy of which is herewith inclosed.

"In addition to this we would say that we had commenced making arrangements to remove from the country, previous to the recent disturbances; that we have four companies of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

"That one thousand families, including the Twelve, the High Council, the trustees, and general authorities of the church, are fully determined to remove in the spring, independent of the contingencies of selling our property; and that this company will comprise from five to six thousand souls.

"That the church, as a body, desires to remove with us, and will, if sales can be effected, so as to raise the necessary means.

"That the organization of the church we represent is such that there never can exist but one head or presidency at any one time. And all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe nor be infringed upon, so soon as time and means will permit.

"That we have some hundreds of farms and some two

thousand houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

"That we do not expect to find purchasers for our temple and other public buildings; but we are willing to rent them to a respectable community who may inhabit the city.

"That we wish it distinctly understood that although we may not find purchasers for our property, we will not sacrifice it, nor give it away or suffer it illegally to be wrested from us.

"That we do not intend to sow any wheat this fall, and should we all sell, we shall not put in any more crops of any description.

"That as soon as practicable, we will appoint committees for this city, La Harpe, Macedonia, Bear Creek, and all necessary places in the country to give information to purchasers.

"That if these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken. WE WILL LEAVE THEM.

"In behalf of the council, respectfully yours,

"BRIGHAM YOUNG, President.
"WILLARD RICHARDS, Clerk."

—Life of Joseph the Prophet, pp. 550–552.

Though the "anti-Mormons" had assurance of obtaining all they demanded, many were quiet but for a short time, when they again became clamorous for the Mormons to be off. Some of them were doubtless desirous of plunder, and their hatred of the Mormons was only a pretext, robbery being the chief motive actuating them. Of this, Bancroft in his History of Utah, page 216, writes as follows:—

Questionable motives.

"The arbitrary acts of the people of Illinois in forcing the departure of the saints lays them open to the grave charge, among others, of a desire to possess their property for less than its value. Houses and lots, farms and merchandise, could not be turned into money, or even into wagons and live stock, in a moment, except at a ruinous sacrifice. Granted that the hierarchy was opposed to American insti-

tutions, that the Mormons wished to gain possession of the United States and rule the world; no one feared the immediate consummation of their pretentious hopes. Granted that among them were adulterers, thieves, and murderers: the Gentiles were the stronger, and had laws by which to punish the guilty. It was not a noble sentiment which had actuated the people of Missouri; it was not a noble sentiment which now actuated the people of Illinois, thus to continue their persecutions during the preparations for departure, and drive a whole cityful from their homes out upon the bleak prairie in the dead of winter."

The *Times and Seasons* for November 1, 1845, stated editorially, as follows:—

"After we had begun to realize the abundance of one of the most fruitful seasons known for a long time, and while many hundreds of saints were laboring with excessive and unwearied diligence to finish the temple and rear the Nauvoo House, suddenly, in the forepart of September, the mob commenced burning the houses and grain of the saints in the south part of Hancock County. Though efforts were made by the sheriff to stay the torch of the incendiary and parry off the deluge of arson, still a 'fire and sword' party continued the work of destruction for about a week, laying in ashes nearly two hundred buildings and much grain. Nor is this all: as it was in the sickly season, many feeble persons, thrown out into the scorching rays of the sun, or wet with the dampening dews of the evening, *died*, being persecuted to death in a *Christian* land of law and order; and while they were fleeing and dying, the mob, embracing doctors, lawyers, statesmen, *Christians* of various denominations, with the military from colonels down, were busily engaged in filching or plundering, taking furniture, cattle, and grain. In the midst of this horrid revelry, having failed to procure aid among the 'old citizens,' the sheriff summoned a sufficient posse to stay the 'fire shower of ruin,' but not until some of the offenders had paid for the aggression with their lives.

"This, however, was not the end of the matter. Satan sits in the hearts of the people to rule for evil, and the sur-

rounding counties began to fear that law, religion, and equal rights, in the hands of the Latter Day Saints, would feel after iniquity, or terrify their neighbors to larger acts of 'reserved rights,' and so they began to open a larger field of woe. To cut this matter short they urged the necessity, (to stop the 'effusion of blood,') to expel the church, or as they call them, *the Mormons*, from the United States, 'peaceably if they could, and forcibly if they must,' unless they would transport themselves by next spring. Taking into consideration the great value of life and the blessings of peace, a proposition, upon certain specified conditions was made to a committee of Quincy, and which it was supposed from the actions of conventions was accepted. But we are sorry to say that the continued depredations of the mob and the acts of a few individuals have greatly lessened the confidence of every friend of law, honor, and humanity in everything promised by the committees and conventions, though we have already made great advances towards fitting for a move next spring.

"A few troops stationed in the county have not entirely kept the mob at bay, several buildings having been burnt in the month of October.

"We shall, however, make every exertion on our part, as we have always done, to preserve the law and our engagements sacred, and leave the event with God; for he is sure.

"It may not be amiss to say that the continued abuses, persecutions, murders, and robberies practiced upon us, by a horde of land pirates with impunity in a *Christian* republic and land of liberty, (while the institutions of justice, have either been too *weak* to afford us protection or redress, or else they too have been a little remiss,) have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our heavenly Father created free for all.

"We then can shake the dust from our garments, suffering wrong rather than do wrong, leaving this nation *alone in her glory*, while the residue of the world points the finger of scorn, till the indignation and consumption decreed makes a full end.

"In our patience we will possess our souls and work out a more exceeding and eternal weight of glory, preparing, by withdrawing the power and priesthood from the Gentiles, for the great consolation of Israel, when the wilderness shall blossom as the rose, and Babylon fall like a millstone cast into the sea. The just shall live by faith, but the folly of fools will perish with their bodies of corruption. Then shall the righteous shine; amen."—*Times and Seasons*, vol. 6, pp. 1016, 1017.

Pressure was brought upon them to remove them before the time agreed upon, by circulating reports of crime, and accusing the "Mormons" of not being in good faith in their expressed intentions to go.

The Temple.

The following account of the first meeting held in the temple will be interesting, as showing the unfinished condition of the temple, as well as the nature of the services held therein and those that were proposed:—

"On Sunday, the fifth day of October, through the indefatigable exertions, unceasing industry, and heaven-blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a temple where the children of the last kingdom could come together and praise the Lord.

"It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the Church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon waters,' or more properly, their obedience to the commandments of the Lord, appeared in the tangible form of a temple, entirely inclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a General Conference: no General Conference having been held for three years past, according to the declaration of our martyred prophet:—

"'There shall be no more baptisms for the dead, until the

ordinance can be attended to in the font of the Lord's House; and the church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord!*'

"President Young opened the services of the day in a dedicatory prayer, presenting the temple, thus far completed, as a monument of the saints' liberality, fidelity, and faith, concluding, 'Lord, we dedicate this house and ourselves unto thee.' The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts for so great a privilege as worshiping God *within* instead of *without* an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is, '*Holiness to the Lord.*'"—*Times and Seasons*, vol. 6, pp. 1017, 1018.

The following epistle published November 1, 1845, will also show the same points, as well as the policy of church leaders regarding the proposed exodus from the State and the United States; also that they were undecided as to where they would locate:—

Young's epistle.

"To the Brethren of the Church of Jesus Christ of Latter Day Saints, scattered abroad throughout the United States of America.

"The following circular is hereby sent, greeting.

"*Beloved Brethren:*—You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the temple in this place, not only the unparalleled union of the great body of the saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the nation of the only true Israel from these United States to a far distant region of the West, where bigotry, intolerance, and insatiable oppression will have lost its power over them, forms a new epoch, not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the Spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the Spirit saith unto you by this our epistle. Jesus Christ was delivered up into the hands of the Jewish nation to save or

condemn them—to be well or maltreated by them, according to the determinate counsel and foreknowledge of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon what *might* be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt richly in the bosom of Joseph has time and again notified the counselors of this church, of emergencies that might arise of which this removal is one: and one too, in which all the Latter Day Saints throughout the length and breadth of all the United States should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient.

"You all know and have doubtless felt for years the necessity of a removal provided the government should not be sufficiently protective to allow us to worship God according to the dictates of our own consciences and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead. The ranklings of violence and intolerance and religious and political strife that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance and blood-guiltiness, cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt and perhaps expressed his melancholy fears of the dreadful vortex into which partisan ambition, contempt of the poor, and trampling down the just as things of naught, were fast

leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.

"Concerning those who have more immediately instigated our removal by shedding the blood of our Prophet and Patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley, and who oblige us to watch for our lives night and day, we have nothing to say. We have told such tales to our father the President, and to all the highminded governors, until we are weary of it. We look far beyond those by whom offenses come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions until he advises them that the day of their deliverance has come. It is our design to remove all the saints as early next spring as the first appearance of thrifty vegetation. In the meantime the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next General Conference. The font and other parts of the temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and inquire in his holy temple. We therefore invite the saints abroad generally so to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great immigration of the church in the spring. A little additional help in the heat of the day from those abroad, to those here, who have been often driven and robbed, will sweeten the interchanges of fellowship, and so far fulfill the law of Christ as to bear one another's burthens.

"The sacrifice of property that will probably accrue from a virtually coerced sale in a given short time, together with the exhaustion of available means, that has arisen from an extensive improvement of farms, and the erection of costly public and private edifices, together with persecutions and

abundant labors of elders in preaching the gospel to the nations, and also in self-defense from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful, humane, and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the saints abroad to the utmost of their ability. And you cannot furnish it better than to come up unitedly to the counsel of our epistle promptly, diligently, and to the letter. Therefore dispose of your properties and inheritances, and interests, for available means, such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed; also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up, dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children and your dead. And we are well persuaded you *will* do these things though we thus stir up your pure minds to remembrance. In doing so the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the great God, through the Presidency of the saints. With these assurances and hopes concerning you, we bless you and supplicate the wisdom and furtherance of the great Head of the church upon your designs and efforts.

"BRIGHAM YOUNG, President.
"WILLARD RICHARDS, Clerk.

"P. S.—Let all wagons that are hereafter built be constructed to the track of five feet width from center to center. Families may properly travel to this place during winter in their wagons.

"There are said to be many good locations for settlements

on the Pacific, especially at Vancouver's Island, near the mouth of Columbia."—*Times and Seasons*, vol. 6, pp. 1018, 1019.

The opposition became more pronounced daily, and to appease the feeling the "Mormons" prepared to leave sooner than at first expected.

CHAPTER 7.

1846.

STATEMENT OF HIGH COUNCIL—PREPARATION FOR EXODUS—TIMES AND SEASONS DISCONTINUED—THE EXODUS—POLITICAL ASPECT—A BATTLE—COL. KANE'S DESCRIPTION.

On January 20, 1846, the High Council published the following instruction, and declaration of intention:—

"A CIRCULAR OF THE HIGH COUNCIL.

"To the members of the Church of Jesus Christ of Latter Day Saints, and to all whom it may concern; greeting.

"*Beloved Brethren and Friends:*—We the members of the High Council of the church, by the voice of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you, that we intend to send out into the western country from this place, sometime in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit, taking with them a printing press, farming utensils of all kinds, with mill irons and bolting cloths, seeds of all kinds, grain, etc.

Statement of High Council.

"The object of this early move is to put in a spring crop, to build houses, and to prepare for the reception of families who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed west until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build blockhouses and stockade forts on the route to Oregon, becoming a law, we have encouragements of having that

work to do; and under our peculiar circumstances we can do it with less expense to the government than any other people.

"We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country, that our patriotism has not been overcome by fire, by sword, by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the government of the United States and any other power, in relation to the right of possessing the Territory of Oregon, we are on hand to sustain the claim of the United States government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans, and should our country be invaded, we hope to do, at least, as much as did the conscientious Quaker who took his passage on board a merchant ship and was attacked by pirates. The pirate boarded the merchantman, and one of the enemies' men fell into the water between the two vessels, but seized a rope that hung over and was pulling himself up on board the merchantman. The conscientious Quaker saw this, and though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, 'If thee wants that piece of rope, I will help thee to it.' He cut the rope asunder, the pirate fell, and a watery grave was his resting place.

"Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods, and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time as fast as consistent, and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season to obtain an outfit, through the sale of property, shall be mobbed, burnt, and driven away by force. Does any American want the honor of doing

it? or will Americans suffer such acts to be done, and the disgrace of them to rest on their character under existing circumstances? If they will, let the world know it. But we do not believe they will.

"We agreed to leave the country for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us. In good faith have we labored to fulfill this engagement. Governor Ford has also done his duty to further our wishes in this respect. But there are some who are unwilling that we should have an existence anywhere. But our destinies are in the hands of God, and so also are theirs.

"We venture to say that our brethren have made no counterfeit money; and if any miller has received fifteen hundred dollars base coin in a week, from us, let him testify. If any land agent of the general government has received wagon loads of base coin from us in payment for lands, let him say so. Or if he has received any at all from us, let him tell it. Those witnesses against us have spun a long yarn, but if our brethren had never used an influence against them to break them up, and to cause them to leave our city, after having satisfied themselves that they were engaged in the very business of which they accuse us, their revenge might never have been roused to father upon us their own illegitimate and bogus productions.

"We have never tied a black strap around any person's neck, neither have we cut their bowels out, nor fed any to the 'catfish.' The systematic order of stealing of which these grave witnesses speak must certainly be original with them. Such a plan could never originate with any person, except some one who wished to fan the flames of death and destruction around us. The very dregs of malice and revenge are mingled in the statements of those witnesses alluded to by the *Sangamon Journal.* We should think every man of sense might see this; in fact, many editors do see it, and they have our thanks for speaking of it.

"We have now stated our feelings, our wishes, and our intentions, and by them we are willing to abide; and such editors as are willing that we should live and not die, and

have a being on the earth while heaven is pleased to lengthen out our days, are respectfully requested to publish this article. And men who wish to buy property very cheap to benefit themselves, and are willing to benefit us, are invited to call and look; and our prayer shall ever be that justice and judgment, mercy and truth, may be exalted, not only in our own land, but throughout the world, and the will of God be done on earth as it is done in heaven.

"Done in council at the city of Nauvoo, on the twentieth day of January, 1846.

"SAMUEL BENT.
"JAMES ALLRED.
"GEORGE W. HARRIS.
"WILLIAM HUNTINGTON.
"HENRY G. SHERWOOD.
"ALPHEUS CUTLER.
"NEWEL KNIGHT.
"LEWIS D. WILSON.
"EZRA T. BENSON.
"DAVID FULMER.
"THOMAS GROVER.
"AARON JOHNSON."

—*Times and Seasons*, vol. 6, pp. 1096, 1097.

The *Times and Seasons* of February 1, 1846, stated editorially as follows:—

"All things are in preparation for a commencement of the great move of the saints out of the United States, (we had like to have said, beyond the power of Christianity,) but we will soften the expression by merely saying, *and back to their 'primitive possessions,'* as in the enjoyment of Israel. It is reduced to a solemn reality that the rights and property, as well as the lives and common religious belief of the Church of Jesus Christ of Latter Day Saints, *cannot be protected* in the realms of the United States, and, of course, from one to two hundred thousand souls must quit their freedom among freemen, and go where the land, the elements, and the worship of God *are free.*

"About two thousand are ready and crossing the Mississippi to pioneer the way, and make arrangements for summer crops at some point between this and the 'Pacific.'

where the biggest crowd of good people will be the old settlers.

"To see such a large body of men, women, and children, compelled by the inefficiency of the law and potency of mobocracy to leave a great city in the month of February, for the sake of the enjoyment of *pure religion*, fills the soul with astonishment, and gives the world a sample of fidelity and faith brilliant as the sun and forcible as a tempest and as enduring as eternity.

"May God continue the spirit of fleeing from false freedom and false dignity, till every saint is removed to where he 'can sit under his own vine and fig tree' without having any to molest or make afraid. *Let us go—let us go.*"—Ibid., p. 1114.

Preparation for exodus.

This indicates that preparation for an exodus was fast maturing, and also the number of adherents to the faith who were thus destined to be exiled.

With the issue of February 15, 1846, the *Times and Seasons* was discontinued.

The exodus.

Early in February, 1846, the first wagons crossed the Mississippi River, destined for the western exodus. They could not all go, however. Some must remain behind to dispose of property and to await a more propitious season for traveling. In fact, it was a concession for any to go in the winter, as the agreement with which all should have complied permitted them to remain until spring. But in the vain hope of appeasing the wrath of their enemies, and proving that their agreement would be carried out in good faith, some consented to leave in the most inclement season of the year and to subject themselves and families to cold and privations incident to moving over a storm-swept prairie. All through the spring and summer they continued to move, as fast as possible, sacrificing in almost every instance material interests into the hands of their covetous enemies.

Whether the "Mormons" could have avoided this dire calamity by a different course of procedure, is a question which does not belong to the historian to determine. Whatever may truthfully be said in regard to the improper

conduct of the Mormons at Nauvoo, there can be no justification for the inhuman and disgraceful conduct of their oppressors. Though not in sympathy with the policies of the fleeing host at the time, yet one can discern that if the "anti-Mormons" had been as desirous of peace and as honorable in their agreements as were the Mormons, much of suffering, sacrifice, and death might have been avoided.

Of these events Governor Ford writes:—

"During the winter of 1845-46 the Mormons made the most prodigious preparations for removal. All the houses in Nauvoo, and even the temple, were converted into workshops; and before spring, more than twelve thousand wagons were in readiness. The people from all parts of the country flocked to Nauvoo to purchase houses and farms, which were sold extremely low, lower than the prices at a sheriff's sale, for money, wagons, horses, oxen, cattle, and other articles of personal property, which might be needed by the Mormons in their exodus into the wilderness. By the middle of May it was estimated that sixteen thousand Mormons had crossed the Mississippi and taken up their line of march with their personal property, their wives and little ones, westward across the continent to Oregon or California; leaving behind them in Nauvoo a small remnant of a thousand souls, being those who were unable to sell their property, or who having no property to sell were unable to get away.

"The twelve apostles went first with about two thousand of their followers. Indictments had been found against nine of them in the circuit court of the United States for the district of Illinois, at its December term, 1845, for counterfeiting the current coin of the United States. The United States Marshal had applied to me for a militia force to arrest them; but in pursuance of the amnesty agreed on for old offenses, believing that the arrest of the accused would prevent the removal of the Mormons, and that if arrested there was not the least chance that any of them would ever be convicted, I declined the application unless regularly called upon by the President of the United States according to law. It was generally agreed that it would be impolitic to arrest the leaders and thus put an end to the preparations

for removal, when it was notorious that none of them could be convicted; for they always commanded evidence and witnesses enough to make a conviction impossible. But with a view to hasten their removal they were made to believe that the President would order the regular army to Nauvoo as soon as the navigation opened in the spring. This had its intended effect; the twelve, with about two thousand of their followers, immediately crossed the Mississippi before the breaking up of the ice. But before this the deputy marshal had sought to arrest the accused without success.

"Notwithstanding but few of the Mormons remained behind, after June, 1846, the anti-Mormons were no less anxious for their expulsion by force of arms; being another instance of a party not being satisfied with the attainment of its wishes unless brought about by themselves, and by measures of their own. It was feared that the Mormons might vote at the August election of that year; and that enough of them yet remained to control the elections in the county, and perhaps in the district for Congress. They, therefore, took measures to get up a new quarrel with the remaining Mormons. And for this purpose they attacked and severely whipped a party of eight or ten Mormons, which had been sent out into the country to harvest some wheat fields in the neighborhood of Pontoosuc, and who had provoked the wrath of the settlement by hallooing, yelling, and other arrogant behavior. Writs were sworn out in Nauvoo against the men of Pontoosuc, who were arrested and kept for several days under strict guard, until they gave bail. Then in their turn, they swore out writs for the arrest of the constable and posse who had made the first arrest, for false imprisonment. The Mormon posse were no doubt really afraid to be arrested, believing that instead of being tried they would be murdered. This made an excuse for the anti-Mormons to assemble a posse of several hundred men to assist in making the arrest; but the matter was finally adjusted without any one being taken. A committee of anti-Mormons was sent into Nauvoo, who reported that the Mormons were making every possible preparation for removal; and the leading Mormons on their part agreed that their

people should not vote at the next election."—History of Illinois, pp. 412-414.

Whether the "Mormons" did agree not to vote as set forth in the above by Governor Ford, or whether if they did so agree they violated their pledge, it is impossible to tell, there are so many conflicting reports. It is asserted that they did so agree, and then violated their pledge by voting solidly for the Democratic ticket. This so enraged the Whigs that their press again renewed the attack by pouring forth a volume of vituperation and abuse. Thus was the public mind aroused to such desperation that control was impossible.

Political aspect.

On this point Governor Ford states:—

"This vote of the Mormons enraged the whigs anew against them; the probability that they might attempt to remain permanently in the country, and the certainty that many designing persons for selfish purposes were endeavoring to keep them there, revived all the excitement which had ever existed against that people. In pursuance of the advice and under the direction of Archibald Williams, a distinguished lawyer and whig politician of Quincy, writs were again sworn out for the arrest of persons in Nauvoo, on various charges. But to create a necessity for a great force to make the arrests, it was freely admitted by John Carlin, the constable sent in with the writs, that the prisoners would be murdered if arrested and carried out of the city. This John Carlin, under a promise to be elected recorder in the place of a Jack Mormon recorder to be driven away, was appointed a special constable to make the arrests. And now the individuals sought to be arrested were openly threatened to be murdered. The special constable went to Nauvoo with the writs in his hands, the accused declined to surrender. And now having failed to make the arrests, the constable began to call out the *posse comitatus*. This was about the 1st of September, 1846. The posse soon amounted to several hundred men. The Mormons in their turn swore out several writs for the arrest of leading anti-Mormons, and under pretense of desiring to execute them, called out a posse of Mormons. Here was

writ against writ; constable against constable; law against law, and posse against posse."—Ibid., pp. 414, 415.

To follow all the details of this controversy and conflict would be tedious and unprofitable. It will be sufficient to say that the agitation finally resulted in a battle between those clamoring for expulsion and the citizens of Nauvoo. Many of the latter were not Mormons but received the same treatment from the opposition, who were bent on robbing Nauvoo.

A battle.

Of the events immediately preceding the fight, Governor Ford writes:—

"The posse continued to increase until it numbered about eight hundred men; and whilst it was getting ready to march into the city, it was represented to me by another committee, that the new citizens of Nauvoo were themselves divided into two parties, the one siding with the Mormons, the other with their enemies. The Mormons threatened the disaffected new citizens with death, if they did not join in the defense of the city. For this reason I sent over M. Brayman, Esq., a judicious citizen of Springfield, with suitable orders restraining all compulsion in forcing the citizens to join the Mormons against their will, and generally to inquire into and report all the circumstances of the quarrel.

"Soon after Mr. Brayman arrived there, he persuaded the leaders on each side into an adjustment of the quarrel. It was agreed that the Mormons should immediately surrender their arms to some person to be appointed to receive them, and to be redelivered when they left the State, and that they would remove from the State in two months. This treaty was agreed to by General Singleton, Colonel Chittenden and others, on the side of the anties, and by Major Parker and some leading Mormons on the other side. But when the treaty was submitted for ratification to the anti-Mormon forces, it was rejected by a small majority. General Singleton and Colonel Chittenden, with a proper self-respect, immediately withdrew from command; they not being the first great men placed at the head of affairs at the beginning of violence, who have been hurled from their places before the popular frenzy had run its course. And

with them also great Archibald Williams, the prime mover of the enterprise, he not being the first man who has got up a popular commotion, and failed to govern it afterwards. Indeed, the whole history of revolutions and popular excitements leading to violence, is full of instances like these. Mr. Brayman, the same day of the rejection of the treaty, reported to me that nearly one half of the anti-Mormons would abandon the enterprise, and retire with their late commanders, 'leaving a set of hair-brained fools to be flogged or to disperse at their leisure.' It turned out, however, that the calculations of Mr. Brayman were not realized; for when Singleton and Chittenden retired, Thomas S. Brockman was put in command of the posse. This Brockman was a Campbellite preacher, nominally belonging to the democratic party. He was a large, awkward, uncouth, ignorant, semi-barbarian, ambitious of office, and bent upon acquiring notoriety. He had been county commissioner of Brown County, and in that capacity had let out a contract for building the courthouse, and it was afterwards ascertained had let the contract to himself. He managed to get paid in advance, and then built such an inferior building, that the county had not received it up to December, 1846. He had also been a collector of taxes, for which he was a defaulter, and his lands were sold whilst I was Governor, to pay a judgment obtained against him for moneys collected by him. To the bitterness of his religious prejudices against the Mormons, he added a hatred of their immoral practices, probably because they differed from his own. Such was the man who was now at the head of the anti-Mormons, who were about as numerous in camp as ever."—Ibid., pp. 416-418.

Bancroft in his "History of Utah" gives the following account of the struggle, its antecedents and consequences:—

"In short, from the 1st of May until the final evacuation of the city, the men of Illinois never ceased from strife and outrage. Of the latter I will mention only two instances: 'A man of near sixty years of age,' writes Major Warren in the letter just referred to, 'living about seven miles from this place, was taken from his house a few nights since,

stripped of his clothing, and his back cut to pieces with a whip, for no other reason than because he was a Mormon, and too old to make a successful resistance. Conduct of this kind would disgrace a horde of savages.' In August a party consisting of Phineas H. Young, his son Brigham, and three others who were found outside the city, were kidnapped by a mob, hurried into the thickets, passed from one gang to another—men from Nauvoo being in hot pursuit—and for a fortnight were kept almost without food or rest, and under constant threat of death.

"Fears are now entertained that, by reason of the popular feeling throughout the country, Nauvoo city will be again attacked; the Gentile citizens therefore ask Governor Ford for protection, whereupon Major Parker is sent to their relief. All through August troubles continue, the anti-Mormons almost coming to blows among themselves. Before the end of the month about six hundred men are assembled at Carthage, by order of Thomas [John] Carlin, a special constable, ostensibly to enforce the arrest of Pickett, but in reality to enforce the expulsion of the Mormons. Major Parker orders the constable's posse to disperse, otherwise he threatens to treat them as a mob. The constable replies that if the major should attempt to molest them in discharge of their duty he will regard him and his command as a mob and so treat them. 'Now, fellow-citizens,' declares a committee selected from four counties, in a proclamation issued at Carthage, 'an issue is fairly raised. On the one hand, a large body of men have assembled at Carthage, under the command of a legal officer, to assist him in performing legal duties. They are not excited—they are cool, but determined at all hazards to execute the law in Nauvoo, which has always heretofore defied it. They are resolved to go to work systematically and with ample precaution, but under a full knowledge that on their good and orderly behavior their character is staked. On the other hand, in Nauvoo is a blustering Mormon mob, who have defied the law, and who are now organized for the purpose of arresting the arm of civil power. Judge ye which is in the right.'

"Intending, as it seems, to keep his word, Carlin places his men under command of Colonel Singleton, who at once throws off the mask, and on the 7th of September announces to Major Parker that the Mormons must go. On the same day a stipulation is made, granting to the saints sixty days' extension of time, and signed by representatives on both sides. But to the terms of this stipulation the men of Illinois would not consent. They were sore disgusted, and rebelled against their leaders, causing Singleton, Parker, and others to abandon their commands, the posse being left in charge of Constable Carlin, who summoned to his aid one Thomas Brockman, a clergyman of Brown County, and for the occasion dubbed general. On the 10th of September the posse, now more than a thousand strong, with wagons, equipments, and every preparation for a campaign, approached Nauvoo and encamped at Hunter's farm.

"At this time there were in the city not more than a hundred and fifty Mormons, and about the same number of Gentiles, or, as they were termed, 'new citizens,' capable of bearing arms, the remainder of the population consisting of destitute women and children and of the sick. Many of the Gentiles had departed, fearing a general massacre, and those who remained could not be relied upon as combatants, for they were of course unwilling to risk their lives in a conflict which, if successful, would bring them no credit. Nothing daunted, the little band, under command of Colonels Daniel H. Wells and William Cutler, took up its position on the edge of a wood in the suburbs of Nauvoo, and less than a mile from the enemy's camp.

"Before hostilities commenced, a deputation from Quincy visited the camp of the assailants, and in vain attempted to dissuade them from their purpose. No sooner had they departed than fire was opened on the Mormons from a battery of six-pounders, but without effect. Here for the day matters rested. At sunrise the posse changed their position, intending to take the city by storm, but were held in check by Captain Anderson at the head of thirty-five men, termed by the saints the Spartan band. The enemy now fired some rounds of grape-shot, forcing the besieged

to retire out of range; and after some further cannonading, darkness put an end to the skirmish, the Mormons throwing up breastworks during the night.

"On the morning of the 12th the demand of unconditional surrender was promptly rejected; whereupon, at a given signal, several hundred men who had been stationed in ambush, on the west bank of the river, to cut off the retreat of the Mormons, appeared with red flags in their hands, thus portending massacre. The assailants now opened fire from all their batteries, and soon afterward advanced to the assault, slowly, and with the measured tramp of veterans, at their head being Constable Carlin and the Reverend Brockman, and unfurled above them—the stars and stripes. When within rifle range of the breastworks the posse wheeled toward the south, attempting to outflank the saints and gain possession of the temple square. But this movement had been anticipated, and posted in the woods to the north of the Mormon position lay the Spartan band. Leading on his men at double-quick, Anderson suddenly confronted the enemy and opened a brisk fire from revolving rifles. The posse advanced no farther, but for an hour and a half held their ground bravely against the Spartan band, the expense of ammunition in proportion to casualties being greater than has yet been recorded in modern warfare. Then they retreated in excellent order to the camp. The losses of the Mormons were three killed and a few slightly wounded; the losses of the Gentiles are variously stated. Among those who fell were Captain Anderson and his son, a youth of sixteen, the former dying, as he had vowed that he would die, in defense of the holy sanctuary.

"The following day was the Sabbath, and hostilities were not renewed; but on that morning a train of wagons, dispatched by the posse for ammunition and supplies, entered the town of Quincy. It was now evident that, whether the men of Illinois intended massacre or forcible expulsion, it would cost them many lives to effect either purpose. With a view, therefore, to prevent further bloodshed, a committee of one hundred proceeded to Nauvoo and attempted mediation. At the same time the Reverend

Brockman sent in his ultimatum, the terms being that the Mormons surrender their arms, and immediately cross the river or disperse, and that all should be protected from violence. There was no alternative. The armed mob in their front was daily swelling in number, while beyond the river still appeared the red flag; their own ranks, meanwhile, were being rapidly thinned by defection among the new citizens.

"On the 17th of September the remnant of the Mormons crossed the Mississippi, and on the same day the Gentiles took possession of Nauvoo.

"It was indeed a singular spectacle, as I have said, this upon the western border of the world's great republic in the autumn of 1846. A whole cityful, with other settlements, and thousands of thrifty agriculturists in the regions about, citizens of the United States, driven beyond the border by other citizens: not by reason of their religion alone, though this was made a pretense; not for breaking the laws, though this was made a pretense; not on account of their immorality, for the people of Illinois and Missouri were not immaculate in this respect; nor was it altogether on account of their solid voting and growing political power, accompanied ever by the claim of general inheritance and universal dominion, though this last had more to do with it probably than all the rest combined, notwithstanding that the spirit of liberty and the laws of the republic permitted such massing of social and political influence, and notwithstanding the obvious certainty that any of the Gentile political parties now playing the role of persecutors would gladly and unscrupulously have availed themselves of such means for the accomplishment of their ends. It was all these combined, and so combined as to engender deadly hate. It gave the Mormons a power in proportion to their numbers not possessed by other sects or societies, which could not and would not endure it; a power regarded by the others as unfairly acquired, and by a way and through means not in accord with the American idea of individual equality, of equal rights and equal citizenship. In regard to all other sects within the republic, under guard of the Constitution, religion was

subordinated to politics and government; in regard to the Mormons, in spite of the Constitution, politics and government were subordinated to religion.

"And in regard to the late occupants of the place, the last of the Mormon host that now lay huddled to the number of six hundred and forty on the western bank of the river in sight of the city: if the first departures from Nauvoo escaped extreme hardships, not so these. It was the latter part of September, and nearly all were prostrated with chills and fevers; there at the river bank, among the dock and rushes, poorly protected, without the shelter of a roof or anything to keep off the force of wind or rain, little ones came into life and were left motherless at birth. They had not food enough to satisfy the cravings of the sick, nor clothing fit to wear. For months thereafter there were periods when all the flour they used was of the coarsest, the wheat being ground in coffee and hand mills, which only cut the grain; others used a pestle; the finer meal was used for bread, the coarser made into hominy. Boiled wheat was now the chief diet for sick and well. For ten days they subsisted on parched corn. Some mixed their remnant of grain with the pounded bark of the slippery elm which they stripped from the trees along their route."—Pages 226–233.

Col. Kane's description.

To close this chapter we here present the graphic description of the abandoned city, the fleeing exiles, and their despoilers, from the pen of Colonel Thomas Kane, as follows:—

"A few years ago, ascending the Upper Mississippi in the autumn when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vaga-

bond, and idle settlers; and a country marred, without being improved, by their careless hands.

"I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright, new dwellings, set in cool, green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

"It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, ropewalks, and smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casing; fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket latch loudly after me, to pull the marigolds, heart's-ease, and ladyslippers, and draw a drink with the water-sodden well bucket and its

noisy chain; or, knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love apples, no one called out to me from any opened window, or dog sprang forward to bark and alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

"On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in any wise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smoldering remains of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach they stretched away, they sleeping too in the hazy air of autumn.

"Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under

the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City: that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered that they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had, as matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiseled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and

distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruses of liquor, and broken drinking vessels, with a brass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I hedged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street venders of apples and peanuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly sips of the tepid river water, from a burned and battered bitter-smelling tin

coffee pot. Those who knew better had furnished the apothecary he needed; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccough and sobbing of two little girls, who were sitting upon a piece of driftwood outside.

"Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters, and grandparents all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons, in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of the dying.

"I think it was as I turned from the wretched nightwatch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies

strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steamboat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them: and people asked with curiosity, 'What had been their fate—what their fortunes?' "—Smucker's History of the Mormons, pp. 217–223.

We will not follow the exodus of this people to the West, where their history is well known. The treatment they had received in the United States was of that character which would impel them to a desire to plunge into the desert beyond the confines of civilization, and leave them in a condition to be easily duped by designing men who would lead them away from oppression and hostile foes, and deceive them if they chose to do so.

CHAPTER 8.

1846-49.

BRANNAN'S EXPEDITION—SHIP BROOKLYN—ACCOUNT OF VOYAGE—NEW HOPE SETTLEMENT—BRANNAN GOES EAST—BRANNAN'S ESTIMATE OF UTAH—KIMBALL'S ESTIMATE—BRANNAN'S COLONY SCATTERED—BRANNAN'S DEATH.

ABOUT the time of the exodus from Nauvoo, overland, a colony left New York by water, in charge of Elder Samuel Brannan, who afterward became so well known and figured so conspicuously in the history of California.

Brannan expedition.

Quite a clear understanding of this movement can be obtained from documents published before their departure, in the New York *Messenger*, a paper published in New York, in the interest of the church, by Elder Brannan, and copied into the *Times and Seasons*. Orson Pratt, who then presided over the Eastern States, wrote a farewell address, November 8, 1845, in which this voyage is authorized and recommended. (See *Times and Seasons*, vol. 6, pp. 1042-44.)

A conference was held in American Hall, New York, on November 12, 1845, at which a series of preambles and resolutions were offered by Elder Samuel Brannan, and adopted by unanimous vote. The following extract will show the resolutions and business so far as they refer to this voyage:—

"Resolved, that the church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

"Resolved, that there are no apologies required of those who do not go, but old age, sickness, infirmities, and

poverty; 'For he that will not forsake father and mother, houses and lands, wives and children, for me and my name's sake, is not worthy of me.'

"Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the president.

"ORSON PRATT, President.
"G. T. NEWELL, Secretary."
—*Times and Seasons*, vol. 6, p. 1037.

Ship Brooklyn.

Arrangements were all perfected and the "ship Brooklyn" chartered to make the voyage. The names of the company as given in the *Messenger* and copied into the *Times and Seasons* were as follows:—

"A list of the company going by water.

"The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship, and expect them to be in the city and all prepared to sail at the time appointed, without fail. On their failure, they will involve us in debt and difficulty.

"William C. Reamer and family, John Phillips, William Stout and family, Stephen H. Pierce, John Joice and family, John Hairbaird and family, Mary Murry, Daniel P. Baldwin, William Atherton and family, Susan A. Searls, Eliza Savage, Simeon Stanley and family, Darwin Richardson and family, Moses Meeder and family, J. M. Farnsworth and the names he has signed, Jonas Cook, Isaac Leigh and family, Manena Cannon and family, Thomas Tompkins and family, Henry Roulam, William Flint and family, Joseph Nichols and family, Newel Bullen and family, Ambrose T. Moses and family, Julius Austin and family, Isaac Adison and family, Silas Eldridge and family, Barton Morey and family, Isaac R. Robbins and family, John R. Robbins and family, James Embly and family, Jacob Hayes, Charles Russel and family, Alandus D. Ruckland and family, William Glover and family, Robert Smith and family. John Eagar, Samuel

Smith, Isabella Jones, James Light and family, Mary Hamond, Earl Marshall and family, Peter Pool and family, James Smith and family, Joseph France and family, John J. Sirrine and family, George W. Sirrine, S. Brannan and family.

"There are some names that we have not published, as they from their own statement fell short in their subscription; but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names; let them write and come on, and they will be provided for. If we have neglected any names it must make no difference; come on and all will be made right."—Volume 6, pp. 1113, 1114.

The ship Brooklyn sailed from New York with this company on Wednesday, February 4, 1846.

Account of voyage.

The following is the account given by Mrs. Crocheron, one of the company, as quoted by Andrew Jensen in the *Historical Record*, volume 8, pages 874–876:—

"The day on which we embarked was rainy, cold, and gloomy. Upon the wharf lingered friends, sorrowful in the hour of parting; strangers, cynical and curious, wondering and half pitying, looked upon the old emigrant ship, having their own thoughts of this strange venture upon a long and perilous voyage, to an almost unknown country. . . .

"There were two gentlemen on board, traveling for pleasure, neither of whom were Mormons. . . . As for the pleasure of the trip, we met disappointment, for we once long lay becalmed in the tropics, and at another time we were 'hatched below' during a terrific storm. Women and children were at night lashed to their berths, for in no other way could they keep in. Furniture rolled back and forth endangering limb and life. The waves swept the deck and even reached the staterooms. A passenger relates that their only light was from two lamps hung outside in the hall, and these were dim and wavering from the movements of the vessel. Children's voices crying in the darkness, mothers' voices soothing or scolding, men's voices rising above the others, all mingled with the distressing groans

and cries of the sick for help, and, above all, the roaring of the wind and howling of the tempest made a scene and feeling indescribable.

"The effect and feeling at such times were so wretched that with some of us the certainty of death would not have roused us to an effort to save life in our own behalf. And yet even there amid such scenes a few were cheerful and sought to comfort others, and those never for a moment lost belief that they would reach their journey's end. Upon one occasion, during a dreadful storm, the good old captain came down with grave countenance. The passengers gathered around him to catch his words amid the confusion of the scene. He said: 'My friends, there is a time in every man's life when it is fitting that he should prepare to die. That time has come to us, and unless God interposes, we shall all go to the bottom; I have done all in my power, but this is the worst gale I have known since I was master of a ship.' One woman, full of confidence and zeal, answered him: 'Captain Richardson, we left for California and we shall get there.' Another looked with a calm smile on her face and said: 'Captain, I have no more fear than though we were on the solid land.' The captain gazed upon them in mute surprise and left them. As he went upstairs he exclaimed, 'These people have a faith that I have not,' and added to a gentleman, 'They are either fools and fear nothing, or they know more than I do.'

"That storm passed away; and we encountered another off Cape Horn, in which one of the sailors was washed overboard. It was also during a storm that Mrs. Laura Goodwin was descending a stairway when she was thrown heavily forward, which caused premature confinement and death to ensue.

"In longitude 77 degrees west and latitude 38 degrees south we sighted the famous Island of Juan Fernandez. The memory of the place will never fade from our minds. . . . As we approached, being yet a great distance away, the island looked like a mass of immensely high rocks covered with moss; which moss, on nearer scrutiny, turned out to be heavy forests covering lofty peaks. The latter were half

buried in masses of cloud, and were now visible, now invisible, as the fickle air-current disturbed the cumuli which yet in shifting forms continued to hang about the mountain tops. The little harbor . . . faces the east, and is in the form of a half-moon or horse-shoe. In coming towards it, but still some miles away, a row of regular apertures became visible in the face of a cliff at right angles to the line of our approach. They looked so like a battery, that one had to pause for a moment and reflect how unsuitable their real if not apparent size must be as embrasures for guns. In point of fact, these holes were the entrances of caverns or chambers in the rocks, in which, as we were assured, the Chilian government formerly imprisoned convicts. The stone is soft and porous, and the felons, for whom the island was a sort of Botany Bay, were employed in gangs at enlarging the subterranean spaces which nature had originally formed.

"At Juan Fernandez we went ashore to bury Mrs. Goodwin. Although the occasion was so sorrowful, the presence of the six little children sobbing in their uncontrollable grief and the father in his loneliness trying to comfort them, still, such was our weariness of the voyage that the sight of and tread upon *terra firma* once more was such a relief from the ship life that we gratefully realized and enjoyed it. The passengers bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish, some eels, great spotted creatures that looked so much like snakes that some members of the company could not eat them when cooked. We rambled about the island, visited the caves, one of which was pointed out to us as the veritable 'Robinson Crusoe's' cave, and it was my good fortune to take a sound nap there one pleasant afternoon. . . .

"Many mementoes and souvenirs were gathered, and after strewing our dead sister's grave anew with parting tokens of love, regret, and remembrance, we departed from the island, bearing away a serene though shaded picture of our brief sojourn. . . .

"The children! How they did gnaw away on poor bread and fat pieces of boiled salt pork! At first there was a sad waste of provisions and the sharks soon followed the ship

for the food thrown overboard. One very daring young man used to take a curious kind of pleasure in lowering himself over the deck down to where he would be barely out of their reach, as an aggravating temptation to them. Evidently he did not share the nervous apprehensions of his wife, nor the superstitions entertained by the sailors. After we reached the Sandwich Islands he practiced the same feat at the almost extinct volcano, and narrowly escaped suffocation.

"The drinking water grew thick and ropy with slime, so that it had to be strained between the teeth, and the taste was dreadful. One pint a day was the allowance to each person to carry to his stateroom. . . .

"Still worse grew the condition of the ship as the journey lengthened. Rats abounded in the vessel; cockroaches and smaller vermin infested the provisions, until eternal vigilance was the price imposed upon every mouthful. It was not strange that sickness and discontent prevailed.

"During the voyage a contract was drawn and signed by the company, covenanting to give the proceeds of their labors for the next three years into a common fund from which all were to draw their living, as a limited communism was contemplated to be put into operation for convenience and protection. Some months afterwards a number of the signers 'backed out,' others faithfully keeping their promise through adversity and prosperity. . . .

"July 31, 1846, we passed the 'Golden Gate.' The day opened not with a glorious sunshine to us, for a fog hovered over the harbor of Yerba Buena, and a mist like a winter's robe hung all around, hiding from our eager eyes the few objects that were made weird and enigmatical in the nearness of the firm and solid ground, where we expected that soon willing labor would begin, homes be erected, fields cultivated, and peace and safety spread over us their wings of protection. . . .

"As we gazed through the misty walls we perceived dimly some familiar shapes looming up—sloops, whalers, ships of war, and waving from their masts as well as from the barracks the well-known and glorious flag of our country.

"A boom, and its echo filled the air; it was a salute from the cannon of the fort, ordered by the United States commander. The 'Brooklyn' responded, and all hearts felt more cheerful and secure. Look! in the dim distance a dark body gliding on the water towards us, while the familiar strokes of the oars brought it swiftly and steadily to our ship's side. It was a sturdy rowboat, that seemed a familiar friend. In a few moments uniformed men trod the deck; we knew they were friends—Americans, not Mexicans. In our sweet native tongue the officer in command, with head uncovered, courteously and confidentially said in a loud tone: 'Ladies and gentlemen, I have the honor to inform you that you are in the United States of America.' Three hearty cheers were given in reply from faint and weary lips, but rising from hearts strong, brave, hopeful, and loyal still.

"They crowded upon the deck, women and children, questioning husbands and fathers, and studied the picture before them—they would never see it just the same again—as the foggy curtains furled towards the azure ceiling. How it imprinted itself upon their minds! A long, sandy beach strewn with hides and skeletons of slaughtered cattle, a few scrubby oaks, farther back low sandhills rising behind each other as a background to a few old shanties that leaned away from the wind, an old adobe barracks, a few donkeys plodding dejectedly along beneath towering bundles of wood, a few loungers stretched lazily upon the beach as though nothing could astonish them; and between the picture and the emigrants still loomed up here and there, at the first sight more distinctly, the black vessels,—whaling ships and sloops of war,—that was all, and that was Yerba Buena, now San Francisco, the landing place for the pilgrims of faith.

"Soon came the order for unloading, and all was activity, all being glad to stand once more on solid ground. A few tents were erected, and these were soon filled. Into the old barracks sixteen families were crowded, their apartments being divided by quilts, or other accommodating partitions. The cooking was to be done out of doors. The orders were passed around that all must stay within certain limits; the war with Mexico was virtually ended, but the vindictive

enemy lurked ever near, ready to wreak vengeance upon the unwary.

"With hearty good will, trying to make the best of everything, the new colony, carried and landed safely by the old ship 'Brooklyn' from New York, began life and spread its influence, habits of industry and adornment of homes around them."

The year of landing, the colony began a settlement on the north bank of the Stanislaus River near its junction with the San Joaquin, which they called New Hope. Here they put in crops and prepared for the body of saints who were enroute overland, whom they evidently expected to come on to California. This is also evident from a letter written by Elder Brannan, January 1, 1847 from which we make the following extract:—

New Hope settlement.

"*Beloved Brethren:*—Feeling sensible of the anxiety of your minds to become acquainted with the state of affairs in this country, induces me, at this late hour, to communicate to you this short and feeble epistle. Our passage from New York to this place was made in six months; since our arrival, the colony generally has enjoyed good health. In relation to the country and climate, we have not been disappointed in our expectations; but, like all other new countries, we found the accounts of it very much exaggerated; so much so, that we would recommend to all emigrants hereafter to provide themselves with thick clothing, instead of thin. There has been no arrival in the country this fall, from those coming by land; but we are anxiously waiting for them next season. They will in all probability winter on the head waters of the Platte, where they can subsist upon buffalo meat. We are now all busily engaged in putting in crops for them to subsist upon when they arrive: I said *all*, but I should have said all that love the brethren, for, about twenty males of our feeble number have gone astray after strange gods, serving their bellies and their own lusts, and refuse to assist in providing for the reception of their brethren by land. They will have their reward.

"We have commenced a settlement on the river San Joaquin, a large and beautiful stream emptying into the Bay

of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, plowing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land sometime during the coming season.

"Since our departure from New York we have enjoyed the peculiar care of our heavenly Father; everything in a most miraculous manner has worked together for our good, and we find ourselves happily situated in our new homes surrounded with peace and prosperity. The Spaniards or natives of the country are kind and hospitable; but previous to our arrival they felt very much terrified from the reports that had been circulated among them by those who had emigrated from Missouri, which have proven to be false, and they have become our warmest friends.

"Governor Boggs is in this country, but without influence even among his own people that he emigrated with. And during an interview I had with him a few days since, he expressed much dissatisfaction with the country, and spoke strongly of returning back in the spring. He says nothing about the Mormons, whether through fear or policy I am not able to say. As soon as the snow is off the mountains we shall send a couple of men to meet the emigration by land, or perhaps go myself. The feelings among the foreigners in the country are very friendly, and I have found, even among the emigration from Missouri, some of the warmest friends. We shall commence publishing a paper next week, which will be the government organ by the sanction of Colonel Fremont, who is now our Governor, and is at the present time on a campaign to Lower California to subdue the Spaniards, who have lately taken up arms. We arrived here about three weeks after the United States flag was hoisted, and the country taken possession of by the Americans, which exempted us from paying a heavy bill of duties, which would have amounted to about twenty thousand dollars. Captain Montgomery, of the sloop of war

Portsmouth, at that time held the command over this district, and to whose gentlemanly attention we were under many obligations. . . .

"Provisions in the country are very high, owing to the arrival of so many emigrants, and provisioning the army and navy; and without doubt will be very scarce next season, from the unsettled state of affairs in the country, politically, which has a very bad influence upon the agriculturist. Good mechanics are very much needed in the country, and in great demand. None need go idle for the want of employment, and being well paid. Merchandise and groceries demand a heavy price, and emigrants coming to the country should come well supplied, which can be done only by coming by water. Wheat is now selling for one dollar per bushel, and flour for twelve dollars per hundred, owing to the scarcity of mills.

"We have received no intelligence from our brethren at the Society Islands, and conclude that they have not yet learned of the warfare and pilgrimage of the saints, or they would be wending their way to California. We are every day anxiously looking for the arrival of another ship load of emigrants. Two have been reported here to have sailed; one from New York and the other from Boston.

"We will now bring our epistle to a close by a few words of kindly advice to those wishing to emigrate to this El Dorado of the West, and that is, by all means to come by water in preference to land, the advantage you will appreciate for years to come.

"Yours truly, in the bonds of the everlasting covenant,

"S. BRANNAN, President."

—*Millennial Star*, vol. 9, pp. 306, 307.

The spring of 1847 Brannan set out to meet the company coming by land and to escort them to the new "El Dorado." On June 18, 1847, he wrote a letter, from which the following is an extract, which reveals his purpose and intentions:—

Brannan goes east.

"FORT HALL, June 18, 1847.

"*Brother Newell:*—Once more I take my pen to drop a few lines and let you know of my whereabouts. I left Captain

Sutter's post, in California, on the 26th of April last, and arrived here on the 9th inst. I am on my way to meet our emigration; I am now one thousand miles on my road, and I think I shall meet them in a couple of weeks. I shall start on my journey again in the morning with two of my men and part of my animals, and leave one man here and the rest of the horses to recruit until I return, and then it is my intention to reach California in twenty days from this post.

"We crossed the snowy mountains of California, a distance of forty miles, with eleven head of horses and mules, in one day and two hours, a thing that has never been done before in less than three days. We traveled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived through not one of us could scarcely stand on our feet. The people of California told us we could not cross them under two months, there being more snow on the mountains than had ever been known before; but God knows best, and was kind enough to prepare the way before us. About a week before we entered the mountains it was extremely warm, which made the snow settle and work together, then it turned cool and there fell about eighteen inches more of light snow, which kept the old snow from melting during the heat of the day, and made the traveling for our horses much better; we were enabled to get along much faster. During our journey we have endured many hardships and fatigues in swimming rivers, and climbing mountains, not being able to travel the regular route owing to the high waters.

"Had I time and paper I might give you quite an interesting account of the country and our travels throughout. We passed the cabins of those people that perished in the mountains, which by this time you have heard of. It was a heartrending picture, and what is still worse it was the fruit of their idleness, covetousness, ugliness, and lowmindedness, that brought them to such a fate. Men must reap the fruit of their folly and own labors. Some of the particulars you will find published in the *Star*."—*Millennial Star*, vol. 9, p. 305.

On June 30, 1847, Elder Brannan met the "Pioneers" at the crossing on Green River in what is now Wyoming, and accompanied them to Salt Lake Valley.

When Brigham Young and his associates resolved to stop in the valley, Elder Brannan was dissatisfied, and soon after started back to California. On the way, on September 6, 1847, he met a detachment of what was known as the "Mormon Battalion."[1] Daniel Tyler, one of the battalion, reports the meeting and Elder Brannan's views as follows:—

Brannan's estimate of Utah.

"We learned from him that the Pioneers had reached Salt Lake Valley in safety, but his description of the valley and its facilities was anything but encouraging. Among other things, Brother Brannan said the saints could not possibly subsist in the Great Salt Lake Val-

[1] The Mormon Battalion was a battalion furnished by the Mormons for the Mexican War. On June 30, 1846, Captain James Allen, of the United States army, arrived at the camp near Council Bluffs, Iowa, for the purpose of enlisting five hundred men for the war. It has been claimed by the Mormons that the President of the United States through Captain Allen made a demand for this battalion. It is claimed by others that Brigham Young secretly negotiated with the administration and offered to furnish these men for the purpose of procuring bounty money and salaries which he drew and appropriated, leaving some of the families of the soldiers to suffer. Jesse C. Little, who was instrumental in raising the battalion, wrote to Joseph Smith, of Lamoni, Iowa, from Littleton, Morgan County, Utah, under date of September 10, 1892, as follows:—

"They were marched to Fort Leavenworth, where they were fully mustered into the service of the United States to operate with the army of the United States, against Mexico, and were paid, my journal says, between twenty-one and twenty-two thousand dollars, much of which was taken back to Brigham Young and the Twelve, by Apostle P. P. Pratt."

As an incident it might be well to mention that Jesse C. Little was in Washington City, District of Columbia, June 1, 1846, as a copy of letter by him to President Polk, now in our possession, shows.

The *Annals of Iowa* for January, 1900, has the following:—

"While the Mormons were crossing the Territory, Capt. James Allen, of the First Dragoons, was sent by the government to enlist a battalion from them. He appeared at Mt. Pisgah, a Mormon station, in June, 1846. From there he went to the site of the present city of Council Bluffs. Having conferred with the Mormon leaders, he not only secured their consent to the enlistment, but obtained even a warning from Brigham Young to the saints, that if they desired to worship God as they pleased, they must furnish a battalion for the war.

"Five hundred men were speedily enrolled, and July 20, they left the Missouri River for Fort Leavenworth. This Mormon battalion did good work in the war."—Page 314.

Be this as it may, the required number of men was soon enlisted and mustered into service.

ley, as, according to the testimony of mountaineers, it froze there every month in the year, and the ground was too dry to sprout seeds without irrigation, and if irrigated with the cold mountain streams, the seeds planted would be chilled and prevented from growing, or, if they did grow, they would be sickly and fail to mature. He considered it no place for an agricultural people, and expressed his confidence that the saints would emigrate to California the next spring. On being asked if he had given his views to President Brigham Young, he answered that he had. On further inquiry as to how his views were received, he said, in substance, that the President laughed and made some rather insignificant remarks; 'but,' said Brannan, 'when he has fairly tried it, he will find that I was right and he was wrong, and will come to California.'"—Historical Record, vol. 8, p. 930.

On July 20 four companies marched from the Mormon camp for Fort Leavenworth, the fifth company following on the 22d, where they all arrived on August 1. Captain (then Colonel) James Allen died at Fort Leavenworth. The command then devolved upon Captain Jefferson Hunt, and later upon Lieut. A. J. Smith. At Santa Fé, where they arrived early in October, Capt. P. St. George Cooke assumed command by order of General Kearney.

Here the battalion was divided; ninety of the sick, under command of Capt. James Brown, were sent to Pueblo, on the Arkansas River, and the remainder marched for California. Later another detachment of fifty-five sick started for Pueblo under Lieutenant W. W. Willis. The remainder of the battalion arrived, after much suffering and distress, at San Luis Rey Mission, California, on January 27, 1847, and on the 29th at San Diego; thence they were ordered back to San Luis Rey, and later to Pueblo de los Angeles, where they arrived March 23, 1847. After active service in Southern California they were honorably discharged, at Los Angeles, July 16, 1847.

Eighty-one of them reënlisted in the regular army. Others started east; some of them sought employment in California, others pressed on to meet the main body of emigrants, meeting Elder Brannan, as related above, on the Truckee River. Elder Brannan brought word from Elder Brigham Young for those who did not have means to sustain themselves to seek employment in California, hence about half of this company turned back with Mr. Brannan. Those who continued eastward arrived at Salt Lake, October 16, 1847. Thirty-two of these not finding their families in the valley continued their journey to Winter Quarters, where they arrived December 18.

Those who returned to California were employed by Capt. John A. Sutter to dig mill races and erect mills near where the city of Sacramento is now located. It was while engaged in this work they discovered gold. The search for gold was continued by them and others, resulting in the great excitement of 1849. That portion of the battalion wintering at Pueblo arrived in Salt Lake City, July 29, 1846.

Elder Brannan's estimate of the country, as well as his report of its reputation, was quite different from Elder Heber C. Kimball's, who accompanied the Pioneers to Salt Lake Valley, and after his return wrote a letter to "Emma Smith" [widow of the Prophet], "and Brother Joseph, her son," from "Winter Quarters, Camp of Israel, Omaha Nation, January 10, 1848," in which he writes of the country as follows:—

Kimball's estimate.

"The valley appears well calculated for raising and sustaining a vast amount of stock. The grass is rich, heavy on the ground, and well mixed with rushes; cattle appear to be exceedingly fond of it, and according to the universal testimony of mountaineers, the valley is one of the best kind of places to winter cattle; the weather being moderate, and snow never more than seven inches deep. On the sides of creeks grass grows to an amazing height. One place we noticed where it was twenty-five feet high.

"We found the common bulrush fifteen feet high and one and one half inch in diameter at the base. The soil is of a light loose nature, of a rich black kind in the neighborhood of the outlet, but as you ascend nearer the mountains, more inclined to be sandy. The general feeling of farmers was, that it will yield heavy crops of wheat, and no doubt is entertained as to producing corn, as the experiment has been made in the neighborhood. It is generally supposed that there is not sufficient rain for farming purposes, but while we were there we had a refreshing shower every few days. However this may be, the lack is easily remedied by the process of irrigation, which in that place will require very little labor."

Upon learning that their brethren had decided to locate in Salt Lake Valley, the California colony abandoned their settlement of New Hope and scattered, following agriculture and other pursuits. When the gold excitement of 1849 came some of them engaged in the mining business. Some finally found their way to Utah, some have united with the Reorganization, while some apostatized.

Brannan's colony scattered.

Elder Brannan became estranged from the church, and after making and losing several immense fortunes, died at Escondido, California, May 5, 1889. We visited him on his deathbed, but too late for a satisfactory interview.

Brannan's death.

CHAPTER 9.

1844–52.

LEADERS OF FACTIONS—TIME OF TRIAL—UNDESERVED CENSURE—BRIGGS AND OTHERS—POLYGAMY DENOUNCED—ORGANIZED BRANCHES—GURLEY'S ACCOUNT—FIRST CONFERENCE—IMPORTANT BUSINESS—WORD OF CONSOLATION—BRIGGS' TESTIMONY—CONFERENCE 1852—PRESIDING OFFICER—RECORDER—A FAITHFUL WAITING.

AS RELATED in the foregoing pages there were many would-be leaders, and it may be some of them had the purest motives, honestly believing that they were called to deliver Israel. There should be no word of censure passed upon any except as their own works condemn them. Certain it is that there were many good, noble, and honorable men with each faction; and we deeply regret the unfortunate tendency of the time to seek to cover those of opposite views with shame and disgrace, and to follow them with cursing instead of sympathy and blessing.

Leaders of factions.

Bitter, disrespectful, and almost blasphemous were the reflections and epithets they hurled at one another. We might give many examples, but we forbear. It was a time that tried men's souls, a time when charity and forbearance should have been exercised, but the opposite spirit seemed to prevail.

A time of trial.

Many noble men, confident that the work was of God, seemed never to suspect that all had gone astray, but were sure that somewhere among the factions the right and truth would be found; hence when disappointed in one faction they would flee to another, only to be again disappointed, and forced by conviction to seek again. This gave them an unsavory reputation for fickleness, changeability, and instability, which they did not deserve. Under the spirit of the times before referred to they received slander and abuse from their former

Undeserved censure.

associates, in consequence of which they suffered and do yet suffer in reputation; when, in fact, if they had not been brave and true they would not have invited this undesirable condition of things in order to seek, and if possible to find, the truth. The Reorganization has always appreciated the fact that many of these men, though often deceived, have finally found satisfaction and peace in its communion.

As an instance of many men of this character we quote the experience of Elder Jason W. Briggs, given in testimony in the Temple Lot suit:—

Briggs and others.

"I united with the church in 1841, and I remained with it. I have accounted myself a member of that church from that time on, from 1841 to 1885, but I have been in different organizations at different times, as I have already stated; but when in each of these organizations I supposed I was under the church.

"When I found out that they were teaching anything that was not authorized by the church before 1844, as the law is set forth in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, why, I left it at once.

"I always supposed when I belonged to these different organizations that they were the true and direct descendants of the original church, and as soon as my error was revealed to me, I left them,—left them as soon as I found out they were not under the church. These parties whom I have mentioned as having been members of the original church, under my administration in Wisconsin, and afterwards united with me under the banner of some of these other men, was not the true church, did not pretend to be the true church; but it was their belief and faith in joining these various organizations that they were representing the original church.

"When I joined the organization as led by James J. Strang I accepted him as head of the church; that is, I accepted him as the leader and President of the Church, as the successor of Joseph Smith in the Presidency of the Church; and in accepting James J. Strang as head of the church we accepted him as being the regular, genuine successor to Joseph Smith; that is my understanding of it.

"I always understood that Strang claimed to be the successor of Joseph Smith by virtue of an appointment which he had received from Joseph Smith, to be his successor.

"It was through and by virtue of that letter of appointment that Strang claimed to have received (that is what I understood his claim was based upon) a letter from Joseph Smith. And as soon as myself and others who had joined his organization found out that he had been teaching other things not authorized by the church, we discarded him; yes, sir, we did.

"Zenos H. Gurley, who raised up the branch at Palestine, and who I answered I thought was a member of the Strang Church in my examination in chief, was an authorized minister in the Church of Jesus Christ of Latter Day Saints before the death of Joseph Smith, an elder in that church at least, and might have been one of the Seventy; but I cannot say that he was one of the Seventy or was not, still he might have been.

"He was made a President of the Seventy after the death of Joseph Smith, and I think from that, that it is altogether likely that he was a Seventy before the death of Joseph Smith; still, I do not know.

"He was an elder in the original church, there is no manner of question about that, and that would give him the right to organize that branch, being an elder in the original church; but whether joining with Strang invalidated that eldership is a question to be determined, I suppose; but I will say that at the reorganization and at no time since have we understood that it invalidated an eldership in the church.

"Gurley simply acknowledged Strang as his leader for a time, and when he found out his pretensions to be the leader of the church during his life, then Gurley rejected him and his leadership. That is the same way we looked upon and accepted the claim of William Smith. It was for a short time, and when we found out what his pretensions were, and that they were false, we repudiated him.

"I did not understand at that time that my authority to build up the church was derived from William Smith or

Strang. I had that authority by virtue of my eldership in the original church.

"It was in 1844 the church split up into these different factions.

"These people with whom I was associated in Wisconsin were people who were contending for the original doctrine of the church, for the maintenance of the original doctrine of the church, in its purity.

"When I say that I withdrew from Brigham Young and others I simply mean I repudiated them; I repudiated their claims to the Presidency as false, on the grounds that they were teaching false doctrine, and something that the church did not authorize; and when I say that I withdrew, I simply mean that I repudiated them, but I refused to have anything to do with the church as represented by them; that is, by Brigham Young and his adherents.

"And further, we were claiming all the time to be the church in succession from 1830, or were following what represented the church in 1830. All the time we claimed that the church we represented was the church in succession established in 1830.

"I claimed that I belonged to the original church; although we were under different leaders we claimed to belong to the original church, and as soon as we learned that any of our leaders were teaching false doctrine, we left it. That is the reason we left Strang and Smith, because we considered they were teaching false doctrine, or doctrine that was not authorized in the original church. It did not make any difference to us, for we still considered that we were in the church, although under these different leaders.

"The Reorganized Church of Jesus Christ of Latter Day Saints could not properly be called a new movement or new organization, for that would mean a new organization of the church, which this was not; at least I never considered it so, nor did the church as an organization. It always contended and believed that it was the original church in succession; that was my individual opinion, and that was the attitude of the church as an organization."—Plaintiff's Abstract, pp. 401, 402.

In connection with the name of Jason W. Briggs, we make honorable mention of the following persons, who with but few exceptions were connected with the church in the days of Joseph Smith: James M. Adams, Jesse Adams, Briggs Alden, William Aldrich, John Avondet, Loren W. Babbitt, Wheeler Baldwin, Andrew Ballantyne, Calvin Beebe, George Bellamy, W W. Blair, W. H. Blair, Samuel Blair, James Blakeslee, Edmund C. Briggs, S. H. Briggs, Hiram P. Brown, John Brush, Edwin Cadwell, James Caffall, Thomas Carrico, William Cline, Rowland Cobb, S. W. Condit, Benjamin Crandall, John Cunningham, Henry H. Deam, Charles Derry, Jacob Doan, Thomas Dobson, —— Doty, Thomas Dungan, O. P. Dunham, George W. Eaton, Josiah Ells, M. H. Forscutt, David M. Gamet, Henry Garner, John Garner, Elijah B. Gaylord, J. C. Gaylord, John Gaylord, Jackson Goodale, Hervey Green, Thomas P. Green, Ethan Griffiths, Zenos H. Gurley, Sen., Andrew Hall, George W. Harlow, Daniel B. Harrington, John Harrington, William Hartshorn, R. P. Hartwell, Andrew Hayer, William Hazzledine, Jonathan Heyward, Lyman Hewitt, James Horton, Goodman Hougas, Andrew G. Jackson, Lewis Jackson, Yance Jacobs, Ralph Jenkins, Jeremiah Jeremiah, William Jordon, R. Y. Kelley, Absalom Kuykendall, Joseph Lakeman, Richard Lambert, John Landers, Crowell G. Lanphear, John Leeka, John Lewis, Hugh Lytle, Alexander McCord, John A. McIntosh, William Marks, Moses Meeder, A. W. Moffet, George Morey, John H. Morgan, William D. Morton, Cyrus Newkirk, David Newkirk, Reuben Newkirk, Moses Nickerson, Uriah Nickerson, Henry Norton, Rufus Pack, J. T. Phillips, Thomas Pitt, David Powell, Samuel Powers, George Rarick, Daniel Rasey, Thomas Revell, Glaud Rodger, Israel L. Rogers, Uriah Roundy, Jeniel Savage, Isaac Sheen, John Shippy, William Small, Alva Smith, Spencer Smith, George Sweet, John Taylor, John Taylor (Missouri), Thomas Taylor (England), John Thomas, William Van Ausdall, William Warnock, E. H. Webb, Dwight Webster, Zenos Whitcomb, George White, James Whitehead, Eli M. Wildermuth, Archibald M. Wilsey, and many others,

brave men and true who dared to meet the disapprobation and censure of friends, and the abuse and slander of foes, in their devoted and humble search for truth, and the authority to teach it.

Elder Jason W. Briggs relates that in October, 1851, he attended a conference held at Palestine, Illinois, by Elder William Smith and others, and that there he became thoroughly satisfied that William Smith was wrong in his claims. This condition of things would naturally make a man anxious and thoughtful. Believing as he did that the faith he had espoused was of God, and yet repeatedly disappointed in and betrayed by supposed leaders, what should he do but to cry unto God for more light? This he testifies he did, and that the Lord by his Spirit revealed to him that he must renounce former leaders, and also the thing just proclaimed at Palestine, which he asserts was polygamy, and the promise was given him that the Lord would send the seed of Joseph to preside over the High Priesthood.[1]

Polygamy denounced.

[1] While pondering in my heart the situation of the church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, "Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the church: Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures.

"And because you have asked me in faith concerning William Smith, this is the answer of the Lord thy God concerning him: I, the Lord, have permitted him to represent the rightful heir to the presidency of the high priesthood of my church by reason of the faith and prayers of his father, and his brothers, Joseph and Hyrum Smith, which came up before me in his behalf; and to respect the law of lineage, by which the holy priesthood is transmitted, in all generations, when organized into quorums. And the keys which were taught him by my servant Joseph were of me, that I might prove him therewith. And for this reason have I poured out my Spirit through his ministrations, according to the integrity of those who received them.

"But as Esau despised his birthright, so has William Smith despised my law, and forfeited that which pertained to him as an apostle and high priest in my church. And his spokesman, Joseph Wood, shall fall

Of subsequent events Elder Briggs writes as follows:—

"The foregoing communication was committed to writing on the day it was received, in accordance with the injunction given; and on the two following days it was read to several persons, among whom were David Powell, H. Lowe, and J. Harrington. The latter raised an objection founded on the second paragraph of section 14, and paragraph 2, section 51, Doctrine and Covenants, that no one save a prophet, seer, etc., had a *right* to receive a revelation relating to or affecting the whole church. This objection has been constantly urged by those of every faction, until this day; whose inference has been, that it was false. Some conversation occurred in consequence among these brethren, in which it was also urged in answer to this objection, that then the Lord had no right to give such a revelation, the right to give one implying the right to receive. The two last named brethren decided to comply with the promise contained in the last paragraph of the revelation, and seek a testimony; and reporting what they had seen and heard to

with him, for they are rejected of me. They shall be degraded in their lives, and shall die without regard; for they have wholly forsaken my law, and given themselves to all manner of uncleanness, and prostituted my law and the keys of power intrusted to them, to the lusts of the flesh, and have run greedily in the way of adultery.

"Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you." And the Spirit said unto me, "Write, write, write; write the revelation and send it unto the saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law; and whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so. Amen."—*The Messenger*, edited by Jason W. Briggs, vol. 2, p. 1.

a brother and sister, the four agreed to join in seeking a witness concerning it. This they did, and all four received satisfactory testimony of its truth.

"During the remainder of the week it was noised about among the saints that something of unusual interest was on foot, and on the Sunday following, November 24, a full attendance was had of the church at our meeting place, which was at the house of Mother Polly Briggs. The branch numbered something over thirty members, and nearly all were present. The presiding elder preached as usual, but with unusual liberty; after which he read to the church the communication received on the Monday preceding, and testified that he now saw light, where darkness had reigned before. But one or two instances of levity and incredulity were manifested. Unusual solemnity prevailed, and intense feeling showed itself in nearly every countenance.

"The meeting concluded with an appointment for the evening, at the house of Bro. John A. Williams. This meeting was commenced in the usual manner, and then declared open for general consultation and testimony. It soon took the character of an investigation, and many facts relative to the erroneous teachings of William Smith and Wood were brought out. Ample opportunity for any to defend them was given, which was attempted by one or two; after which an expression of sentiment respecting these men was suggested, and a motion made and duly seconded to withdraw the hand of fellowship from them. The vote was almost unanimous in the affirmative, only two voting against it.

"The next few days were occupied by several brethren and sisters in copying the communication and sending it to all the places named; and subsequently to all places known to them where plurality of wives or polygamy had been taught as a celestial law. Shortly after this a statement relative to the teachings and acts of William Smith and J. Wood, signed by several of the members of the branch, including all its officers, was sent to the several branches, including the one at Waukesha, and Brethren Lowe, Har-

rington, Powell, and J. W. Briggs met at the house of the latter for consultation. After prayer, the gifts of tongues, interpretation, and prophecy were received, and increased light given, which determined the sending of Elders Lowe and Harrington to visit the branches eastward as far as Waukesha, and then northward to deliver the foregoing communication and statement, and to communicate to the saints in these regions the stand taken by the church at Beloit, and the reasons for it, which was in effect this: A withdrawal of confidence in any and all organizations and pretended leaders, or successors to the Presidency of the Church, entertaining a belief that the true successor of Joseph Smith would be his eldest son, who would in the 'due time' of the Lord be called to act in that capacity, and for which we would wait; and in the meantime preach the gospel, baptize, and form branches, and nothing more. Such a position it was believed the only tenable one. And every day, and at every interview with each other, this view of the case became more apparent, and the resolution to pursue that course became stronger. Thus imbued, the two elders mentioned went out, and the result was, wherever they went among saints, who had been misled by one or another of the factions which had arisen, they infused the same spirit, and planted, under God, the same hope. The branches visited, were one called the Nephi branch, in Walworth County, one at Voree, and one in Waukesha County, Wisconsin. David Powell at first hesitating to adopt the same course with the rest at the time, wrote a letter of inquiry to William Smith, asking explanations."—*The Messenger*, vol. 2, p. 5.

Continuing, Elder Briggs states:—

"Returning to Beloit, Bro. Powell called upon J. W. Briggs, with a letter from Henry H. Deam, living near Yellowstone, Lafayette County, Wisconsin, where a branch had been raised up by Zenos H. Gurley and H. P. Brown, who acknowledged James J. Strang, where Bro. Gurley then resided. Upon consultation it was agreed that a letter should be written to those two brethren, and on the 19th of February Bro. Powell started to visit them, and carried the

letter and a copy of the communication of November 18." *The Messenger*, vol. 2, p. 6.

Organized branches act.

This movement spread rapidly, and was received not only by individuals, but by organized branches, which had been raised up by men authorized under the administration of Joseph Smith the Martyr. Some of these were organized before Joseph's death, and presided over by men holding authority under him, including the one at Beloit, Wisconsin, organized in 1843, over which Elder J. W. Briggs presided; one at Waukesha, Wisconsin, also organized by Elder Briggs, in 1842 or 1843; and one organized later at Yellowstone, Wisconsin, of which Elders Zenos H. Gurley, Sen., and Hiram P. Brown were the organizers, and Elder Gurley president; and finally one near Jeffersonville, Illinois; which was organized several years before the death of the Martyrs, and continued in an organized condition until united with the Reorganization; presided over through all the dark days by Elder Thomas P. Green.

Gurley's account.

Elder Zenos H. Gurley, Sen., who was a conspicuous character in this movement, and whose reputation for veracity was unexcelled, wrote a historical sketch of these times and events from which we shall quote largely in connection with other testimony. He wrote as follows:—

"In the spring of 1850 I was appointed by a conference held at Voree, to visit a tribe of Indians in the north part of this State. On my way I was overtaken by a brother and requested to accompany him to this section of country. Immediately after our arrival I commenced preaching about fifteen miles south of this place, and continued my labors for some weeks, when (hearing of an old acquaintance) I came here about the middle of summer. The second day after my arrival I was requested to preach a funeral sermon. At the close several persons requested me to preach to them again. Accordingly, I made an appointment for the next Sabbath, a friend having offered me his house for the occasion. On my arrival at the place appointed for worship, I was agreeably surprised in finding a large and respectable congregation, of courteous manners and solemn deportment, instead of the refuse of society, as I had expected to see in this mining

region. Our exercises were unusually solemn and interesting. I felt truly that God had a people, even in this place. So deep were my convictions of this fact, that contrary to my instructions I continued my labors, and after a few weeks I had the pleasure of inducting seven into the kingdom of God. From this time the way seemed to open before me. Calls for preaching came in from various places, which I gladly responded to as far as it was in my power, and with the help of H. P. Brown, who came to my assistance sometime in the winter following, we succeeded in building up a church of twenty-three or twenty-four members, which we called the Yellowstone branch. A few months afterwards, I moved my family into this section, and continued my labors with the church, teaching them the principles of the gospel as revealed from heaven to us through Joseph the Seer.

"During this time several strange things came to my knowledge that fully satisfied me that unless good and evil, bitter and sweet could proceed from the same fountain, neither J. J. Strang, B. Young, William Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God. The inquiry arose in my mind, 'What shall we do? Here are a few honest saints who have obeyed the gospel, and are looking to me for instruction. What can I say? What can I teach them?' Thus I meditated for months. God, and God only, knows what the anguish of my mind was. I resolved that I would preach the word; and, thank God, preaching brought me out right.

"It was after preaching on Sunday evening, in the fall of 1851, while sitting in my chair at Bro. Wildermuth's house, my mind was drawn to Isaiah 2:2, 3. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion, coming to the mountain of the Lord's house in the top of the mountains. At this time Strang's Beaver Island operation appeared before me. It looked mean and contemptible beyond description. A voice—the Spirit of God—the Holy Ghost, then said to me, 'Can this (alluding to

Strang's work) ever effect this great work?' I answered, 'No, Lord.' I felt ashamed to think that I had ever thought so. The voice then said, 'Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.' I said, 'Yea, Lord.'

"As I left the house my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete his work, it did not enter my mind at that time that I would realize the work in its present form. My whole desires were that those dear souls around me might enjoy the gifts and blessings of the gospel as the saints did in Joseph's time, and be saved from those meshes of iniquity which thousands had run into. A few weeks afterward, while reading a paragraph in the Book of Covenants, which says, 'If thine eye be single, thy whole body shall be full of light,' the Spirit said unto me again, 'Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.' I answered, 'I will do it, God being my helper.' From that time I began to look about in earnest for a starting point. I examined the book carefully and saw at once that the teachings of the day were contrary to the law, and resolved that although I had but one talent, yet in the name of Israel's God I would go forward and leave the result with him.

"At this time I was laboring with Bro. Reuben Newkirk, a young and worthy brother. I explained my visions to him, and he indorsed them at once. The Spirit of God was with us, and day after day was spent in holding council about the matter, until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants, and the Holy Spirit for our guide. This was a new era in my existence. In Joseph's time I had stood with thousands of the servants of God, and counted it an honor to call them brethren, but alas, how changed the scene! One, only one

remained of my associates that I could call brother. At times how dark, how dark was the future!

". . . Could I at that time have been permitted to realize what I have enjoyed with you and other dear saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the apostle, 'I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.' Well, thank God, he who commenced this work will carry it forward, and I rejoice. My past experience strengthens me for the future. Then we were alone; our brethren around us having been taught that Strang was Joseph's successor, could only look upon us as apostates when they became acquainted with our position. We seemed to be hedged in. Darkness was all around us on every side. Light was only above us. Well, thank God, we proved him to be a present helper. A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke in tongues, and started homewards, speaking in tongues and praising God. His wife heard him and met him, and shortly afterward she received the same gift and blessing. These gifts were the first fruits of the reformation.

"About this time Brother David Powell came from Beloit (about fifty miles distant), bringing with him a revelation which had been given to Jason W. Briggs, sometime in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word, to fill his father's place. He was commanded to write it and send it to all the churches. There were some ideas in the revelation that I could not receive. I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was, or where he would come from, I did not know.

"About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Brother Newkirk's, speaking and

singing in tongues. For a moment I was overpowered with joy. I exclaimed, 'Is it possible that God has remembered my family.' Immediately I went up, and when I was within one or two steps of the house, I paused. I listened, and O the thrill of joy that went through my soul! I knew that it was of God. My child, my dear child was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared, 'The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God.'

"It is proper here to state that the main body of the church lived from four to eight miles from us, and having learned that we had left Strang they regarded us as apostates. However, it was not long after the gifts were manifested and when they came to know that these blessings were indeed with us, they admitted that they were of God, and gradually, one after another, united with us, until the whole church were made to know the truth of our position, and rejoice with unspeakable joy. Although the church had been organized more than a year, and striving to live right before God, yet no visible gifts had been manifested among us.

"It was now necessary that we should change our organization and position in relation to the Presidency of the Priesthood. The branch had been organized under Strang. The Lord had taught us that this was wrong, consequently we appointed a day for the purpose of acknowledging the legal heir. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do was approbated of God. After

singing, I stated to the church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as prophet, seer, and revelator to the church, and acknowledge the seed of Joseph Smith in his stead to come forth in the own due time of the Lord, to manifest it by rising up. In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work was then declared."—*The True Latter Day Saints' Herald*, vol. 1, pp. 18-22.

After these events Elder Gurley wrote to Elder J. W. Briggs, saying: "We have received evidence of your revelation."

After some correspondence and consultation it was agreed to hold a conference in Newark branch at Beloit, Wisconsin, in June, 1852. At the time appointed quite a number of the saints assembled. Elder Jason W. Briggs was chosen to preside over the conference; John Harrington acted as clerk. The most important business of the conference was the adoption of a series of resolutions which were offered by Elders Zenos H. Gurley, Sen., and David Powell, considered separately, amended, and finally passed as follows:—

First conference.

Important resolutions.

"Resolved, that this conference regard the pretensions of Brigham Young, James J. Strang, James Colin Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

"Resolved, that the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God.

"Resolved, that, as the office of First President of the Church grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay

claim to the office of First President of the Church without a previous ordination to the Presidency of the High Priesthood.

"Resolved, that we recognize the validity of all legal ordinations in this church, and will fellowship all such as have been ordained while acting within the purview of such authority.

"Resolved, that we believe that the Church of Christ, organized on the sixth day of April, A. D., 1830, exists as on that day wherever six or more saints are organized according to the pattern in the Book of Doctrine and Covenants.

"Resolved, that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

"Resolved, that, in the opinion of this conference, there is no stake to which the saints on this continent are commanded to gather at the present time, but that the saints on all other lands are commanded to gather to this land preparatory to the reëstablishment of the church in Zion, when the scattered saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the saints to turn their hearts and their faces towards Zion and supplicate the Lord for such deliverance.

"Resolved, that we will, to the extent of our ability and means, communicate to all the scattered saints the sentiments contained in the foregoing resolutions.

"Resolved, that this conference believe it the duty of the elders of the church, who have been legally ordained, to cry repentance and remission of sins to this generation, through obedience to the gospel as revealed in the record of the Jews, the Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty."—Church Record.

In accordance with the above provision a committee was appointed to write a pamphlet, on the basis of these resolutions, for circulation, entitled, "A Word of Consolation." The committee was composed of Jason W. Briggs, Zenos H. Gurley, Sen., and John Harrington.

Word of Consolation.

Of this conference, and the events following, Elder Briggs writes:—

"This closed the business of the conference, and after some desultory remarks and exhortations from Bro. Z. H. Gurley and others, it adjourned on the evening of June 13, after a session of two days, to meet at the Yellowstone branch of the church, in Lafayette County, Wisconsin, on the 6th of October following.

"The position taken by this conference was, it must be seen, an anomalous one. All similar assemblages or bodies convened and acted under the call of a leader or head; but this acknowledged none. Others were the results of a professed head. This was a preceding, or preparatory to an expected head; and the epithet of being 'a headless body' was freely cast at the brethren. Yet to them was visible the tokens of divine care, which, like the cloud of the size 'of a man's hand' to the ancient prophet, confirmed their faith, that what had been promised would surely be fulfilled, in 'the due time of the Lord.' And they were determined to wait and prepare for that 'time.'"—*The Messenger*, vol. 2, p. 9.

There was no intention at this time of organizing a new church, but these men were acting as members and officers of the original church, regulating and setting in order the church, according to the law, as they understood it, and in harmony with instruction given to them. Elder Jason W. Briggs in his testimony in Temple Lot suit stated:—

Briggs' testimony.

"There were quite a number of elders and members there, but just how many I could not say. There was no action taken at that conference looking towards the reorganization, further than to adopt resolutions declaring our rejection of the different leaders, and stating that we stood in the expectation of one of the sons of Joseph Smith assuming the leadership of the church at some time in the future, and that is the position [in which] the church would stand, accepting the leadership of no one.

"There were no steps taken looking towards the disciplining of members of the church who had been teaching false

doctrines, and from which we had withdrawn; we simply disfellowshiped all those different leaders, and went it ourselves, until the sons of Joseph Smith or one of them should accept the leadership of the church. We declared that we would not follow any of these would-be leaders any further; we just declared ourselves freed from them, that is all. The fact is, we just simply withdrew from them; that is all there is to it."—Plaintiff's Abstract, p. 396.

Of events following this conference Elder Briggs writes:—

"From this conference the elders returned to their homes and fields of labor with a deeper sense of responsibility and a more determined purpose to hold up the standard of Christ, raised anew by the Spirit's power, which manifested, from time to time, that we should organize, in preparation for the reëstablishment of the quorums and First Presidency of the Church, according to the pattern in the Book of Covenants. But how this was to be brought about, no one presumed to know. Brethren David Powell and John Harrington took a mission south, and on their way visited Lee County, Illinois, where they met with several of the saints that had been associated with William Smith; but now stood aloof, or sympathized with the work they were laboring to build up. Among these was William W. Blair, who had been baptized the previous autumn, and who now stood aloof. The brethren held some meetings, and bore their testimony, and the immediate fruit was the baptizing E. C. Briggs, who had never been identified with the church, or any of its factions.

"It will be proper here to record a testimony given concerning him on the eighteenth day of the preceding November, at the time the communication already referred to was received. He was at that time living with his brother, S. H. Briggs, in Jefferson County, Wisconsin, and had for some time been sick; and word had been received a few days previous that he was given up to die, with a request for his mother to come immediately if she would see him alive. The Spirit said, 'Thy brother Edmund shall not die, but shall live and come into the church, and shall stand with you in this work.' And subsequent intelligence showed

that from that same hour he began to amend and rapidly recovered his strength, and now, the first opportunity, came into the church. From there these brethren went through Illinois and Missouri, calling upon the Whitmers, and into Arkansas; they baptized several at other places.

"Most of the elders had families and were poor, and during the winter preached mainly in their several localities. Bro. Z. H. Gurley visiting Wingville and the Blue Mounds settlement, where several united with the church; among whom were George White, John Cunningham, of the former place, and Daniel B. Rasey, of the latter, who became a zealous laborer in that region of country."—*The Messenger*, vol. 2, p. 17.

Conference, 1852.

Conference convened at Yellowstone, Wisconsin, October 6, 1852, and chose Elder J. W. Briggs to preside, and Samuel Blair to act as clerk.

Presiding officer.

The following resolution was adopted to provide for a temporary presiding officer, while awaiting the coming of the promised President of the High Priesthood:—

"Resolved, that the *highest authority* among the priesthood *represents the legitimate President* as a presiding authority."—Church Record, page 7.

At this conference the committee on writing the pamphlet entitled, "A Word of Consolation," reported the work done. It was read, and the printing of two thousand copies ordered.

Elder Samuel Blair was appointed General Church Recorder.

A faithful waiting.

Thus ended the year 1852. This band of saints had renounced all would-be leaders, and in confident expectancy were waiting for promised light and wisdom. Yet they were resolved not to act rashly or hastily, but to await patiently the unfolding of the plan, as in the wisdom of God it should be revealed. So none presumed to know just what was to be done. It was enough for them to know that God had promised, and that he was able to fulfill. However, these days of patient and confident waiting must have been fraught with anxious care.

CHAPTER 10.

1853-57.

IMPORTANT MEETING — APOSTLES CHOSEN — HISTORIAN — STAKE APPOINTED—SEVENTIES ORDAINED—A TRYING TIME—RESULTS —BRIGGS' DEFENSE — ON PRESIDENCY — CONFERENCE 1853 — STRANGE MANIFESTATIONS—CONFERENCE 1854—REVELATIONS TO BE TESTED—SEMIANNUAL CONFERENCE 1854—CONFERENCE 1855—APOSTLES ORDAINED—REPORTS REQUESTED—SEMIANNUAL CONFERENCE 1855 — SEVENTIES ORDAINED — ON SUCCESSION — GENERAL CONFERENCE 1856—SEMIANNUAL CONFERENCE—GENERAL CONFERENCE 1857—DUTY TO REPORT—SEMIANNUAL CONFERENCE—SUBSCRIPTION.

ELDER Z. H. GURLEY, SEN., in his plain unvarnished way, relates some of the difficulties under which they labored, and in connection with these, records some wonderful manifestations and experiences, particularly the results of a meeting held early in January, 1853, in which he speaks of certain questions being presented to the Lord in prayer, and of answers received. He writes as follows:—

An important meeting.

"Accordingly the subject was presented as follows:—

"First. Is polygamy of God?

"Second. Is any addition necessary to the pamphlet before its publication?

"Before opening the meeting we made the church acquainted with our design, and while singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such as was seldom witnessed by mortals on earth. I have been a member of the church some twenty-three years, and in the course of my ministry have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, 'Angels are now hovering o'er us.' This was on the eve of the 9th of January, 1853, ever

memorable with the saints of God. About half an hour afterwards we received through the Spirit the following, as nearly as we could write it:—

" 'Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive.

" 'They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day, and forever.

" 'As you have desired to know of me concerning the pamphlet, it is written in part, but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combating this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord.'

"This accounts for the last three pages in our first pamphlet, and we most earnestly commend that article to the careful reading of all that have ever known the latter-day work, and pray God our heavenly Father, in the name of Jesus Christ his Son, to break every band that binds them, that they may be enabled to turn to the law from which they have strayed.

"Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied, It is impossible for us to organize farther than we have. I knew that we could not create a priesthood. I conversed with several of the brethren on the subject and we set it down as a mistake. It

was now March. Our April conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the fall conference, and as we all felt satisfied with the answer to our inquiry concerning polygamy, we thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: 'Were those ordained apostles by William Smith recognized by God?'

"The manifestation of the Spirit was fully equal to any on former occasions, and perhaps it is well to say that this was the first time that the angels of God were seen present in our meetings. I did not see them, but before they were seen the Spirit declared through me that they were near, and immediately after several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

"Some little time elapsed, nearly an hour I judge, before we received an answer to our inquiry. We were then told that those ordinations were not acceptable,—were not of God,—and near the close of the communication we were told expressly to organize ourselves, 'for ere long, saith the Lord, I will require the prophet at your hand.' Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood, we had two high priests, and one Senior President of the Seventies; but how could these men organize the church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly under the present circumstances, it might be right for high priests to ordain high priests, and for the Senior President of Seventies to ordain seventies, but when done what would it accomplish? Nothing - just nothing. We were in trouble —deep trouble. To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

"We sought, and in answer were told to appoint a day

and come together fasting and praying, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting, and went home rejoicing. Immediately after our meeting we discovered that the 'Prince of Darkness' was fully bent on preventing us from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed; viz., how to organize the church.

"We then presented the following question:—

"First. Will the Lord please to tell us how to organize, that what we do may be acceptable unto him, and who among us will he acknowledge as the representative of the 'legal heir' to the Presidency of the Church?

"There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in, and took a seat among us. Shortly after this a brother came to me and asked if I had received any answer to our question. I said 'no.' He said 'I have.' At my request he sat down and wrote it. It read as follows:—

"'Verily, thus saith the Lord, as I said unto my servant Moses, "See thou do all things according to the pattern," so say I unto you. Behold, the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present. Let the President of the Conference, assisted by two others, ordain them. (The senior of them shall preside.) Let them select twelve men

from among you, and ordain them to compose my High Council. Behold, ye understand the order of the Bishopric, the Seventy, the Elders, the Priests, Teachers, and Deacons. These organize according to the pattern. Behold, I will be with you unto the end; even so. Amen.'"—*True Latter Day Saints' Herald*, vol. 1, pp. 53–55.[1]

On April 6, 1853, conference assembled at Zarahemla, Wisconsin, and continued in session three days, J. W. Briggs presiding, H. H. Deam clerk; during which the following important business was done, as well as some local and some routine business. Ethan Griffiths, William Cline, and Cyrus Newkirk were chosen a committee, according to former commandment, to select seven men for ordination to the office of apostle. They selected Zenos H. Gurley, Sen., Henry H. Deam, Jason W. Briggs; Daniel B. Rasey, John Cunningham, George White, and Reuben Newkirk, who were ordained according to the commandment.

Apostles chosen.

Samuel Blair was sustained as Recorder; Jason W. Briggs was appointed Church Historian.

A Stake of Zion was appointed at Argyle, Wisconsin, to be known as the Zarahemla stake, over which William Cline was appointed to preside, with Cyrus Newkirk and Isaac Butterfield as his counselors.

Stake appointed.

The following were ordained seventies: David Newkirk, William Newkirk, Ira Guilford, William Cline, Jr., George Godfrey, William Smith, William Hartshorn, Horace H. Ovitt, William White, Edwin Wildermuth, Benjamin R. Tatum, John S. Newberry, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, George W. Harlow, John Butterfield, Isaiah Harlow, and William Harlow.

Seventies ordained.

Of the events in connection with this conference and the trials incident to its organization, Elder Gurley wrote as follows:—

"The 6th of April finally came, and nearly all the church

[1] This revelation is quoted from the *Herald*, but corrected to read with the revelation as written by J. W. Briggs, Church Historian. (See *Messenger*, vol. 2, p. 21.)

came together. On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the 6th. We were then told to organize by what was written. We supposed this referred to the books, of course. Our next step was to organize the conference This was now a difficult matter. As I have said, it had become a law to us that the one holding the highest priesthood should preside. There were present two high priests, and one Senior President of the Seventies. The question now arose, Whose priesthood is the highest? The subject was discussed at length, and what was strange to us all, a good deal of ill feeling was manifest.

A trying time.

"I have often thought of it. It seemed as though each one thought that the salvation of the church depended on the decision being made according to their respective views, so we argued, so we debated, till the close of the second day, when we began to think the work was lost; and would to God that all Latter Day Saints could know the situation of the church at this time; our feelings; our deep distress; our great anxiety. I considered all was lost—lost—lost! We could not organize. Oh, the bitterness of that moment! We could not see 'eye to eye.' God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one who is now penning this asked God to remove him from the earth. Men who hitherto had been united, had seen 'eye to eye,' had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separate. The Spirit the night before had told a few in a prayer meeting that to-morrow they should see 'eye to eye.' But the day closed, and we were farther apart than on the former evening. Our attempts were a failure. I repeat, Oh, the bitterness of that moment! Never, never can I forget it. Although since that time, darkness, like Egyp-

tian night, has at times seemed to shut out all light and exclude all hope, yet the recollection of that event has enabled me to rest satisfied that he who delivered us then still holds the reins in his own hands, and will bring his work to a glorious consummation, in his own way and in his own time.

"The conference adjourned for prayer meeting in the evening. We accordingly came together at early candle-light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the 'Prince of Darkness' triumphed. After a little, one of the brethren arose and rebuked the Devil. Shortly after some sprang to their feet saying, 'Angels, angels, brethren, are near us!' and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifest. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time that the recording angel was present. And as we afterwards learned, two of the three who were in vision saw the roll, while the third saw the angel and the roll. Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, 'Brethren, some kind of a Spirit tells me that I have the commandment written that we need.' He then said, 'I will read it, and I wish the church to pray, that we may know whether it is from God or not.' He then took out and read the revelation that was given us on the 20th of March, remarking that he was not positive that the 'senior' should preside. It was then submitted to the church. I was not aware until then that anyone but myself had this revelation. In reply to the inquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his elders to show them that they had not sufficient wisdom in and of themselves to organize. He said, 'If I had shown you at first, all would apostatize; as it is, many of you will apostatize; but some will remain, and they shall be a means

in my hands of bringing back others.' We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end.

"The congregation that evening was large. The schoolhouse was filled literally full of saints, and I believe that every one was satisfied that that revelation was from God, and that the angel that keeps the record of the Lord's work in every dispensation was in our midst."—*The True Latter Day Saints' Herald*, vol. 1, pp. 56, 57.

Of their experience after the close of the conference Elder Gurley states:—

"The next evening after the close of this conference we had a joyful time. The Lord told us the acts of this conference were recorded in heaven; and to the seven apostles he said:—

" 'I give unto you the care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment.'

"I will here add a word for the benefit of others. When the commandment to organize first came we thought it impossible for us to obey, not having authority to ordain apostles, etc.; but we learned what every Latter Day Saint must learn, that a command from God is authority to do all that he requires, be it more or less."—*The True Latter Day Saints' Herald*, vol. 1, p. 58.

Elder Briggs commenting upon the revelation given through Elder Deam, and upon the conference following, states:—

"This . . . seemed to give sufficient light to move understandingly. Upon the assembling of the conference of April 6, 1853, it was found that we were not yet prepared, for it was not determined who was the greatest, that the conference might be organized; and, moreover, few could appreciate the instruction given, and still more knew nothing of it till then, and their minds were turned towards the books to ascertain the manner to proceed. The choice of a presiding officer lay between high priests and seventies, (President of Seventy,) and upon

Results.

this, and questions relating to organization, two whole days were spent in continuous discussion, in council, with a temporary president; at the close of which a final vote was called to determine between a high priest and a seventy to preside over the conference, with the following result: Nine to nine, there being present nineteen elders, including two high priests. J. W. Briggs, one of them, was finally chosen President of the Conference, and an appeal to heaven was agreed upon in solemn prayer on the evening of April 7. This meeting is memorable in the history of the Reorganization. It was at this meeting that [there was] an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well practiced choir. Angels appeared and were seen by some, and a testimony of their presence given by others affirming one of them to be the recording angel, who exhibited a partially unrolled parchment as an unfinished record upon which we were assured should be recorded the act we were called to perform in the reorganization of the church, confirmation of the foregoing revelation of the 20th of March, given, enjoining obedience to the same. The evident proofs of divine direction were so strong, that doubt disappeared, while the light was so clear to all that diversity of opinion ceased, and the whole people were truly of one heart and one soul. And on the next morning, at the opening of the session, the revelation of March 20 was presented to the conference, and accepted as such by unanimous voice; after which the following persons were chosen as the three to select the seven to be ordained into the Quorum of Twelve Apostles: Cyrus Newkirk, Ethan Griffith, and William Cline, who selected the following seven persons, who were accepted by the conference, and ordained according to the instructions previously given; viz., Zenos H. Gurley [Sen.], Jason W. Briggs, Henry H. Deam, Reuben Newkirk, John Cunningham, George White, and Daniel B. Rasey. The ordinations took place in the

afternoon session, on the 8th, in the following order: Henry H. Deam was first ordained by Jason W. Briggs, (the President of the Conference,) assisted by Zenos H. Gurley and Reuben Newkirk; then Henry H. Deam, assisted by Zenos H. Gurley and Reuben Newkirk, ordained Jason W. Briggs; then Jason W. Briggs, assisted by Henry H. Deam and Reuben Newkirk, ordained Zenos H. Gurley; and then Jason W. Briggs, assisted by Henry H. Deam and Zenos H. Gurley, ordained the other four of the seven chosen."—*The Messenger*, vol. 2, pp. 21, 22.

The following additional items of history and logical argument in favor of the Reorganization are from the pen of Elder J. W. Briggs:—

Briggs' defense.

"The closing of this conference was by a general testimony meeting, in which the various gifts were abundantly poured out; and a special charge given the seven who had been ordained into the Quorum of the Twelve, to take the oversight of the flock in the fear of the Lord, and an impressive warning against becoming heady, with an emphatic reinforcement of the precept, 'He that exalteth himself shall be abased.' That false spirits, false prophets, and false christs were in the world, and should come among us to deceive, and some should follow them; but that the organization should remain. That the acts of the conference were recorded in heaven, and the faithful should realize all the promises that had been made from the beginning.

"On the last day of this conference the seven who had been ordained apostles met to choose a president of the quorum. It was proposed by J. W. Briggs, that the rule of courtesy should govern our choice; that is, that the oldest man among them should preside. Zenos H. Gurley [Sen.] being the oldest man, refused. It was then proposed (by the same) that the next oldest should preside, to which H. H. Deam being that one, refused, and both alleging that the rule of courtesy should only apply to pro tem. presidents, in the absence of the permanent one, and not to an original choice, it was then moved by them both that J. W. Briggs be the President of the Quorum, which was so voted. The

attendance at this conference was large, and deep interest prevailed throughout.

"It had been declared through the gifts that the various organizations of Latter Day Saints, under the lead of J. J. Strang, J. C. Brewster, Baneemy, Alpheus Cutler, Lyman Wight, Sidney Rigdon, Brigham Young, and others, together with some yet to arise, should one after another come to naught, and cease to be. And during the summer the elders came in contact with many of them, which served to put to the test their foundations and our own also.

"Having stated the facts relative to the first acts, thus far in reorganizing the church, it is proper to give the ideal or theory upon which these acts were justified in the minds of those who performed them; for they were none of them accidents, but deliberative, and it must be conceded, were consistent with themselves.

"First. It was affirmed that the church had been disorganized, or rejected as a church, but not as individuals.

"Second. That those individuals not rejected were entitled to ask and receive what related to them as their duty.

"Third. That these individuals, among whom were many elders, in seeking to know their duty were taught of the Lord and commanded to reorganize, or begin to set in order the church.

"Fourth. That in the discharging this duty the Presidency was left to be filled as provided by the law in the case out of our reach, to be filled by calling one forth to whom the promise pertained.

"Fifth. That as a preparation to that, the calling into power those whose duty it should be to ordain him.

"Sixth. The highest authority for the time presiding and representing the Presidency of the Church.

"And in justification of the course taken, and the principles involved, on 'the question of authority,' we have ever courted, and still do, investigation in the rigid character of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then by this authority and a commandment, they on the sixth day of April ordained each

other elders, and this eldership ordained high priests and apostles, and this high priesthood ordained, by commandment, the President of the High Priesthood, the highest office in the church; so that the alleged lesser ordained the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both or condemn both.

"But this stream, rising higher than its fountain, is only seeming, not real. By what authority, according to the law of the church, is anyone ordained? Answer, 'By the power of the Holy Ghost which is in the one who ordains him.' Instead of *this* then being the stream, it is the fountain itself, from which flows the stream or authority of both priesthoods, from its highest to its lowest offices. Moreover, all ordinations are performed in the name and authority of the church, and is therefore the act of 'the Spirit and the Bride.' So that in addition to the authority which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one – and they dare not assail it, but always 'decline.'"—*The Messenger*, vol. 2, pp. 26, 27.

On Presidency.

It has been thought that there was an irregularity in the selection of Jason W. Briggs to preside, as he held no higher office in the days of Joseph Smith than that of elder, while others held the office of President of Seventy, and that of high priest; but it will be observed that, according to the instruction given, the presiding officer was not to preside by virtue of priesthood formerly held, but by virtue of his apostleship, and of his being the senior in the quorum. Senior does not necessarily mean the one most advanced in age, but will apply to the one highest in authority, so that when Elder Briggs was elected president of the quorum he was in fact "the senior of them," and as such entitled to preside. However, preference was shown to the oldest in years, and the honor was declined, first by Elder Gurley, and then by Elder Deam.

On October 6–8, 1853, a General Conference was in session at Zarahemla, Wisconsin. Elder Jason W. Briggs presided,

and Elder Samuel Blair acted as clerk. The seven apostles were sustained, and the majority of seventy beforenamed were sustained.

The following missions were appointed: Ethan Griffith and Samuel Blair, Pennsylvania; Alfred White, Henry B. Lowe, George Godfrey, Wisconsin; Benjamin R. Tatum, Ohio; Ephraim Demming, New York.

Thomas Carrico, was received on his original baptism, and his former ordination as an high priest was indorsed. He was appointed to labor in Jo Daviess County, Illinois. Henry B. Lowe was ordained a seventy.

Jason W. Briggs was authorized to publish a pamphlet to be entitled, "The voice of the captives assembled at Zarahemla to their brethren scattered abroad."

Elder Samuel Blair was appointed to select hymns and to publish a hymn book.

During the autumn and winter after this conference some strange spiritual manifestations were witnessed, which threatened to destroy the good work done. Of these manifestations and the division resulting therefrom Elder Briggs writes as follows:—

Strange manifestations.

"During the autumn and winter there were some strange manifestations of a spirit hitherto but little known among us, and caused no little trouble. It was in prophecy and tongues. Sometimes boisterous, and accusation began to be made against different persons through the gifts of prophecy, tongues, and interpretation; and this in public meeting. At this many were terrified, not knowing what moment they might be publicly accused by the Holy Ghost; while some who had thus been accused protested in the most solemn manner their innocence. These things occurred mainly in the Zarahemla branch. There was much discord and differences of opinion respecting these manifestations, some of which were as follows: When the spirit moved to speak by way of rebuke, accusation, or chastisement of a brother or sister, the speaker would not only name the accused and point to them, but would frequently while speaking approach and cuff them over the head and various

parts of the body, castigating them in the name of God. Those cases, however, generally occurred in special meetings appointed through the zeal of those so gifted, and not in the regular meetings.

"The whole branch was in doubt what to do. Many believed the spirit was false, but many others thought it the Holy Ghost. The resident elders were mainly young members, hence the timidity in meeting the case. But a solution came in due time and doubt respecting its real character was entirely removed, by the spirit itself, in the following manner. One speaking by it, accusing another in the severest language, and demanding instant confession, which was at once proffered, though the offense complained of was trivial, but the speaker by the spirit commanded the confessing one, to get upon their knees to them, while another one was by the spirit moved to bark like a wolf.

"The spirit was rebuked, and all were satisfied and peace restored. And from that time the spirit that became a public accuser of individual members, has been generally regarded as a false spirit. And that tongues spoken were not necessarily the word of the Lord as had been largely believed; but that though the gift was of God, but might be exercised either under the influence of the Holy Spirit, by one's own spirit, or a false spirit. Hence the sentiments spoken would be, of God, of themselves, speaking out of their own hearts, or false, by a false spirit. Thus the admonition, 'Try the spirits,' was pressed upon us.

"About this time another cause of trouble showed itself; which subsequently was believed to be due to a similar spirit to the one above referred to. Bro. H. H. Deam conceived the idea that the expected son of Joseph had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege and duty to go forward and fully organize. Such was the force of his reasoning that numbers were inclined to the same view, while others were in doubt, and all were disturbed. About the middle of January (1854), Bro. Deam went to see J. W. Briggs, at Beloit, to confer upon the subject. The consultation lasted two days, during which he urged his views at length, and

late at night of the second day he proposed that he (J. W. Briggs) should be sustained by himself and all who he had influence with, as the president, who, with his two counselors would constitute the legitimate Presidency of the Church. 'Let this position be taken,' he said, 'and we will carry the whole church, except Bro. Gurley and a few of his personal friends, and they will soon fall in too.'

"Whether this was a temptation, or how strong it was, matters very little except to the one tempted, so we pass it, and state the conclusion of this council, which was, that Elder Deam should not teach, or take any step looking to any change in the organization, only in concert with the brethren of the Quorum of the Twelve, and especially with Elder J. W. Briggs. This was urged by the latter and agreed to, and Elder Deam returned to Zarahemla.

"Considerable uneasiness was felt by the saints over this disunion in sentiment developed by the agitation by Elder Deam, though he for awhile conformed to the agreement referred to above. Others helped it on, and his claiming to receive manifestations of the Spirit favoring his views, it resulted in developing what was known as the 'Deam party.' Meanwhile the following testimony was received and sent to Zarahemla by the President of the Twelve:—

" 'A testimony of the Holy Spirit, given at Beloit, Wisconsin, January 29, 1854, concerning the saints at Zarahemla: Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you

shall have peace and joy, beyond that which you have before tasted in Zarahemla.'

"At the April conference following, it was resolved, unanimously, after some discussion, that manifestations of the Spirit, in anywise relating to the church as a body, should be written and submitted to a body of high priests before circulating or teaching them to the church, and only then on their being approved. . . .

"A degree of peace and harmony followed this conference and the elders did considerable labor, which was blessed with numerous additions to the church. Among these was Bro. Samuel Powers, who for some years had been an outside believer. In July, of this year, Aaron Smith, the first convert to James J. Strang, and one of his chief witnesses and counselor, came to Zarahemla and united with the church by baptism, at which time the question of rebaptism was first prominently brought forward. It happened that a very general attendance of the church at Zarahemla and the surrounding branches were present, among whom were Brn. Z. H. Gurley [Sen.], Deam, Cunningham, and J. W. Briggs, of the Twelve, and Ethan Griffith. . . . It was urged by some that we should begin anew, and all be baptized, and thenceforward make it a test of fellowship. Elders Deam, Cunningham, and Griffith favored this, and the latter, together with Bro. Aaron Smith, just received, urged it with great vehemence. On the other hand, Elders Z. H. Gurley and J. W. Briggs took the ground that where the evidence of a legal baptism once having been received, and in the absence of evidence of expulsion or apostasy, it was not admissible to require a rebaptism, to be identified with the Reorganization; but that in such cases it was optional with the persons themselves — a matter of conscience with them alone. This latter view had been acted upon generally up to this time, but now it was affirmed; and became a ruling precedent thenceforward. But from this day, it became the occasion of schism.

"At this point the divergence began, which developed the 'Deam party.' For between this and the October conference, they had taken steps to organize according to the

plan proposed by H. H. Deam, in the January previous. . . . Their platform, so to speak, had but two planks in it,—'rebaptism' and a 'perfect organization' of the First Presidency. The former they made a test, and accomplished the latter by making H. H. Deam president, and Aaron Smith the first of two counselors; and they held a separate conference on the 6th of October.

"This was the darkest time that had arisen since the restoration had commenced, and threatened its progress, if not its ruin. Under these auspices the October conference of 1854 met, was very well attended, at which the position occupied upon those points was reëxamined and reaffirmed, and the schismatics disfellowshiped as a body, and H. H. Deam and J. Cunningham were expelled from the Quorum of the Twelve.

"Numerous manifestations of the Spirit were received, approving the work, and testifying that this last schismatic organization, together with the others that had arisen elsewhere, should 'cease to exist,' should 'utterly dissolve,' etc. At this conference an individual presented himself for baptism, stating that he came to us as Jesus went to John,—the greater to the lesser,—that he was 'the second coming of Christ,'—the Elijah of scripture, and Gabriel. He wore a 'leather girdle,' and carried in his hand an 'iron rod;' with the latter he was going to 'break in pieces the nations.'"—*The Messenger*, vol. 2, pp. 29, 30, 37.

The Annual Conference for 1854 met April 6, at Zarahemla, Wisconsin. At this conference some significant business was done. The following resolution was doubtless prompted by the manifestations mentioned in the foregoing quotation from Elder Briggs:—

Conference 1854.

"Resolved, that this conference authorize the Twelve holding the highest authority in the priesthood, assembled at Zarahemla, as a council to try and examine all revelations and manifestations, that have been or may be given through any member of this church, male or female, and that such revelations or manifestations, after having been examined by this council and declared to be the

Revelations to be tested.

word of God, may be taught as such until the next General Conference shall reject or receive it as the law. And if any member of the church assumes to teach, as law or doctrine, any revelation or manifestation before being presented to this council, shall be considered a transgressor of the law, and proceeded against as such."

"That this council send copies of all revelations and manifestations to the several branches."

J. W. Briggs was sustained as President of the Twelve and legal representative. The Twelve were separately sustained. The president of the stake and council were sustained; also the Seventy as a quorum.

There being no regular publication issued by the church during this period, many of the details of history are no doubt lost, but a fair idea of the business done and the positions taken can be obtained from the minutes of conferences which have been carefully preserved.

The Semiannual Conference for 1854 met October 6, at Zarahemla, Wisconsin, J. W. Briggs presiding, Z. H. Gurley, Sen., acting as clerk. At this conference two of the Twelve were expelled from the church for "apostasy and an assumption of authority;" namely, Henry H. Deam and John Cunningham, and an investigation ordered in the case of George White, of the same quorum.

Semiannual Conference 1854.

Jason W. Briggs was sustained as President of the Quorum of the Twelve and representative of the legal heir to the Presidency; and George White, Reuben Newkirk, Daniel B. Rasey, and Z. H. Gurley, Sen., were sustained as apostles.

The disaffected ones at Zarahemla were disfellowshiped "until they return and make satisfaction." The ordination of William Day and William White to the office of seventy was ordered.

On April 6, 1855, the Annual Conference met, (place not given—probably Zarahemla,) J. W. Briggs presiding, Z. H. Gurley, Sen., clerk. At this conference the same members of the quorum were sustained as at the last, also other quorums.

Conference 1855.

Samuel Powers and David Newkirk were ordained apostles to fill the places made vacant by the expulsion of H. H. Deam and John Cunningham. They were selected by a committee appointed by the conference, composed of William Cline, Cyrus Newkirk, and Daniel B. Rasey.

Apostles ordained.

On motion the following proclamation was adopted and ordered sent abroad: "That all apostles, high priests, seventies, elders, priests, deacons, and teachers, whose hearts the Lord has touched, for the work of the preparation, for the restoration of the captives of Zion, be requested to report themselves in person or otherwise at the next conference."

Reports requested.

Zenos H. Gurley, Sen., was appointed Church Recorder.

The Semiannual Conference for this year met at Zarahemla, October 6, 1855, and continued two days; J. W. Briggs president, H. B. Lowe clerk. The general officers were sustained as at the preceding conference.

Semiannual Conference 1855.

Samuel H. Gurley, Eli M. Wildermuth, Isaac Newkirk, David Cline, William White, and William Day were ordained seventies.

Seventies ordained.

Mrs. Polly Briggs, mother of Jason W. and Edmund C. Briggs, was received into the church.

John Cunningham, one of the expelled apostles, made application to be received back into the church. The conference decided by vote that he could be reinstated by baptism.

Upon motion it was resolved to reaffirm the "resolution adopted at a conference held at Beloit, June 12 and 13, 1852, affirming that the successor of Joseph Smith must come from his seed."

On succession.

The General Annual Conference for 1856 convened at the usual time, at Zarahemla, and continued two days. The general authorities were sustained, excepting William Day, of the Seventy, who was subsequently expelled in May, 1856, after trial and investigation, on the charges of apostasy and unchristianlike conduct.

General Conference 1856.

Semiannual Conference.

The Semiannual Conference of 1856 was held at the usual time and place, J. W. Briggs presiding, Z. H. Gurley, Sen., clerk, but outside of the regular routine no important business was done.

General Conference 1857.

The Annual General Conference of 1857 was held at Zarahemla, April 6, 1857, J. W. Briggs presiding, W. W. Blair clerk. Upon motion the first five resolutions passed at Beloit, in June, 1852, were reaffirmed.

Edwin Cadwell was received into full fellowship and sustained as an elder.

Jason W. Briggs was sustained as President of the Twelve and representative of the legal heir.

Reuben Newkirk, David Newkirk, Z. H. Gurley, Sen., and George White were sustained as apostles, the latter upon conditions that he accept the admonition which had been sent to him by letter, and his being more punctual. The motion to sustain Daniel B. Rasey as an apostle was lost. We find no mention in the minutes of Samuel Powers, the other apostle.

William W. Blair was ordained a high priest, and E. C. Briggs sustained in his mission, but what his mission was is not stated.

The following resolution was adopted:—

Duty to report.

"Resolved, that it shall be the duty of all who are connected with us holding priesthood to report themselves personally or by letter once in six months, showing their faith and labor in this work."

Semiannual Conference 1857.

The Semiannual Conference of this year was held at Blanchardville or Zarahemla, Wisconsin, October 6, 1857, Zenos H. Gurley, Sen., presiding, William W. Blair acting as clerk. The following resolutions were adopted on separate motions:—

"Brn. [Jedediah] Owens and [Granville] Hedrick were received as the representatives of the saints in Woodford County, Illinois, and vicinity, and the right hand of fellowship was given them."

"Resolved, that this conference raise funds for printing purposes, and the work of the ministry; said fund to be at the disposal of the church and under its control."

"On motion J. W. Briggs was appointed to coöperate with Bro. Hedrick in writing a pamphlet setting forth the true position of our doctrine."

"Resolved, that in case either of the persons named in the second [third] resolution shall find it necessary, they may choose one to act in their place, and assist in carrying out the resolution according to the intent thereof."

"Resolved, that the President of this conference appoint persons to circulate a subscription, and solicit aid to carry out the design of these resolutions." (The following persons were named: J. W. Briggs, Samuel Powers, Edwin Cadwell, and William W. Blair.)

Subscription.

"Resolved, that all the officers of this church who are living in the faithful discharge of their duty be sustained in their offices and upheld by the prayer of the church."

"Resolved, that the church meet in conference at Crow Creek, Woodford County, Illinois, on Christmas next."

The minutes of this conference on Crow Creek are not on the record.

CHAPTER 11.

1858, 1859.

ANNUAL CONFERENCE 1858—BRIGGS APPROVED—SEMIANNUAL CONFERENCE—APOSTLES ORDAINED—MISSIONS—ANNUAL CONFERENCE 1859 — ELDERS ORDAINED — JUNE CONFERENCE 1859 — TREASURER — RECORDER — HYMN BOOK — BAPTISMS — SHEEN'S LETTER—MISSION — COLLECTION — SEMIANNUAL CONFERENCE—REPORTS—HERALD — APOSTLES NOT SUSTAINED — DONATIONS—EDITOR.

THE Annual Conference for 1858 was held April 6, 7, at Zarahemla, Wisconsin. Jason W. Briggs presided, and William W. Blair acted as secretary. The following resolutions were adopted:—

Annual Conference.

"Resolved, that Jason W. Briggs be and is truly exonerated from acting in connection with Granville Hedrick, of Bloomington, Illinois, in writing out matter for publication as directed by the previous fall conference."

"Resolved, that Elder Reuben Newkirk be appointed to travel with Elder Edmund C. Briggs in visiting and preaching to the scattered saints, and that during his absence on said mission we will properly provide for his family."

"Resolved, that this conference does hereby approve of the manner in which Elder Edmund C. Briggs is performing a mission appointed him at a meeting of the church on the 20th November, 1856; and we solemnly promise that we will uphold him by our prayers and faith, until the final fulfillment of his mission."

Briggs approved.

Walter Kinney was ordained an elder.

The Semiannual Conference for the year 1858 was held at Zarahemla, October 6, 7; Jason W. Briggs president, Walter Kinney clerk.

Semiannual Conference 1858.

At this conference Elder William W. Blair was ordained an apostle.

Samuel Powers was appointed to travel with E. C. Briggs.

Missions. Elder Andrew Cairnes was received into fellowship and appointed to do missionary work in connection with Elder James Blakeslee.

Elder Jason W. Briggs was appointed to travel in the vicinity of Zarahemla. Elders Z. H. Gurley, Sen., W. W. Blair, and Edwin Cadwell were sustained in former missions. Elder Reuben Newkirk was appointed a mission in the vicinity of his home.

Annual Conference 1859. The Annual Conference for 1859 met at Beaverton, Boone County, Illinois, April 6, and continued five days. Elder Samuel Powers presided; Elder W. W. Blair was clerk.

The first, second, third, and fifth days of the conference were used in devotional exercises, the business being transacted on the fourth day of the conference.

Elders ordained. John C. Gaylord was received into full fellowship as a seventy; William Aldrich was received as an elder; A. Emery, L. C. Delmon, P. Cole, J. H. Blakeslee, and C. G. Lanphear were ordained elders.

The authorities of the church were sustained. Samuel Powers and H. W. Pomeroy were appointed to visit the scattered saints of Zarahemla and vicinity. At this conference there were nine baptized: Perry Cole, Jeremiah Taylor, Lydia Blakeslee, and James H. Blakeslee, by William W. Blair; and Royal Stone, Harmon Van Dusen, Catherine Cole, Harriet Cadwell, and Elizabeth Blair, by Samuel Powers.

June Conference 1859. A Special Conference was held June 10-14, 1859, at Amboy, Illinois. The minutes of this conference do not show who presided or who acted as secretary, but they are signed by "William W. Blair, recorder."

The 10th was devoted to devotional exercises. On the 11th considerable business was done. The following were received by vote into the Reorganization, having formerly been in fellowship with the church: William Marks (high priest), John L. Bartholf (elder), William D. Morton (elder), O. P. Dunham (deacon), Hannah Aldrich, and Lotty Pease.

A series of resolutions was adopted. The most important ones are as follows:—

"1. Resolved, that a treasurer of this church be appointed to receive moneys and properties for the church, and to disburse the same as he may be directed by the church; and that said treasurer give security for the faithful performance of his duty."

Treasurer.

"2. Resolved, that Elder Edwin Cadwell be appointed Church Treasurer.

"3. Resolved, that William W. Blair be appointed Church Recorder.

. . . . . .

"6. Resolved, that the Church Treasurer shall give such securities for moneys and properties put into his hands as the Church Recorder may require."

"7. Resolved, that Elders William Marks, Z. H. Gurley [Sen.], and James Blakeslee, be appointed a committee to publish a hymn book.

Hymn book.

The 12th was devoted to preaching and prayer services; and the following-named persons were baptized by Elder William W. Blair: M. J. Carey, Sarah Hook, Charlotte Barrett, Mahala Rogers, Jacob Doan, and Betsey Doan.

Baptisms.

On the 13th business was resumed. The following members were received into fellowship by vote: Jacob Brown (elder), J. T. Barrett (elder), Alva Smith, Amasa Harrington, and Anne Harrington.

The following-named persons were baptized by Elder Samuel Powers: Addison Mead, Annette Lanphear, and William Leonard. Winthrop H. Blair was baptized by Elder James Blakeslee.

A letter of inquiry was read from Isaac Sheen, of Cincinnati, Ohio, he wishing to know the particulars of the Reorganization. This letter was referred to Elder William W. Blair for reply.

Sheen's letter.

Elders William W. Blair and E. C. Briggs were appointed to labor in the West, with Nauvoo, Illinois, Far West, Missouri, and Council Bluffs, Iowa, as objective points.

Mission.

The following elders reported: James Blakeslee, Andrew Cairnes, Samuel Powers, Z. H. Gurley, Sen., J. W. Briggs, and E. C. Briggs.

Samuel Powers and H. W. Pomeroy, the committee appointed to visit Zarahemla, reported that all or nearly all desired to retain their membership in the church.

A call was made for means, which was responded to by the donation of $62.75. It was ordered that this amount be applied to pay the expense of Elders Blair and Briggs on their western mission, and to the payment of certain debts already contracted.

Collection.

The Semiannual Conference of 1859 was held October 6–10, in the grain barn of Israel L. Rogers, in Kendall County, Illinois. Elder Z. H. Gurley, Sen., presided, and Elders James Blakeslee and William W. Blair were appointed clerks.

Semiannual Conference 1859.

Elder W. W. Blair reported the mission of himself and Elder E. C. Briggs west. They represented the following branches: Franklin branch, in Decatur County, Iowa, composed of eighteen members; David Hall presiding elder, Van Buren Hale priest, Benjamin Harding teacher, and Elijah Hall deacon. Little River branch, in Decatur County, Iowa, composed of twenty members; George Morey presiding elder. Union Grove branch, in Pottawattamie County, Iowa; David Jones presiding elder, composed of twenty-two members. The most of these members and many others were baptized by Elders Blair and Briggs. Elder Blair reported leaving Elder Briggs at Manti, Iowa, where Elder Calvin Beebe expected to join him and labor with him. Elder Blair stated that their "mission was highly successful."

Reports.

Reports were also made by Elders Z. H. Gurley, Sen., A. M. Wilsey, Edwin Cadwell, William Marks, Dwight Webster, W. D. Morton, and James Blakeslee.

It was "resolved that this church publish a monthly church paper and continue it for six months." This was the resolution under which *The True Latter Day Saints' Herald* was launched upon the literary sea in the following January. Its publication was begun at

Herald.

Cincinnati, Ohio, where it was continued as a monthly publication until March, 1863, when it was removed to Plano, Kendall County, Illinois. The first issue from Plano was under date of April, 1863.

Commencing with July, 1863, the *Herald* was issued semi-monthly, and continued as such until the close of the year 1882. Beginning with the first week in January, 1883, it was published as a weekly, and still continues as such.

In the latter part of the year 1881, the plant was removed from Plano, Illinois, to Lamoni, Decatur County, Iowa, its present location. The first issue from Lamoni was on November 1, 1881.

Its first editor was Isaac Sheen, who continued its sole editor until May 1, 1865, when he was succeeded by President Joseph Smith, who has been connected with the editorial department ever since, sometimes as the sole editor, and sometimes associated with others, as follows: In 1870 Elder M. H. Forscutt was appointed assistant editor, his name first appearing in that connection in the issue for May 15. He served about two years, his services as assistant editor ceasing with the issue of June 15, 1872; and President Smith resumed sole editorial charge on July 1, 1872, and so continued until August 15, 1874; when Elder M. B. Oliver was associated with him, as assistant editor, and continued until he was succeeded by Elder H. A. Stebbins, April 15, 1876. Elder Stebbins continued until November 1, 1880, when his connection with the editorial department ceased, and President Smith was again left in charge as sole editor. He continued as such until September 1, 1883, when Elder Daniel F. Lambert was made associate editor. He served until November 24, 1883, when President Smith again became sole editor, and continued as such until April 25, 1885, when Elder William W. Blair became associate editor. Elders Smith and Blair then composed the editorial staff until June 6, 1891, when Elder R. S. Salyards was added to the staff as assistant editor. This arrangement continued until April, 1893, when Associate Editor Blair's connection with the office ceased, and the office of corresponding editor was created, and Elder Joseph

Luff chosen to the position. The staff then stood without change until April, 1895, when Elder Luff was succeeded by Elder Heman C. Smith. In the spring of 1897 Elder Joseph Luff was again added to the staff; so as it now stands the editorial staff is, Joseph Smith editor, R. S. Salyards assistant editor, Heman C. Smith and Joseph Luff corresponding editors.

When the *Herald* was first issued it was a monthly of twenty-four pages four by seven inches in size. It was afterwards reduced to only sixteen pages of the same size. It was then enlarged from time to time, until at the close of 1876 each issue contained thirty-two pages of about the original size. The 1st of January, 1877, it was enlarged to its present size of sixteen pages eight by ten and one half inches. With the change in size came a change of title, or rather an abbreviation of the title; so it has since been known as "*The Saints' Herald.*"

It was at first controlled by a "publishing committee," later by a "Board of Publication," but these changes will occur in proper place in the history.

At this conference of 1859, at the same time the publication was provided for, Elders Z. H. Gurley, Sen., William Marks, and William W. Blair were appointed a committee to supervise the publishing of the paper.

For reasons not given the conference refused on separate motions to sustain as apostles Jason W. Briggs, Reuben Newkirk, David Newkirk, George White, and Daniel B. Rasey. We have seen no record of charges against them, nor of any further investigation. The causes could not have been of very serious character, and must have been adjusted without much friction, as they, or some of them, were subsequently recognized in their places.

Apostles not sustained.

Z. H. Gurley, Sen., Samuel Powers, and William W Blair were sustained as apostles.

On the 8th Elder William Marks was appointed a mission to Western Iowa, and Elder E. C. Briggs sustained in his mission. Amasa Harrington was ordained an elder.

Sunday, the 9th, was spent in devotional exercises. On Monday, the 10th, an elders' council was held, when George Morey, Z. H. Gurley, Sen., W. D. Morton, William Marks, Edwin Cadwell, William Aldrich, John Landers, James Blakeslee, Isaac Sheen, E. C. Briggs, I. L. Rogers, Samuel Powers, Zenos Whitcomb, Louis Delmon, A. C. Haldeman, and William Redfield were appointed to solicit subscriptions and donations for the church paper.

Donations.

The publishing committee appointed Isaac Sheen, of Cincinnati, Ohio, to act as editor of the proposed church paper.

Editor.

Thus ended the year 1859. The elders were generally active, and the old saints were being aroused everywhere and inspired with new faith and hope.

CHAPTER 12.

1860.

HERALD APPEARS—SIGNIFICANT ADDRESS—AMBOY CONFERENCE 1860—JOSEPH SMITH INTRODUCED—HIS ADDRESS—PROPHET'S MOTHER RECEIVED—ORDINATION OF JOSEPH SMITH—OTHER ORDINATIONS AND BAPTISMS—REPORTS—MISSIONS—PRESS NOTICE—JOSEPH'S ATTITUDE—APPROVAL.

THE year 1860 opened with new hope born of manifestations and testimonies pointing to the new year as destined to be one of great importance to the church.

The expected periodical appeared in January, bearing the title of "*The True Latter Day Saints' Herald.*" It contained a statement from the "publishing committee" setting forth the purpose and position of the paper,[1] while the issues between the Reorganization and other organizations were freely discussed in its pages. This

Herald appears.

[1] *Brethren and Sisters:*—It is the design of the church to publish this monthly, for at least six numbers, when, if called for and the condition of the church will justify it, a press will be bought and a weekly or semimonthly will be issued in its stead.

That a church paper is very much needed, it requires no argument to prove. We want it, that through it the great work of these latter days may be presented to the world of mankind in its true light; that the saints who are in transgression may be shown their sins, and likewise their duty to God; that those who are deceived by false teachers, and have "given heed to *seducing* spirits and doctrines of devils," may be redeemed from their errors and taught the "way of life everlasting."

And again, that false claimants to the Presidency of the Church may be rebuked, and their iniquity disclosed, by showing forth the "order" of the priesthood—the promises of God to those who are "heirs according to the flesh," and by presenting "the law of Christ," by which *all* must be "sanctified" who abide a celestial glory. (See Book of Covenants 7:5.)

And furthermore we want it as a medium through which the members can communicate their sentiments to each other, and through which (as well as to preach the word) the ministry can herald "life and immortality" to all flesh. And we believe if well sustained it will prove a mighty means in bringing about a unity of faith and works among all the scattered saints, and of calling the attention of the world at large to the notable fact that God is even now performing among the nations "a

silent messenger found its way into many of the homes of latter-day Israel. It brought joy, comfort, and hope to many honest humble ones, while it sounded a note of warning to the usurper and transgressor.

Significant address.

Taken in connection with subsequent events an address written by Z. H. Gurley, Sen., and Reuben Newkirk, of the apostolic quorum, at Zarahemla, Wisconsin, February 8, 1860, and published in the March number of the *Herald*, is very significant, and bears the marks of prophetic foresight. It is as follows:—

"*Bro. Sheen:*—Since our last communication we have been commanded to write *again, again, and again*, upon the necessity of our immediate obedience to the commandment given us nearly seven years since, to organize, that the way may be prepared for the coming forth of the legitimate heir to the Presidency of the Melchisedec Priesthood; and cause the same to be published and forwarded to all who are with us in the faith, calling upon them in the name of the Lord Jesus to give heed to and obey the same.

"Brethren, by reference to the Book of Covenants, section 100 (101), you will see that as far back as the year 1834, the calamity that has since come upon the church was plainly foreseen, and the means by and through which our redemption and the redemption of our brethren should come is there plainly spoken of; and had we understood what was written, none of us need to have been in darkness in relation to this all-important matter; for the Lord said, 'after much tribulation and the tribulation of your brethren

marvelous work," "even a marvelous work and a wonder." In short, we hope, and are determined, by the grace of God, that it shall become to "both Jew and Greek" the herald of truth and righteousness.

Brethren and sisters, will you help sustain this periodical? Will you not, each and *all* of you who read this article, do what you can by way of subscription and donation to this undertaking, to advance the cause of Christ, in building up his righteous kingdom on earth? We believe you will, and shall therefore look for your names, accompanied with the "needful" at your very earliest convenience. If you have one, five, ten, or more dollars that you can give for the work of the Lord, send it along, and rest assured your liberality will not go unrewarded of our heavenly Father.

"WILLIAM MARKS,
"ZENOS H. GURLEY,
"WILLIAM W. BLAIR,
} Publishing Committee."

— *True Latter Day Saints' Herald*, vol. 1, pp. 5, 6.

cometh your redemption and the redemption of your brethren.' He said, 'I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.' You are aware that at the time this revelation was given, Bro. Joseph was raised up and was the Lord's mouthpiece to the church, as Moses was in his day to the church in the wilderness. See Book of Covenants 104 (3):42. Hence if the Lord did not design to take Joseph from the church, that they might go into darkness,—that they might learn obedience by the things that they should suffer,—why did he tell us so many years since that this event should happen, and show us the means through which our deliverance and the deliverance of our brethren will come? The Lord foresaw it all, and has virtually told us of it, and we knew it not until it pleased him to open our understanding, that we with you might go forward and prepare the way for that deliverance that was promised us so many years ago.

"Our duty at the next conference is to organize and set in order all the quorums in the church under the First Presidency. With that quorum we have nothing to do. God will, in his own time, raise up the man like unto Moses. The church can easily give him his counselors, and then the organization will be completed.

"To organize acceptably it will require all the faith, talent, and experience amongst us. We want twelve of the best men (men of sound minds, that will not turn either to the right or left, but will in the fear of God discharge their duty) to fill the High Council. In a word, we want the best men among us to fill important offices in the priesthood, that from henceforth this work may be under the guidance of men of experience, who fear God and will work righteousness. This can be done as we have proposed in a former letter; viz., by each church or branch sending up delegates. It will require the presence at conference of as many of the elders of the church as can possibly get there, hence thus hath the Lord God of Israel said to us by the voice of his Spirit, 'I command you to call upon all the elders of my church to assemble themselves together at the

next April Conference, to be held at Amboy, commencing on the 6th of April, 1860, that you may organize yourselves even as I have told you in a former commandment, and inasmuch as circumstances prevent, send up your names and places of abode. Delay not the work, for my people are crying unto me day and night for deliverance, therefore organize yourselves that deliverance may come.'

"Brethren, will you obey the call? If you say yes, then put yourselves in readiness; and if you have to preach your way up to the conference, then start in time. You know how to travel without purse or scrip. You have often done it. You can do it again. Are we the blood of Ephraim? If we are, let us show our blood by our works. Is there any sacrifice too great for us to make for this work? 'From Ephraim was my fruit found,' saith the Lord by the prophet. Come on, brethren, and you shall realize far more than you anticipate. Our time to do this work is limited. We knew it not, until recently. If we fail through neglect, 'seven men must perish,' saith the Lord our God.

"We are aware that our position and declarations to the church have caused many of the wise ones of the church to smile at our (supposed) folly; brethren, heed them not:—

> 'We know that we know,
> For the Spirit of Christ
> Tells his servants they cannot be wrong.'

Their laughter will soon be turned to mourning. While they mourn you will rejoice; not in their calamity, but in the fulfillment of all the promises of God to us.

"You are aware, brethren, that the rejection of the church produced an effect on the dead as well as the living; so will its reorganization. In Book of Covenants, section 58 (18) you will read about a feast provided for all nations. The first invitation was to the learned and noble, etc. That has already been. Now comes the day of the Lord's power. This is the work that now lies before you. Shall we not go forward? As Brother Joseph said, 'On, on, to victory.' If the elders, as a body, will give heed to the commandment to assemble, and by their faith, wisdom, and patience help to accomplish the organization as commanded,

they shall know ere long why the figures 1860 were seen inscribed upon the heavens, several years ago, as testified to by many creditable witnesses living in Washington County, Indiana.[2] This work, brethren, is of vast importance. Suffer us to exhort you to seek the Lord by fasting and prayer. Rest not until you receive the Holy Spirit which leadeth into all truth, and from this time forward until you reach the conference make it a special subject of prayer, that you may know the mind and will of God concerning this matter, that you may act in faith, nothing doubting; and ere we close we say again to all the elders of

[2] REMARKABLE PHENOMENON.

To the Editor of the *Times and Seasons;*

Sirs:—In a communication from a friend of mine, Elder William Martindale, who is now preaching in Wayne County, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence, and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned as witnesses to the fact, believing them to be men of probity and having confidence in their statement, it was somewhat interesting to me. Thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it or not at your discretion.

The following is the account given:—

"WASHINGTON, Wayne County, Indiana, December 22, 1843.

"MR. JOHN HATFIELD.

"*Sir:*—. . . But I must hasten to give you an account of a singular phenomenon which was seen in this neighborhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan deadening (you know the place) and on the evening of the 19th, Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson, and William Cole, with some others, repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall, at which place they stayed a short time. While there they discovered a ball rising from the east in an oblique line, and as it ascended it moved towards the west with great rapidity until it was high in the heavens, leaving a streak of light behind it, which to the natural eye had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it then was transformed into a figure of 6, which also remained for about a minute; it was then formed into a cipher or 0; which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular and has been a matter of great speculation with us. Respectfully yours, etc.,

"WILLIAM MARTINDALE."

—*Times and Seasons*, vol. 5, pp. 413, 414.

the church, Come, come, meet us at conference, that you may take your places in your respective quorums. Farewell.

"Z. H. GURLEY.
"REUBEN NEWKIRK.

"ZARAHEMLA, February 8, 1860."

—*True Latter Day Saints' Herald*, vol. 1, pp. 60–62.

Amboy Conference, 1860.

On April 6, 1860, an anxious and expectant people gathered at Amboy, Illinois. For several years they had relied upon a promise that the Lord would send a prophet to the church, and many now felt assured that the time had come. So the convening of this conference was looked forward to with more than usual anxiety and anticipation.

Conference organized by selecting Elders Z. H. Gurley, Sen., and William Marks to preside, and A. G. Jackson and Isaac Sheen to act as clerks.

The forenoon was devoted to preaching by Elders Z. H. Gurley, Sen., Samuel Powers, and E. C. Briggs.

In the afternoon, after remarks by President Gurley, Horace Bartlett, Frederick Squires, and Joseph Robinson were by vote admitted to fellowship.

Joseph Smith introduced.

Joseph Smith, son of Joseph Smith, the Seer, was then introduced to the conference, and delivered an address, explaining in brief his position and the causes which brought him there. He said:—

His address.

"I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

"I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

"God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

"For two or three years past deputations have been wait-

ing on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

"I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

"I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,— motives of various kinds, at the foundation of all which is selfishness,— should I come forth to stand in the place where my father stood.

"I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

"I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

"There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

"I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

"I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to

associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him,] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

"The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

"It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

"I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

"Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

"Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

"I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have

always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

"The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

"In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

"I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

"A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

"I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you."—*True Latter Day Saints' Herald*, vol. 1, pp. 102-104.

Joseph Smith and mother received.

On motion of Isaac Sheen it was "resolved, that Brother Joseph Smith be chosen Prophet, Seer, and Revelator of the Church of Jesus Christ, and the successor of his father." His mother, Mrs. Emma Bidamon, widow of Joseph Smith the Martyr, was also received into fellowship by unanimous vote. Joseph Smith

was then ordained President of the High Priesthood of the Church, under the hands of Elders Z. H. Gurley, Sen., of the Quorum of Twelve, and William Marks, of the High Priests, according to the minutes of the conference.[3] This ordination was previously ordered by the unanimous vote of the conference.

Ordination.

The ordination of Joseph Smith has been considered irregular upon the assumption that it was a case where the lesser ordained the greater, but the defenders of this ordination reply by citing that in 1831 *elders* ordained *high priests.* (See this work, vol. 1, pp. 193, 194.) Again, the first President of the Church was ordained, as President of the High Priesthood, in a very similar manner to the ordination now under consideration. It was in a conference where no higher authority was present than that of high priest. (This work, vol. 1, p. 244.) In the case now in question, though the apostolic authority be denied, it cannot be denied that William Marks was a high priest in the days of the Martyr, and hence held the same authority by which Joseph the Martyr was ordained. The objector has replied that William Marks was expelled from the church, but the evidence of this expulsion has been and is challenged by the Reorganized Church. The vision of Joseph Smith is also cited as evidence that William Marks was to triumph and receive the approval of God. (See this work, vol. 2, p. 147.)

To prove that the lesser cannot ordain the greater, the objector sometimes uses the argument that a stream cannot rise higher than its fountain. It is answered, that to locate the fountain of the priesthood in the man ordaining, is a mistake, as he is only the channel through which the priesthood flows. The fountain is in God. A stream can be forced upward in a channel, providing the fountain is higher

[3] Elder W. W. Blair, in his journal, under date of April 6, 1860, states: "Conference convened at Amboy in the Mechanics Hall. In the afternoon Joseph Smith claimed his right to the Presidency of the Church, stating in his address, which was delivered most of the time in tears, that he had come to the conference by a higher power than that of man. He was ordained under the hands of Z. H. Gurley, [Sen.,] Samuel Powers, William W. Blair, apostles, and William Marks, high priest."

than the point to be reached. Hence as God is higher than the President of the Church, the objector does not prove by this analogy what he seeks to prove.

Other ordinations and baptisms.

On separate motions the following were chosen members of the High Council; viz.: John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, W. H. Blair, and A. G. Jackson. The first six named were ordained by William Marks and Z. H. Gurley, Sen., the others by William W. Blair and Samuel Powers. Isaac Sheen was ordained President of the High Priests' Quorum, by William Marks and William W. Blair. James Blakeslee, Edmund C. Briggs, Crowell G. Lanphear, William D. Morton, and Archibald M. Wilsey were ordained Presidents of Seventy, by Elders William Marks and Z. H. Gurley, Sen. George Rarick and John A. McIntosh were chosen Presidents of Seventy, and subsequently ordained. Stephen J. Stone was chosen and ordained President of the Elders' Quorum. On the 7th Israel L. Rogers was ordained Bishop of the Church, under the hands of Elders Blair, Gurley, and Powers, as directed by President Joseph Smith. On the 8th William Livingston and John Robinson were baptized by Elder W. W. Blair, and George A. Blakeslee was ordained an elder.

Reports.

On the 9th the following branches were reported: Farm Creek, Union Grove, Belvidere, Little River, Galland's Grove, and Franklin, Iowa; Sandwich, Batavia, Amboy, and Fox River, Illinois; Galien, Michigan; Blanchardville, Wisconsin.

Wilson Sellers was ordained President of Priests' Quorum, Charles Williams President of Teachers' Quorum, and L. D. Rogers President of Deacons' Quorum. These were ordained by Elders Blair and Powers.

Missions.

The following missions were assigned: W. W. Blair, Cincinnati, Kirtland, and vicinities; A. M. Wilsey, Northern Illinois, Wisconsin, and Minnesota; Samuel Powers, Fox River, Illinois, and vicinity; C. G. Lanphear, George Rarick, J. A. McIntosh, Calvin

Beebe, John Landers, and Andrew Cairns, as circumstances permit.

The following comment from the Amboy *Times*, copied by *Saints' Herald*, will indicate how this movement was considered locally:—

'THE MORMON CONFERENCE.

"We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a great body of these people scattered through the States, who, unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a lineal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A new era in the history of Mormonism has dawned, an era which we hope will greatly improve the name of this despised people.

Press notice.

"Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks towards a radical reformation in their practices as a people.

"For many years past Brigham Young had been looked upon as the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth, they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name. His talents are of no mean order; and it is earnestly to be hoped that he will use them for good, and not a bad purpose."—*The True Latter Day Saints' Herald*, vol. 1, p. 101.

It would be well to give here some of the causes leading up to the action of Joseph Smith in rejecting the people in Utah and in accepting the Reorganization. This can best be done in his own language, and so we quote extracts from his autobiography as published in the "Life of Joseph the Prophet," by Tullidge:—

Joseph's attitude.

"It was during this summer [1853] and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake Church, and could not then give my sanction to things there; my prejudices were against them. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, courthouses, courts, and assem-

blies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, 'This must be the country of a happy people.' To this he replied, 'Which would you prefer, life, success, and renown among the busy scenes that you first saw, or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result.'

"No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

"I pursued my legal studies at intervals with other reading, some of it solid and meritorious and some of it worthless, without any further thing of note occurring to bring the matter up again till sometime in the early part of the winter of 1855, I think, when William Walker, an elder from Utah, on his way from Utah to Cape Good Hope, called on me. I had known him when I was a boy. He worked for

my father, and I think was engaged in teaming at the time of Father's death, having that year married a Miss Olive Farr, and living at the Mansion. With him I had the first serious disagreement about polygamy. It is not needful here to repeat the dispute; he affirmed, I denied.

"In January of 1855 I went to Canton, Illinois, there to prosecute my study of the law in the office of Hon. William Kellogg, at that time an able and influential lawyer of Fulton County. I remained here the better part of a year, visiting home in the spring and being present at the death of Grandmother Smith in May. In June I was chosen clerk of the City Council, and was also employed by Postmaster Parley C. Stearns in the post office, to fill his place when legal duties called him away. During my stay I boarded part of the time at Christian Bidamon's, a brother to my stepfather, and the remainder with Abel H. White, whose wife was a sister to the Major, my stepfather. I made many friends during my stay in Canton, who still express themselves warmly towards me.

"I returned home in 1856, owing to the want of means to continue my studies at Canton, and began farm life with my brother Frederick as my partner. October 22 of this year I was married to Miss Emaline Griswold, the daughter of the widow of Elias Griswold, who had moved into Nauvoo soon after the saints had left, and who had afterwards died while in Texas on a business venture there. Some of her friends had tried to induce her not to comply with her contract to marry me, but failed; and, on the evening of that day, left alone by her every relative, in the presence of Mathew Waldenmeyer, a Presbyterian clergyman, she pledged herself to me in marriage.

"In the fall of this year three events transpired that had much to do with deciding my course religiously and aiding me to answer the question, What part in my father's work, if any, I was to take. For a number of years I had been more or less intimate with the family of Christopher E. Yates, a friend to the saints, who at the time of the disturbances in Hancock County, for his outspoken denunciation of mob violence and mob law, had suffered the loss of a

fine barn, a lot of grain, hay, and a number of horses by fire, set by incendiaries out of revenge as it is supposed, and who had removed with other citizens into Nauvoo and bought property there. With one of his sons, Putnam, circumstances had made me well acquainted. He had crossed the plains a number of times, had been in Salt Lake City and other parts of Utah, and in California. He and I had frequently discussed Mormonism; that is, some parts of it, and he had persistently insisted that I could do a great and an excellent work by going to Utah, and as he put it, 'taking the lead away from Brigham; breaking up that system of things there,' or to 'fall in with the style of things there, become a leader, get rich, marry three or four wives and enjoy yourself.' Though not a religious man himself, he thought it might be a duty that I owed the people of Utah. He further thought, that from his experience in Utah, and the expressions he had heard among the people there, that I would be received with open arms and could succeed.

"To this I replied as best I could, until the question, Why not go to Utah? There are the men who were with my father, or a great many of them. There, a large part of the family; there, also, seem to be the only ones making profession of belief in Mormonism who appear to be doing anything. Does not duty demand that I go there and clear my name and honor of the charge of ingratitude to my father's character? Is not polygamy, against which you object, a correct tenet? Is not your objection one of prejudice only? These and a thousand others of similar import were suggested, and added their weight to the difficulty of the situation. In the height of it, the words suggested to one who had gone before me came to me with force; 'If any lack wisdom, let him ask of God.' Why not I? Was I not in a position to need wisdom? And was I not destitute of sufficient to enable me to properly decide? I had for three or four years been investigating spiritual phenomena; had read some of the productions of Andrew J. Davis; had also read a little of Dr. Emanuel Swedenborg's philosophy; but I found no good in spiritualism; the phenomena were

physical and gross; no response from the departed spirits of any of the family, though severally appealed to in turn ever came; and the manifestations though strange and material were altogether inadequate for the deductions spiritists drew from them. I did not give credence to the philosophy. My human intelligence was at fault, I could not decide. I believed that He who had enabled my father to decide which of all should receive his attention, could, if he would, enable me to decide whether I should, or should not, have anything to do with Mormonism; and if so, what. I proceeded upon this conclusion.

"A year or two before this we had raised an excellent crop of wheat, upon a piece of land lying in the south of our meadow, and this man Yates had assisted in doing some of the work. While engaged in it we had some conversation about Utah. After this, I did not see him for some months. One day, while pondering these questions, (and here, unlike some, I cannot certainly state whether morn or even, only that the sun was shining,) I suddenly found myself sowing this piece of land to wheat. My brother and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon this Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented, Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending towards me a sort of cloud, funnel shaped, with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely, so that I stood within its radiance.

"As the cloud rested upon the ground at my feet, the words 'Because the light in which you stand is greater than theirs,' sounded in my ears clearly and distinctly. Slowly

the cloud passed away and the vision closed. A few days after this occurred I met this man Putnam Yates, and had a conversation with him in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen. The other question, 'Is polygamy of God?' was as distinctly and definitely answered to me, as was the one referred to above; and the answer was, 'No,' and I was directed that I was to have nothing to do with it, but was to oppose it.

"Much of my opposition to polygamy has been charged to my mother's teaching and influence. Mother's influence may have had something to do with controlling my youth; but she did not trouble herself to teach me anything specially in regard to that tenet. I knew what she had said at times to others, a ` that she was opposed to it. I never questioned her upon the subject until near the close of her life. I relied upon what was given me concerning my own action in the premises, and trusted to my own judgment upon the records of the church as published. I heard her replies to questions put by Elder Jason W. Briggs before his mission to England; and interpreted the events of my childhood, remembered by me, in the light of the record.

"The question of my going to Utah in order to fill the destiny appointed me was now disposed of, and I was prepared for two events that occurred subsequently to what is here related.

"A week after my marriage my wife went with me to the farm and here we began our married life. We had hardly been settled more than a month when I was visited by George A. Smith and Erastus Snow. They came to visit and chat with me, and to discharge a commission intrusted to them by Mr. Fred Piercy, the artist to whom I had sat for a crayon sketch for his work 'Route to Salt Lake,' referred to elsewhere; he had sent me a copy of that work by them. I made them as welcome as my means permitted, set before them something to eat, and did my best to answer their inquiries and entertain them. Elder George A. talked but little, leaving the burden of conversation to Elder Snow. I was at this visit asked if I did not intend to come to Utah

to see them there, the question being supplemented by the statement that they were looking for me to come; that I had many friends there, who had been friends to my father; that they thought I ought to be with them, and felt a great desire to see me among them.

"To this I replied that I might some day visit them when a railway was completed that I could go and come without let or hindrance.

" 'But,' said Elder Snow, 'we want you to come and stay.' In reply to this I stated that 'I could not do that in the sense conveyed, so long as such things were taught and practiced there as I had reason to believe were taught and practiced.'

" 'You refer to plurality,' said Elder Snow; and I answered him, 'Yes, I refer to the doctrine of polygamy as it is called in the States.'

" 'Why, you believe in the Book of Mormon, do you not?' inquired Elder Smith.

"I replied to him, 'I believe in the book; but do not believe the construction that you Utah people put upon it.'

"Other conversation took place of a general character, mainly between Elder Snow and myself, until they left, the interview lasting some two and a half or three hours.

"Not more than three or four weeks elapsed after the visit of Elders Snow and Smith when I was visited by Elders Samuel H. Gurley and Edmund C. Briggs, sent as delegates from the Reorganized Church at Zarahemla, Wisconsin, with a commission to deliver what they believed to be the word of the Lord to me:—

" 'THE CHURCH IN ZARAHEMLA, WISCONSIN, TO JOSEPH SMITH.

" 'Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same; viz., that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise masterbuilder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the

hands of usurpers. As that seed, to whom pertains this right, and heaven-appointed duty, you cannot be unmindful nor indifferent. The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come; unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The apostles, elders, and saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as President of the Church and of the priesthood. In our publications—sent to you—we have shown the right of successorship to rest in the literal descendant of the chosen seed, to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments, as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our Master, even Jesus Christ, as moved upon by the Holy Ghost we say, Arise in the strength of the Lord and realize those promises by

executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the saints.

"'Holding fast that which is good and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all saints, for whom we will ever pray.

"'J. W. Briggs,
"'Representative President of the Church
and the Priesthood in Zarahemla.
"'Zarahemla, November 18, 1856.'

"The reception that these brethren met with was not a flattering one. Elder Gurley stated their mission, and presented the document containing the message to me. I heard what he had to say; I read the message that they brought, but could not accept it as they had hoped. It was not to me the word of the Lord. Elder Briggs vehemently urged the matter upon me; and announced the culmination of the message in tones of thunder, and almost dictatorially directed me to accept the message, and do as directed therein; or reject it at my peril.

"I met this vehemence indignantly, and almost turned these messengers out of doors. But, through the calmer, humbler efforts of Elder Gurley and the interposition of my wife, the storm abated; I invited them to stay over night, and that when the morning came, I would accompany them to town and would then give them a final answer. In the morning I went with them to Nauvoo, introduced them to my mother and stepfather, went with them into a room, where quietly and peaceably Elder Gurley and I talked the situation over. I gave them my answer which was this: What they came to bring might be the word of the Lord; I could not say that it was not. I had, however, no testimony that it was. That I was prepared to do what God required of me, if he would make it known to me what it was; that I believed that he could reveal himself if he would; that I believed that my father was called of God to do a work; and that I was satisfied that that work was true, whether I ever had anything to do with it or not; that I did not then know

whether I should ever be called to take any part in that work; but that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others what that work was; that I could not move upon the evidence given to others only. That they might be assured that I should not go to Salt Lake to affiliate with them there. And finally, that if it should be made clear to me that it was my duty to cast the fortunes of my life and my labor with the work and the people that they were representing, I should without hesitation do it, but that I could not then do so. Upon this understanding we parted, Elder Gurley returning to report the result of their mission; Elder Briggs declining to accompany him home, for reasons known to himself; and I to my farmer's work. Elder Briggs stopped in the city and neighborhood for nearly a year, worked for me a part of the time, and returned at his leisure."—Life of Joseph the Prophet, pp. 756–769.

This makes clear the reasons of Joseph Smith for rejecting the Utah faction; also his reason for postponing a decisive answer to the Reorganization.

Again, he wrote concerning his decision to accept the Reorganization, and of subsequent events, as follows:—

"During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: 'The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.'

"This was in the fall of 1859, and in the winter I resolved to put myself in communication with the brethren of the Reorganized Church. In accordance with this resolution I wrote the following letter to Elder William Marks, then residing at Shabbona Grove, DeKalb County, Illinois,

announcing my intention to make the effort to take up the work left by my father, and asking for a correspondence:—

"'NAUVOO, March 5, 1860.

"'*Mr. William Marks; Sir:*—I am soon going to take my father's place at the head of the Mormon Church, and I wish that you, and some others, those you may consider the most trustworthy, the nearest to you, to come and see me; that is, if you can and will. I am somewhat undecided as to the best course for me to pursue, and if your views are, upon a comparison, in unison with mine, and we can agree as to the best course, I would be pleased to have your coöperation. I would rather you would come previous to your conference in April at Amboy. I do not wish to attend the conference, but would like to know if they, as a body, would indorse my opinions. You will say nothing of this to any but those who you may wish to accompany you here.

"'With great regard, I subscribe myself,

"'Yours most respectfully,

"'JOSEPH SMITH.'

"I was moved to this course, because Elder Marks was the President of the Stake at Nauvoo, and also of the High Council, at the time of my father's death. He had retained his faith in Mormonism, as taught by Joseph and Hyrum, and his counsel would now be valuable. I announced my intention to my mother and my stepfather. The former approved my determination; the latter took a speculative view of it, and straightway built castles in the air, which he felt warranted in doing, from his point of observation.

"At an early date after receiving my letter, Elders William Marks, Israel L. Rogers, and William W. Blair, all of them interested in the movement of reorganization, visited Nauvoo, and the conclusion of their interview with me was that my mother and myself should attend the next ensuing conference to be held at Amboy, Lee County, Illinois, when the matter was to be laid before the brethren, and a decision arrived at; for, said Elder Marks, 'We have had enough of man-made prophets, and we don't want any more of that sort. If God has called you, we want to

know it. If he has, the church is ready to sustain you; if not, we want nothing to do with you.'[4]

"My mother and myself made the necessary preparation and started from Nauvoo to Amboy, on the 4th of April, 1860, in the face of one of the fiercest tempests that had blown that spring. My mother made the characteristic remark, that thus it had been all through her life; that whenever she set out to do anything for the gospel's sake, the old boy seemed to be in the elements trying to prevent. We crossed the Mississippi, James Gifford and another resolute man in the small boat at the oars. The crossing was made in safety, and wet with spray, but strong in purpose we pursued our journey by boat and rail, arriving at Amboy on the 5th in time to attend the evening prayer meeting held at the house of Sr. Experience Stone, when for the first time I learned that it had been prophesied among them that I should come to the Amboy conference of 1860. Whether these sayings had been known to Brethren Marks, Rogers, and Blair at the time of their visit to me, I do not know; but if so, they had not so stated to me; though there was a general expectancy that I would be there. A strange thrill pervaded the air, and when Elder Z. H. Gurley, Sen., in one of his impulsive, impassioned exhortations, referred to the fulfillment of the 'word of the Lord to them,' by the fact of my being there, the whole people sobbed aloud in their joy and gratefulness. The story of the next day, April 6, 1860, has been told, and my life since that day has been spent for and with the church, and what that life has been remains with the saints.

[4] Elder W. W. Blair, in his journal, writes of this interview as follows: "Monday, 19th March, 1860. This evening Bro. I. L. Rogers called upon me to go with Bro. William Marks and himself to Nauvoo in answer to a request from Joseph Smith, Jr., who wrote to Bro. Marks that he had determined to soon take his father's place in the priesthood, and desired an interview with himself (Marks) and such others as Bro. Marks might select. We proceeded on Monday night to Burlington, and on Tuesday by four p. m., reached Nauvoo by steamboat Aunt Letty. Joseph and Emma received us very kindly. We expressed our views with regard to the work. On comparison there appeared to be little or no difference of sentiment. We staid with them till Wednesday, at ten a. m. Before leaving Joseph told us he should attend the conference at Amboy, and Emma would endeavor to also. After we by request of Joseph had prayers, we took leave of the family and crossed the river to Montrose."

"At my return to my home, after the sitting of the Amboy conference, the news of what I had done spread rapidly. My action was commented upon largely in the newspapers, nearly everywhere, and various speculations in regard to motive, object, and method of procedure were offered, among them the following:—

"An attorney of Quincy, Illinois, by the name of Godfrey, whose specialty appeared to be the securing of obscure claims, presented to me the subject of reinstating the claims to Missouri lands forfeited and abandoned by the saints in their expulsion from that State. He had secured by vigorous research a list of names of those whose claims he believed could be made good, and offered to perfect the titles, being at all the expense and trouble, for a specific share of the lands, titles to which should be so perfected; my part of the business was to assist him to the names of others who might be entitled to lands there, secure their coöperation, powers of attorney, consent, etc. Besides this, there were some lands to which it was supposed Mother and her children might be entitled, to which we were to present our personal claims. The agreement was consummated between Mr. Godfrey and myself, and, in keeping with this agreement, Major Lewis C. Bidamon, my stepfather, started to Independence, Missouri, to look the matter up. Before starting, my mother, the Major, and myself, held a council, in which the idea of removing from Nauvoo, to some eligible spot to which a colony of saints might gather and build a town was discussed; and when the Major departed he was requested by me to look at various points in his line of travel, and report their eligibility at his return. He was not told, nor authorized to make any selection, and was not to make his business in this regard known. He went to Jackson County, but made no discoveries of value touching our claims to Missouri lands; but assuming extra powers, he proceeded to Weston, Missouri, Council Bluffs, Iowa, and to Florence, Nebraska, at the last-named places stating that he was looking for a place for the Josephite Mormons to settle. Men of wealth and enterprise interested in both these places presented the claims of their respective localities, and made

him offers thought by them to be advantageous inducements for the Mormons to settle there. What statements he made to these men I never knew from them; but at his return, he stated to us that he had given them partial promises at Florence. He had exceeded his instructions and had apparently put the movement before the speculative world for bids to settle in their respective domains. To this, neither Mother nor myself could agree, and therefore did not entertain the propositions.

"In the meantime events were transpiring in Nauvoo, and the county of Hancock, of a different character. Persons interested in the welfare of Nauvoo, and some who believed that the town was the gathering place for the saints, wished us to agree to remain. I therefore entered into an agreement with Mr. George Edmunds, Jr., not to remove from Nauvoo for five years, it being thought that that length of time would determine whether the place would attract the attention of the saints enough to rebuild it again; or still permit the clouds of decay to rest upon it. This agreement I kept, the circumstances and the work of the church not requiring my removal till January, 1866.

"In antagonism to this idea of remaining at Nauvoo, to rebuild again this once waste place of Zion, some of the inhabitants of the county met at Carthage, the county seat, and in Basco and Montebello townships, and after the necessary inflammatory speeches about the dreadful consequences to accrue to the county if the Mormons were allowed to settle in it again, adopted resolutions opposing such settlement. The following proceedings were had at Carthage, the minutes of which were sent to me:—

" 'Pursuant to call a meeting of the citizens of Carthage and vicinity assembled at the courthouse, on Thursday evening, August 21, 1860. Jesse C. Williams was called to the chair, and Henry P. Harper and Jacob B. Strader were appointed secretaries. David Mack having explained the object of the meeting to the persons assembled, who densely filled the entire courtroom, and were of all political parties, Judge Couchman then offered the following resolutions, which were, upon motion, unanimously adopted; to-wit:—

"'Whereas, a report is in circulation that the Mormons have an idea of returning to Nauvoo, in Hancock County, Illinois, for the purpose of resettling at that place, which resettlement in the unanimous opinion of this community would be a great calamity to the future prospects of said county; therefore

"'Resolved, by this mass meeting assembled, without respect to political parties, that we earnestly protest against the return of the Mormons to Nauvoo; that they will not be allowed by the people of Hancock County to return and make such settlement.

"'Resolved, that the secretary of this meeting be directed to forward without delay a copy of the proceedings of this meeting to Joseph Smith, Jr., and also one copy for each of the newspapers in Hancock County, with request to publish the same.

"'JESSE C. WILLIAMS, President.

"'HENRY P. HARPER, } Secretaries.'
"'JABOB B. STRADER, }

"The minutes and resolutions of the meetings at Basco and Montebello were similar to those held at Carthage.[6]

"The minutes and resolutions of the meeting at Montebello were not signed, but those of Carthage and Basco were.

"About the same time a meeting of the citizens of Nauvoo was called, and presided over by the mayor, then Robert W.

[6] Pursuant to a call for an Antimormon meeting an enthusiatic meeting of the citizens of Bear-creek assembled at Basco on Saturday evening, August 25, 1860.

On motion by Col. E S Freeman, Russle Fuller was called to the Chair, and Thomas Logan was elected secretary. The object of the meeting being stated, on motion it is ordered that the chair appoint a commitee of five, to draft resolutions expressive of the sentiments of this meeting.

Whereupon Emmet Doty, Charles, H. Steffey, Mathew Anderson Esq. Slocum Wooley and Thomas Logan were appointed said commitee. The commitee on resolution, submitted the following report.

Whereas a report is in circulation to the effect that the Mormons are about, or intended to resettle at Nauvoo in Hancock county, Illinois and it being the unanimous opinion of the Citizens of Bear. Creek township that such settlement would be a retrograde movement in the morals as well as a political curse to the inhabitant of said county.

Therefore. Resolved by this mass meeting assembled without any regard to political distinctions, that we are most emphatically opposed

McKinney, Esquire; of which meeting John Bernard Risse, a rising young lawyer, was secretary. This meeting passed resolutions of a similar nature, with an additional one recommending Joseph Smith to go to other parts to preach,

to such a movement and that we will not submit to such settlement among us.

Resolved that we will resist by force of arms their return to this county and that summary vengence on all Jack's that are cought in this county.

Resolved that we are in favor of calling a mass meeting, to met in Carthage at an early day to take the matter under full consideration, and also to appoint such commitees as may be demed necessary to effectually proclude the possibility of such return among us.

Resolved that the secretary of this meeting by requested to forward a copy of these resolutions to Joseph Smith at Nauvoo and also to furnish copies to all the papers published in this county with a request to publish the same. RUSSLE FULLER President.

THOS. LOGAN Secty.

Copy of preamble and resolutions adopted by a meeting of the citizens of Montebello Township. August 22d 1860 and in accordance with one of the said resolutions we send a copy thereof to Joseph Smith at Nauvoo.

" Whereas we are informed by reliable information that Mormons under the Leadership of Joseph Smith *the second.* are about making a perminant settlement in Nauvoo contrary to an understanding with them by the people of Hancock County. and whereas, such settlement endangers the peace and prosperity of said county and vicinity by turning aside a heallty emigration, and reviving animosilies long since healed. Therefore. Resolved,

1 That we earnestly protest against the resettlement of the Mormons in Nauvoo under the charge of Joseph Smith or any other person as being calculated to dislroy the peace and domestic security and retard the development and commercial prosperity of Hancock County and vicinity.

2 Resolved, That all Mormons are hereby requested to take notice, tha we cannot under any circumstances permit them to relocate in Hancock County and that if they persist in so doing against the earnest protest of the people of this county. peacably expressed by public resolves, We recommend that such Steps may be taken as an indignant people may find necessary, to expell them from our borders, and that to accomplish this we ever keep in view the watchword—peaceably if we can forcibly if we must.

3 Resolved That we consider that the efforts of certain persons *not Mormons* to re eslablish Mormonism in this county should secure the condemnation of every good citizen, and that such persons, who would barter the peace and security of the people for ther own selfish purposes, should receive only toleration extended to Mormons themselves.

4 Resolved That a committe of thre be appointed to act in concert with other township committees, to further the object of the above resolutions

5 Resolved That the Editors of all the papers of the County be requested to publish the proceedings of this meeting and that a copy of the resolutions be forwarded to Joseph Smith at Nauvoo.

[The foregoing letters are published verbatim as received.]

pray, and practice his religion. These minutes were presented to me by Mr. Risse, who was an old acquaintance and a then office mate, having his lawyer's office in the same room and building occupied by me as a justice of the peace. Upon looking to see by whom they were signed, I discovered that there were no signatures; I then requested him as secretary to put the chairman's name and his own to them. This he declined to do, and I refused to accept them without signatures. The other minutes came by mail, hence I had no choice but to receive them.

"Simultaneously with these movements, as I was credibly informed at the time, two men prominently engaged in the crusade against the Mormons in 1845-46, prepared a letter notifying me to leave the country, or to remain at my peril. This letter they presented, so ran the story, to Judge Roosevelt, one of the most influential men of the county, living at Warsaw, asking him to sign it, that his influence might secure them the signatures of others to whom they designed to present it. His reply to them was, 'No, gentlemen, I shall not sign it. And my advice to you is to put that letter away. If you send it to Mr. Smith you will get into trouble.' It was stated that they also presented the letter to Thomas C. Sharp, who refused to sign it, stating that he had 'lived through one Mormon war,' and did not choose to get into another. Mr. Roosevelt sent word to me by a trustworthy messenger, that if a letter of the description stated was sent me, to present the men whose names were affixed to it, to the Grand Jury at its first sitting thereafter, and I would find a host of friends that I knew nothing about.

"What influence these meetings and the published minutes of them, had upon the immigration of Mormons to the county, I need not state. The letter referred to was never sent me. Friends in different parts of the county were prompt and positive in their denunciation of such measures; while some radical anti-Mormons took equally strong ground against my propagating Mormonism in the county, one interior township passing a resolution that 'no Mormon should be permitted to preach, or pray in the county.' The

minutes of this meeting did not reach me, possibly for the want of moral courage on the part of chairman and secretary to sign them. The Carthage *Republican* opened its columns to articles against the resettlement of Nauvoo by the Mormons; one writer, over a fictitious name, wrote a series of articles against me personally; but was betrayed to me to be the mayor of the city of Nauvoo, before named. I was warned frequently to be on my guard; to avoid traversing the county, and to be as quiet as possible. A Mr. John J. Middleton, a friend at that time, subsequently married to Mrs. Julia Dixon, formerly Murdock, my adopted sister, waited upon me in great anxiety, stating the inflamed condition of the public mind in the county, and almost imploring me to get away. To him I made the offer, if he dared to risk the venture, to go into the county, wherever necessary, and there publicly to state my views, believing that the grossest exaggeration prevailed; but as for leaving I would not unless compelled, and of that I was in doubt.

"Under this condition of things the summer, fall, and winter of 1860 wore away. I was not disturbed. In the year following I continued to preach in the city and the country adjoining, Illinois and Iowa; went to and fro in the county of Hancock as business or caprice dictated, unarmed and alone, as well as in company. I met and conversed with numbers, citizens of the county of more or less prominence, and was assured that mob violence would hardly again be tolerated to any extent. Many of the citizens of Nauvoo and near vicinity expressed their opinion that the 'driving out of the Mormons had left a curse upon the county that would not be removed until they should be permitted to return.'

"The temple, after the burning in 1848, had fallen, wall after wall, until but a small portion remained. The French, Prussian, and other German element into whose possession the ruins fell, sold them, and under the charge of one Sellers, a German of some local genius and enterprise, they became a quarry, whence stone for buildings, churches, stores, and wine cellars were digged; until there was not

one stone left above another. The relics put into the corner stone were for a time in the office of the French community, but where they may now be the writer cannot say; as the community broke up soon after the commencement of the war, Monsieur Cabet, the founder, going to St. Louis, with one part, where he soon after died; and the remainder going with Monsieur Girard, to Icaria, Iowa. The Methodists, who had long worshiped in the old Music Hall, north and east of the temple lot, purchased a lot on Mulholland Street a little more than a quarter of a mile from the temple east, and built them a small chapel, using temple stones for corners, window ledges, and caps; but disaster attached to the stones and the society slowly faded away.

"The temple was not finished. One stairway, on the south of the entry way, the basement assembly room, and a few rooms in the third story only were finished; and these it is said were not completed in the style agreed upon prior to my father's death. David LeBarron, long had charge of it, and the writer has often been over it from basement to cupola with tourists of every shade of religious belief.

"The first meeting room occupied by the saints of the Reorganized Church, in Nauvoo, was a small one in the rented premises of Benjamin Austin, who was among the first to move into the city from abroad. Here for nearly a year and a half we kept up our Sunday worship, afterwards in the premises once owned by Elder William Marks, corner of Water and Granger streets; then as our congregation grew by the moving in of brethren Thaddeus Cutler, Henry Cuerden, Thomas Revell, William Redfield, and others, together with local baptisms, until we had to find larger quarters. We then fitted up the large room in the Brick Store, built and occupied by my father as a store and office. In 1864 we numbered seventy-five, and were exerting an excellent influence upon the neighborhood. Of my brothers, Alexander and David received the work, and soon engaged with me. Frederick died April 13, 1862, expressing contrition and belief, but without baptism. The others began to teach almost simultaneously with myself, and did excellent work.

"There came no 'Thus saith the Lord,' upon which to make Nauvoo a rallying place. The site was not an advantageous one for poor people dependent upon daily labor or agriculture for subsistence. The few of the saints who came in there with their means, bought property cheap; but the same property cheapened still and still more upon their hands; their substance wasted, and out of necessity first one, then another left. The Olive branch, once flourishing, was plucked off. The Fall Conference of 1865 required me to remove to Plano, Kendall County, Illinois, to take active charge of the *Herald*, the church paper, first published in Cincinnati, Ohio, in January, 1860, by Elder Isaac Sheen, who removed to Plano, in 1863, with his family, to still continue as editor in the office purchased and established there by the church. I therefore made the necessary preparation, resigned my office of Justice of the Peace, and also School Director, each of which I had held for seven and a half years, having been reëlected Justice in 1862 by a majority over my competitor of two to one, and in January, 1866, I removed with my wife and children, three in number, to Plano. I arrived January 3, and was within a week located in a house purchased for my use by the Bishop of the Church, Israel L. Rogers."—Life of Joseph the Prophet, pp. 772–783.

Approved of the Spirit.

Reports from the elders in the field during the summer of 1860 were very encouraging, and the universal testimony was that the Spirit of God attended the preaching; while the gifts of the gospel were richly enjoyed by the reviving saints.

CHAPTER 13.

1860.

SPECIAL CONFERENCE—SEVENTY—A CARD—SEMIANNUAL CONFERENCE REPORTS—APOSTLES—GATHERING—GENERAL INDICATIONS.

THERE was a special conference held at Council Bluffs, Iowa, beginning June 1, 1860. Elders Jason W. Briggs and William Marks presided; William Slater was chosen clerk.

Special Conference.

The Boomer branch was represented by Elder B. F. Leland, the Galland's Grove branch by Elder William Vanausdall, Belvidere by Elder G. R. Outhouse, and Farm Creek by Elder Calvin Beebe.

A call was made for volunteers to labor in their respective localities, which was responded to by John Smith, Hugh Lytle, David Jones, Calvin Beebe, Archibald Patten, B. F. Leland, Isaac Beebe, G. R. Outhouse, S. Scott, Uriah Roundy, William Vanausdall, R. Y. Kelly, R. Price, J. Thomas, R. Cobb, and J. Bardsly.

William H. Kelley, J. Thomas, C. F. Stiles, and G. R. Outhouse were each ordained to the office of seventy. John A. McIntosh was ordained a President of Seventy, according to the provision of the previous April conference.

Seventy.

Joseph Smith was received and sustained as President of the High Priesthood of the Church, in harmony with the action of the Amboy conference in April.

The July number of the *Herald* contained "A card from Bro. Joseph Smith," which defined his position on some important points, and reads as follows:—

A card.

"In taking the head of the Mormon[1] Church I am running

[1] This word was used in its commonly accepted sense.—J. Smith.

counter to the opinions of many people; but believing that 'there is a destiny which shapes our ends,' I am contented to let those who are astonished and opposed to such a measure, stand the test of time and an opportunity for reflection, satisfied that investigation will result in my favor.

"To those familiar with the books upon which our faith is founded, the Bible being the groundwork, I have no apologies to offer; and to those not familiar with them, and to those who do not believe them, none is due.

"I know that many stories are now being circulated in reference to what will be the result of the step I have taken. I know that many believe that I will emigrate to Salt Lake. To those who know me, it is needless for me to say that I am not going to do any such thing while the doctrine of polygamy and disobedience to the laws are countenanced there. To those who do not know me personally, and to whom my principles are unknown, I must say, withhold your censure until such time as I shall, by some flagrant act of disobedience to the law of the land, or some striking breach of morality, deserve the just indignation of society. When I do either one or the other, I am ready for the opening of the vial of wrath of outraged society, and shall cheerfully receive the condemnation I shall merit.

"Numbers of the readers of the *Democratic Press* know me personally, and have been warm friends to me; they know my sentiments in regard to those obnoxious features in Utah Mormonism, and I trust in their knowledge of me as a pledge to them of what my future actions shall be.

"Religious toleration is one of the principles of our government, and so long as any denomination shall keep within the pale of the law, so long is it entitled to the consideration and protection of the government; but when those bonds are exceeded, the claim is forfeited, and society ought to ignore it, and the law proclaim against it.

"A man is known by his acts. I have been judged heretofore by mine, and am willing still to be so judged, asking all to do so fairly and impartially, laying their prejudices aside, relying not upon rumor for their knowledge, but investigating for themselves.

"I leave the result in the hands of Him who 'doeth all things well,' hoping no man will judge me without knowledge. JOSEPH SMITH."

—*True Latter Day Saints' Herald*, vol. 1, pp. 169, 170.

Semiannual Conference 1860.

The Semiannual Conference for 1860 met near Sandwich, Illinois, October 6, and continued four days. President Joseph Smith presided, and Elders Isaac Sheen and W. W. Blair acted as clerks.

Reports.

Elder W. W. Blair reported labor done in Illinois, Ohio, Virginia, Pennsylvania, and Michigan, a part of the time assisted by Elder James Blakeslee. Elder Blakslee reported to the same effect.

Elder John Landers reported labor done in Woodford County, Illinois, assisted by Elder Andrew Cairns.

Elder E. C. Briggs reported a wide and growing interest in Western Iowa.

Elder George Morey reported laboring in Decatur County, Iowa.

Elder A. M. Wilsey had labored in Wisconsin and Illinois.

Elder C. G. Lanphear had labored in Illinois.

Elder Isaac Sheen, editor of *Herald*, reported that "letters were reaching him almost daily from the different States, and from Utah, California, Canada, and Europe. In letters which he had received from Sr. Harriet Wight [widow of Lyman Wight] and family, from Texas, they expressed a desire to gather with the saints. Letters from Utah indicate that the new organization is held in high esteem, and the late missionaries from Utah state that affairs are very unsettled and the people (not the leaders) look with much favor on the coming of the second Joseph."

Apostles.

On recommendation of President Joseph Smith a committee was appointed to choose three men for the Quorum of Twelve Apostles. The committee was W. W. Blair, William Marks, and O. P. Dunham, who made choice of John Shippy, James Blakeslee, and Edmund C. Briggs. These selections were confirmed by the conference, and those selected were ordained by Apostles Z. H. Gurley, Sen., and W. W. Blair.

The 7th was devoted to preaching.

On the 8th the following business was transacted: W. W. Blair was released as Church Recorder, and Isaac Sheen appointed in his stead. Joseph Smith was sustained as President of the Church, and J. W. Briggs, Z. H. Gurley, Sen., Samuel Powers, E. C. Briggs, W. W. Blair, James Blakeslee, and John Shippy as apostles.

The Israelite Indeed, a paper published in New York by a Jew by the name of G. R. Lederer, was by resolution indorsed, and a copy of resolution ordered sent to the editor.

The following missions were appointed: E. C. Briggs and W. W. Blair, Western Iowa; James Blakeslee, Kirtland, Ohio; Samuel Powers, Canada. J. W. Briggs, requested to go to England.

On the 9th the following business was done: Former committee on hymn book was discharged and Mrs. Emma Bidamon appointed to make selection of hymns.

The following branches reported: Galien, Michigan; Nauvoo, Fox River, Amboy, Henderson Grove, and Batavia, Illinois; Montrose, Little River, Crescent City, North Star, Raglan, Belvidere, Boomer, Union Grove, Farm Creek, Boyer, Little Sioux, and Galland's Grove, Iowa; Burlington, Wisconsin; and Shokokon, ———. This was also reported:—

"There were twenty-two persons baptized and confirmed during the conference, some of them for a renewal of their faith. Nine members of the old organization united with the church, without rebaptism.

"Prayer meetings were held every evening during the conference and the Spirit of God was poured out upon the saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy, and other gifts, were graciously bestowed. . . . "– *True Latter Day Saints' Herald*, vol. 1, p. 239.

Gathering.

On November 7, 1860, President Joseph Smith issued an address to the saints, which forms an important link in the policies of the Reorganization. It is as follows:—

"Permit me, through the columns of the *Herald*, to address a few lines to the scattered saints.

"The question is often asked, 'Where is the gathering place for the saints?' seeming to imply the positive necessity for such a place. That such a place *was* necessary no one doubts; but when, for various reasons not necessary now to mention, the people were scattered, successively, from Kirtland, from Jackson County, Missouri, and lastly from Nauvoo, there seemed to come a time when there was a necessity for a division—for a sifting of the elements of discord, that the inharmonious and incongruous might be separated from the better and purer parts of the whole. What the result has been, most of those who know the history of this people are able to see; yet to many it is still dark.

"There are many obstacles to be met with by us, and which are to be overcome, not the least of which is the prejudice of those, who, most unfortunately for us, judge of us from very bad specimens of men, who either were, and are, or claim to be of the so-called Mormon faith. Another difficulty, and one of considerable importance, is the gathering together hastily in so large a body, that being incapable of harmonizing and assimilating the one with the other, so as to form a complete whole, it totters, and falls of its own concentrated weight.

"I shall not at this time enumerate or notice any more of the (to me) apparent difficulties than the two I have just spoken of, but if I can help to set these before some of those into whose hands this little volume may come, then am I amply repaid; and if not, then the good God, who sees the motives of all men, will receive the will for the deed, and pardon my shortcoming.

"I make no apology for my manner, neither for the crudeness of my material, nor for the indifferent way it is put together; but give it to the inspection of all, feeling sure that He who ruleth all things to his glory will guide and direct this to its desired end.

"When I assumed the position I now occupy, I covenanted that I would never willingly nor willfully do anything to

injure the cause of the true Latter Day Saints, or make their condition worse than it was when I found them; and I mean by God's help to keep that covenant.

"Now, knowing many of the rocks on which the church was split, is it not my duty to keep clear of them, each and every one of them? There is but one answer: most certainly it is. By keeping the church separated for the present (how long, God alone knows) I know that some of the rocks will be missed, and many difficulties overcome that we, as a body, existing at any one designated place could never meet. How I obtained this knowledge is not my province, at this time, to say. I know the anxiety that is felt by all to be gathering home to Zion, I see the increasing desire to secure happiness, but things seen by prophetic eye seem near at hand when years MAY intervene before they are brought to pass.

"Men may differ in their views, a thing to-day may seem as to-morrow, and weeks, nay months may pass away, and still it is in the morrow. Speculative theories may be urged as truth; yet no change is made in God's plan of salvation, and he disposes of events, and of men and their destinies, despite their theories and their views.

"To those who are disposed to cavil at things they may not understand, in regard to the gathering of the saints, I would recommend a careful reading of the seventh paragraph of section one hundred and two, Book of Doctrine and Covenants:—

" 'And let all my people who dwell in the regions round about, be very faithful and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people. And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.' I would also

refer them to the sixty-third section, paragraph four: 'And now, if your joy,' etc. . . . 'Contend against no church, save it be the church of the devil,' etc., and to the latter half of paragraph six, section seventy-two. If after a careful reading, and a prayerful asking, they cannot understand how we are to overcome a great deal of prejudice of the world, and that we are better situated to advance our cause, as we now are, than if gathered into one city or place, then I am most willing to be told the reason why.

"I could carry this subject further, but wisdom dictates that I ought not to take up so much space in our journal at one time, and so I must conclude my letter by stating, that to me there is no command to gather this people together at any given locality; and if I did so, in the absence of such command, I would be guilty of an act of injustice to them, and might possibly injure them and others. I must say, however, in justice to them and to myself, that all who are seeking after truth, and are determined to forsake wickedness and corruption, will quickly get themselves away from places where crime, wickedness, and abominations are sanctioned or justified; and will quietly settle themselves in some region of country where truth is acknowledged, where they can serve God, be good to their fellow men, live uprightly and honestly before God and in the sight of men, quitting their evil ways, and cleaving unto righteousness; holding in honor the laws of the land, and living in obedience and amenable to them. Our land is wide, and full of pleasant places, wanting good men for citizens. Our religion, if good at all, is good for one, ten, twenty, an hundred, or an hundred thousand; here, there and everywhere. Doing good, and not evil, is its true intent, and preached by example as well as precept, it must be lived to, if we mean to reap its reward. I will follow this subject further at some future time, until then, may God bless and keep his people is the prayer of,

"JOSEPH SMITH,

"President of the Church of Jesus Christ of Latter Day Saints.

"NAUVOO, Illinois, Nov. 7, 1860."

—*True Latter Day Saints' Herald*, vol. 1. pp. 254-256.

The following note published in the same number of the *Herald* is an indication of the general feeling among the scattered saints:—

"The numerous letters which we have received recently show that the branches of the church generally are blessed with prosperity and the outpouring of the Holy Ghost. Many old saints, who were heretofore unacquainted with the resuscitated latter-day work, have been made to rejoice in the glorious news."—Page 268.

General Indications

The year 1860 is one to which many old Latter Day Saints look back with gratitude, as it brought to them the realization of hopes long deferred; and in that realization their souls were satisfied, believing that the Holy Spirit had renewed within them the gifts and graces of the gospel, in which they had experienced so much joy and comfort in the early days of the church.

The position taken by President Smith on the gathering was strange to many, and a severe trial to some who for years had esteemed the gathering to be the paramount feature of the work. Some adverse criticism was indulged in, and some faltered in their devotion to the cause. Notwithstanding hindering causes, however, the work spread rapidly, and the sun of the old year went down upon a happy, hopeful people rejoicing in the brightening prospects before them. Subsequent developments have been accepted as proof of the wisdom of President Smith's advice, and as evidence of the reliability of the directing influence under which he acted.

CHAPTER 14.

1861.

YOUNG JOSEPH—O. HYDE IN ERROR—ANNUAL CONFERENCE 1861—REPORTS—MISSIONS—SPECIAL CONFERENCE—PRESIDENT'S EPISTLE—IMPEDIMENTS—ENCOURAGEMENTS—RESULTS—GOOD TIDINGS—SEMIANNUAL CONFERENCE—SEVENTIES—ELDERS—BISHOP—HERALD—MISSIONS—EPISTLE OF TWELVE—APPENDIX.

THE year 1861 was bright with promise, and glad hearts in many places were receiving the message of joy as it passed from friend to friend and from place to place. "Young Joseph has come," was often the first greeting when friends met. Then with sober thought and anxious countenance they would canvass his claims, comparing them with the revelations of God, while praying for light to decide wisely. Some were slow to act, remembering how often they had been betrayed, their hopes blasted, and their confidence misplaced.

Young Joseph.

Prior to the time when Joseph Smith took his place as President of the Church, no claim had been made by the people in the West that Brigham Young had been specially called as President of the High Priesthood, but they were content to have it appear that he was elevated to that position by virtue of his calling as President of the Quorum of the Twelve. But on October 7, 1860, Orson Hyde, then recognized by them as President of the Twelve, made the startling announcement that Brigham Young had, by a special revelation, accompanied by a wonderful manifestation, been called to occupy this position. He said:—

O. Hyde in error.

"First and foremost, I will briefly allude to some aspirants to office and honors in the church of which we are members. There have been aspirants to the Presidency of this church ever since the death of Joseph Smith, and even before. It may be regarded as lost time to allude to these things at all by which any portion of the day is consumed. But, breth-

ren, bear with me. I have read the writings of every aspirant to the presiding priesthood in this church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, etc., quite voluminous, resembling the bile ejected from a disordered stomach. I have never discovered one burst of the Spirit of God in all their claims or publications.

"Who has ever read Brigham Young's writings in which he has labored to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man who is sordid, illiberal, murmuring, and corrupt.

"In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small branch of the church was established; and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high, and spake to the council. Every latent feeling was aroused, and every heart melted. What did it say unto us? 'Let my servant Brigham step forth and receive the full power of the presiding priesthood in my church and kingdom.' This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanesville.

"It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony; these are my declarations unto the saints—unto the members of the kingdom of God in the last days, and to all people.

"We said nothing about the matter in those times, but kept it still. [After seating myself in the stand, I was reminded of one circumstance that occurred, which I omitted in my discourse. Men, women, and children came running together where we were, and asked us what was the matter. They said that their houses shook, and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed; the Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth or of the house, but were filled with the exceeding power and goodness of God.] We knew and realized that we had the testimony of God with us. On the sixth day of April following, at our Annual Conference, held in the Log Tabernacle at Kanesville, the propriety of choosing a man to preside over the church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. (Voice from the stand: 'That is *Vox Dei, vox populi.*') Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep, and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power, and authority."—*Journal of Discourses*, vol. 8, pp. 233, 234.

The Twelve had it in contemplation to reorganize the church before the date fixed by Mr. Hyde for this wonderful manifestation, as will appear from an epistle written by them on December 23, 1847, and published in *Millennial Star* for March 15, 1848. (See this work, vol. 3, p. 20.) And according to a letter written by Brigham Young on January 23, 1848, and published in *Millennial Star* for April 15, 1848, the church at Winter Quarters had received Brigham Young as President about two months before this purported revelation was received. (See this work, vol. 3, p. 22.)

Mr. Young had also mentioned this movement while on his way back to Winter Quarters from Salt Lake Valley, as he indicates in sermon preached in Salt Lake, October 7, 1860:—

"Bro. Hyde, in his remarks, spoke about the voice of God at a certain time. I could tell many incidents relating to that circumstance, which he did not take time to relate.

"We were in his house, which was some ten or twelve feet square. The houses in the neighborhood shook, or, if they did not, the people thought they did, for they ran together and inquired whether there had been an earthquake. We told them that the voice of God had reached the earth—that they need not be afraid; it was the power of God. This and other events have transpired to satisfy the people—you, and all who belong to the church and kingdom of God upon the earth.

"When I met Sidney Rigdon, east of the temple in Nauvoo, I knew then what I now know concerning the organization of the church, though I had told no man of it. I revealed it to no living being, until the pioneers to this valley were returning to Winter Quarters. Brother Wilford Woodruff was the first man I ever spoke to about it. Said he, 'It is right; I believe it, and think a great deal of it, for it is from the Lord; the church must be organized.' It then went to others, and from them to others; but it was no news to me, for I understood it then as I understand it now."—*Journal of Discourses*, vol. 8, pp. 197, 198.

The evidence further shows that as early as December 5, 1847, the Twelve had taken steps to have Mr. Young "step forward." So if such manifestation was received in February, 1848, it was not the cause that prompted the elevation of Elder Young.

In this connection we cite the statements of Mr. Edward W. Tullidge:—

"Here the author, for the first time, must come personally into his history as a witness to testify in this grave affair; for the testament thus made by Apostle Orson Hyde is too solemn a matter to be passed over with indifference as to whether it was true or false. Nineteen years have come

and gone since its utterance, yet no other apostle's voice to this day has dared, in public, to confirm or deny what the president of their quorum proclaimed in their name to the 'saints of God in the last days and *to all people.*'[1] It is the historian's *duty* now to speak and declare the truth.

"Before leaving England, and while filling the office of Managing Editor of the Latter Day Saints' *Millennial Star*, I resolved to write and publish the history of the Prophet Joseph. Hence as soon as I arrived in Salt Lake City, in 1861, I sought labor on the personal journals of Wilford Woodruff and George A. Smith, boldly and frankly telling these two official historians that I should write and publish the history of the church, for the Lord had called me to this work. For this I needed their private journals and professional employment on Wilford Woodruff's history. Wilford gave me employment and trusted me with the wonderful journals of his own ministry and the latter-day work. For eighteen months I daily labored on those journals, transforming them into a regular 'Autobiography of Wilford Woodruff.' I had come to the close of the year 1847, recording the very minutes of the Quorum of the Twelve, of those identical Grand Councils in which the choosing of the First Presidency was broached, and in which the Twelve did actually, by all the forms of motion and vote, set up the First Presidency, in the persons of Brigham Young, Heber C. Kimball, and Willard Richards.

"I knew Wilford would speak the truth. A lie is not in the man's nature. I knew he would tell me the truth if interrogated on the witness of his journals, however much he might desire to cover the solemn falsehood of the president of his quorum.

"We were together. I was reading from his Autobiography. Apostle Woodruff was, with his journal in hand, checking my transcript. Suddenly I stopped, and with impetuous indignation said:—

"'Wilford, I always believed Orson Hyde bore a false testimony, and now I know he did!'

[1] Mr. Tullidge evidently overlooked the statement of Brigham Young, just quoted.

"So sudden was the outburst that it was followed with speechless wonderment from historian Woodruff, rather than quick reproof. In an instant he comprehended the whole case. There, resting on my knees, with my hand in wrath smiting its pages, was the witness that could not lie—Wilford Woodruff's history. I continued to pour out indignant speech:—

" 'Here, in your journals, sir, is the detailed record of those times. This is the very council of the Twelve in which President Young and his counselors were elected by your quorum. Orson Hyde bore false witness in the name of the Lord. The voice of God was not heard in any of these councils, saying, "Let my servant Brigham step forth and receive the full power of the presiding priesthood of my church and kingdom." Men, women, and children, did not come running to the house where you were holding council, saying their houses shook and the ground trembled. Neither did you apostles tell the people not to be alarmed; "the Lord was only whispering to us a little, and that probably he was not far off." There is nothing of all this in Wilford Woodruff's journals, not a word, not a trace anywhere, for I have carefully examined. You know, Wilford, it is impossible that this should have occurred in your presence and not to be found in your journals. It is a solemn falsehood in the name of the Lord. There is the proof, Wilford—your journal!'

" 'Edward,' he answered, with a deep blush on his honest face, *'It was not true!'*

"These were his first words. He had not blushed for himself; no need that Wilford Woodruff do this: his shame was for others, and doubtless from a realizing sense that his quorum had to bear the lie of their president in silence.

"In my secret thoughts at that moment I exclaimed, 'Thank God! Wilford has borne the test. He has redeemed his apostolic honor. And now for Orson Pratt. I think Orson will be also true. We shall see.'

"It was in the Liverpool office, in 1860-61, while preparing these Tabernacle Sermons for the *Journal of Discourses*, and reading their proofs, that I had determined to sound

this testimony of Orson Hyde to the bottom. I had labored in that office in 1856–57 under Orson Pratt, so he was originally the one selected from whom to obtain the initial evidence; but my subsequent labors on church history had improved the design in making Wilford Woodruff and his journals the sure basis of testimony.

"Orson Pratt was at the bar. He knew not, however, it meant as much. I was boarding with him in Williamsburg, at the house of old Sister Lloyd. He had just returned from a mission to Europe; I had been two years in New York, writing for the *Galaxy* and other magazines, on Mormonism and numerous historical subjects. This was in 1868.

"One evening in conversation I cautiously approached this testimony of Orson Hyde. Brother Pratt, though a very exact apostle in God's affairs, is Jesuitically suspicious and jealous of his order; so I approached him with method. I first mentioned to him a rumor out west, that President Young had ordained his three eldest sons, designing Brigham, Jun., to succeed him at his death.

"'I guess,' replied Orson, with exceeding quietude, 'the Twelve will choose their own president at the death of President Young.'

"I perceived that already had the Twelve resolved to overthrow Brigham's dynasty; but that was not my business of the moment; yet, of course, thus prepared, the subject led easily to Winter Quarters and the reorganization of the First Presidency. At last came my direct questions:—

"'Brother Pratt, did the voice of God come from heaven and speak to your council, as testified by Orson Hyde? Was the Lord himself present? Did the voice of the Almighty declare to your brethren in council, "Let my servant, Brigham, step forth and take the Presidency of the Church?" or in language to that effect? You were present, Orson, in all those councils: Did the Lord himself speak to you?'

"'*If he did, I did not hear him!*'

"These are Orson Pratt's exact words. It was a bare reply. I appreciated the delicacy of the case between us.

I had venerated Orson Pratt from my boyhood, esteeming him in those days as my intellectual tutor. I had labored under him as an assistant editor; I did not wish to humble these apostles, much less Orson Pratt. It was enough. I was relieved of an anxiety for his sake; for it was not in the power of these apostles to escape the judgment of history. Orson's testimony was not needed, excepting for his own honor.

"Review, for example, the record itself. Here is a page from the Life of Brigham Young, summarized from Wilford Woodruff's journals, and passed upon as authentic by Brigham Young himself.

" 'The pioneers returned to Winter Quarters, October 31, 1847. During the month of November, much important business came before the Twelve; and on the last of the month, the subject of reorganizing the First Presidency, which had been vacant since the martyrdom of Joseph and Hyrum Smith, was considered.

" 'On the 3d of December a conference was held on the east side of the river; but after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

" 'There was a feast and a grand council, December 5, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

" 'In this council of the Twelve Apostles, their President (Brigham Young) first expressed his views concerning the reorganization of the Quorum of the First Presidency, and wished those present to do the same in their order; when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman, and Ezra T. Benson spoke to the question. President Young closed.

" 'Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was carried unanimously.

" 'President Young then nominated Heber C. Kimball as

his first counselor, and Willard Richards as his second counselor, which was seconded and carried unanimously.

"'The Twelve again met the next day, and appointed Father John Smith Presiding Patriarch of the whole church.

"'The conference reassembled on the 24th of December, and lasted four days. In the Log Tabernacle one thousand persons assembled, and chose Brigham Young "President of the Church of Jesus Christ in all the world."'"—Life of Joseph the Prophet, pp. 618-623.

This testimony is secondhand, hence not what would be called the best evidence; yet it should be considered that it has been published to the world ever since 1880, by the Reorganization, and that it harmonizes with the published records of the time.

Orson Pratt lived over one year after its publication and made no denial. Wilford Woodruff lived over eighteen years after its publication, but made no protest. If either of them has ever denied these alleged facts to anyone, we have no information of such denial. Mr. Tullidge then stands unimpeached and undisputed on this point, and his testimony must be taken into the consideration.

Annual Conference 1861.

The Annual Conference of 1861 was held at Amboy, Lee County, Illinois, April 6-8, Joseph Smith presiding, Isaac Sheen and W. W. Blair clerks. The following were received on evidence of membership: Walter Ostrander, John Gaylord, Briggs Alden, Betsey Fairbanks, Betsey Stone, Ebenezer Page, A. B. Manchester, George Kerr, O. W. Burns, Lucy Hodges, Sarah Waite, and Abiah Cook.

Reports.

The following branches reported: Crescent City, Galland's Grove, North Star, Round Lake, Nephi, Mills, Franklin, Farm Creek, Boyer, Boomer, Union Grove, Belvidere, Montrose, Council Bluffs, Nashville, and String Prairie, Iowa; Etna branch, Missouri; Sandwich, Henderson Grove, Batavia, Amboy, Illinois; Syracuse, Ohio; Whitestown, Indiana; Burlington, Wisconsin; Galien, Michigan.

The following were ordained seventies: George Kerr, Walter Ostrander, and W. J. Ruby.

Twenty-three persons were baptized, eleven of whom were new members, and twelve had formerly been connected with the church.

Missions.

On April 8, 1861, the Twelve met and resolved to appoint Apostles Jason W. Briggs and Samuel Powers on a mission to England; and Elders Henry Green, Jeremiah Jeremiah, and George Rosser on a mission to Wales.

Special conference.

A special conference was held at Council Bluffs, Iowa, June 7–9, 1861; Elder William W. Blair presided, and Dexter P. Hartwell was clerk.

North Star, Little Sioux, and Franklin branches were reported.

A committee on missions was appointed, consisting of J. A. McIntosh, Calvin Beebe, S. W. Condit, Rufus Pack, and W. W. Blair, who were also empowered to appoint two-days' meetings, and to select a place for the succeeding conference.

George Medlock and Caroline Ellison were baptized by Elder Charles Derry. Alexander McCord was ordained a seventy; James Williams, B. S. Parker, Wilson Sellers, Francis Reynolds, and Rees Price were ordained elders.

On July 19, 1861, President Joseph Smith issued his first General Epistle; which we here present:—

"THE FIRST GENERAL EPISTLE OF THE PRESIDENT OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

President's epistle.

"*To all the Scattered Saints:*—In view of the many reports now in circulation, and to show to all the scattered Latter Day Saints that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, this, my first General Epistle to the members of said church scattered in all the land, send greeting.

"In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and

Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power and opportunity to work out the convenient measures of their own sordid passions.

"In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the 'law and the testimony' came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the gospel upon which the church was founded.

"Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

"Some acted, as they declared, with my knowledge and sanction; some took upon themselves by right a guardian ship over my spiritual welfare, and dared to say with my approval; and still another, more bold but scarcely less honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, etc.

"Now, be it known, that up to the spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received indorsement, sanction, or authority from me. I never selected a spiritual guardian, or appointed an agent, nor recognized any regency or guardianship whatever; and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man;

that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

"I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me; for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

"There having been endeavors made, and reports circulated, with a view to prejudice the minds of saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith: Now, be it also known, that on the sixth day of April, A. D. 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee County, in the State of Illinois, as President and Prophet, and successor of my father, in strict pursuance of my right, as the son of my father, Joseph Smith, Jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

"I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of the Almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

"Since then the leaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, etc.; and fearful saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wisdom by their own varying race, careful lest another will o'-the-wisp of aspiring ambition should charm their ears, and lead captive their hearts and better judgments, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who

hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled in the ditch, till they learn to examine for themselves, and when they trust in man, to be sure that the man in whom they trust is worthy.

"Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result.

"I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. 'Cursed is he that putteth his trust in man, and maketh flesh his arm.' I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord

keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

"And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, 'Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion.' Amen and amen.

JOSEPH SMITH,

"President of the Church of Jesus Christ of Latter Day Saints.

"NAUVOO, Ill., July 19, 1861."

—*True Latter Day Saints' Herald*, vol. 2, pp. 121–124.

Those who have watched anxiously the progress of the work can but admit that the young prophet had grasped the situation. More than thirty-five years of severe test against an opposition bold and unscrupulous has but demonstrated the wisdom of his position regarding both doctrine and practice. Of those who heard that rallying cry, sounding in no uncertain tones out of the chaos of confusion into which latter-day Israel had plunged, some recognized in it an element of danger to their own ambitions and institutions, and set about at once to impede its progress, by slandering its adherents and hurling at them the unsavory epithet of "apostate." Others treated it with indifference and scorn, impressed with the conviction that "Mormonism" was a demonstrated failure; others, honest and humble but who had been deceived often, received it with hesitancy and suspicion, and hence were not hearty in its support. And, as might have been expected, this movement gathered an element of malcontents, whose normal condition was that of

Impediments.

discontent; and who being dissatisfied elsewhere, had flocked to the Reorganization. In addition to this, sectarian influence fortified by the immoral record of many so-called Latter Day Saints was urged against the success of the movement. With these elements at work without and within, the reader can imagine that all was not sunshine, but that dark clouds, sufficient to appall the stoutest heart, hovered over the horizon of this movement to reorganize the church and redeem its honored name. But there was a brighter side; men of unswerving honesty, intrepid courage, and sincere devotion rallied around the banner borne by the young prophet, some of whom had carried it before he came and placed it unsullied in his hands. It required wisdom, discretion, and valor to meet the situation; but these men, with a courage born of an assurance and conviction that their cause was the cause of truth and right, and that God would aid the right, met the situation, nor faltered in the face of danger.

Encouragement.

"Young Joseph" submitted his cause to the arbitrament of time, and right well has time vindicated the wisdom of the position occupied by the organization with which he was connected. While other factions have gone down under their own weight, or have had to change their policy to save themselves from merited retribution, the Reorganization has moved steadily onward. While progress has been slow, much slower than some had hoped or believed it would be, yet the church occupied safe ground, and can yet maintain the ground upon which it rested.

Results.

Almost every copy of the *Herald* during the summer brought good tidings from the elders in the field, of which the following, from the August number, are fair illustrations:—

Good tidings.

"The news from the elders which we have received is very encouraging. In Western Iowa, Brn. W. W. Blair and E. C. Briggs have baptized a large number since the last April Conference. Bro. Charles Derry, Bro. McIntosh, and many other elders are also preaching with success in that region.

"Bro. Samuel Powers baptized five in Caral, Illinois, and fourteen in Whitestown, Indiana.

"Bro. James Blakeslee has been preaching in several counties in Indiana, and has been hunting up many old saints, who have thereby aroused from their lethargy.

"Bro. Z. H. Gurley writes that he is preaching in his vicinity, and has baptized some, and that they have good meetings.

"Brn. John Shippy and H. N. Wright organized a church in Plano, Illinois, where they baptized five. At the Norwegian settlement in La Salle County, Bro. Shippy preached, and baptized fifteen, and organized a church with twenty-three members."—*True Latter Day Saints' Herald*, vol. 2, p. 143.

There was a special conference held at Little Sioux, Iowa, August 30 to September 1, 1861. Though it was a success spiritually, there was no business of special historic importance done, except the ordination of Elder Charles Derry to the office of seventy.

The Semiannual Conference was held at Sandwich, Illinois, October 6–9, 1861. President Joseph Smith presided; Isaac Sheen and W. W. Blair secretaries. The following-named elders reported: J. W. Briggs, James Blakeslee, W. W. Blair, John Shippy, Z. H. Gurley, Sen., Samuel Powers, E. C. Briggs, George Rarick, C. G. Lanphear, I. L. Rogers, Walter Ostrander, and Ebenezer Page.

Semiannual Conference 1861.

The following persons were baptized: Austin Howard, Ruby Sutton, Eunice Butler, Alva Smith, and J. M. Wait.

The following were received into fellowship upon evidence of former baptism: Lorin Babbitt (seventy), Jonathan Delap (deacon), J. W. Cooper (elder), and James Burgess (elder).

J. M. Wait, Ebenezer Page, and Jonathan Delap were ordained seventies.

Joseph Robinson, Alva Smith, and Charles Williams were ordained elders.

The following resolutions were adopted:—

"That traveling elders, who may be in need, shall call on the presidents of branches for assistance, and not on the members.

"That the Bishop be instructed to call on the presidents of the different branches for the necessary means to carry on the work."

It was stated in the conference that the Quorum of the Twelve had "resolved that President Joseph Smith, with others whom he may call to his aid, have the examination and supervision of the matter going into the *Herald*."

Herald.

Elders Briggs and Powers reported that they had found it impracticable to fill their mission to England, hence had labored elsewhere. The following missions were appointed to members of the Quorum of the Twelve: J. W. Briggs and Samuel Powers, England; W. W. Blair, Western Iowa; Z. H. Gurley, Sen., Illinois; James Blakeslee, Ohio and Indiana; John Shippy, Michigan and Canada; E. C. Briggs, Wisconsin and Minnesota.

Missions.

October 25, 1861, the first General Epistle of the Twelve, under the presidency of Joseph Smith, son of the Martyr, was issued, as follows:—

"*To all the Saints scattered abroad, Greeting; Brethren:*— Since it has pleased God to call forth the true successor in the Presidency of the Church, in the person of Joseph, the son of Joseph, the Martyr, in fulfillment of the promises made to his people, we, in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the *whole* law, and to the covenants, as that form of doctrine which being obeyed from the heart maketh you free from sin and servants of righteousness. The Bible, Book of Mormon, and Book of Doctrine and Covenants, contain that law, and those covenants or form of doctrine, to which we point you, saying, *This is the way, walk ye in it and find rest to your souls.* Mark all who corrupt or pervert it, and avoid them. The perilous times, shown to the ancient apostle, are upon us, and our refuge is in the Lord, who, thanks be to his name, 'holds the reins in his own hands,' and to the obedient

Epistle of Twelve.

alone are the promises. We beseech you, therefore, brethren, give no heed to the subtle influences of those seducing spirits which were to characterize the *departing from the faith* in the latter times, but proving them by the plain word of God, resist them, with all those new, fanciful, and strange doctrines, convenient, truly, for such as have turned the grace of God into lasciviousness. But ye have not so learned Christ; having begun in the Spirit, are *ye* to be perfected through the flesh? Be it known unto all saints that in this the reorganization of the latter-day work, we point only to the old paths from which so many have turned aside in the dark and cloudy day.

"To further this object, faithful elders will be sent as speedily as possible to all quarters, including California, Utah, England, Scotland, and Wales; and to enable us to do this, and to carry on the work of building up the kingdom of God, and to redeem the scattered saints from thraldom through false guides, we appeal to all saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the Church for these purposes. The most convenient method for doing this at present appears to us to be as follows: Let all presidents of branches act as agents of the Bishop, and receive all means set apart under the law of tithing, keeping a faithful record of all receipts and from whom received, holding the same subject to the order of the Bishop. If paid over in person, a receipt should be taken. All orders from the Bishop, and such receipts should be preserved, and an exhibit thereof, and all means on hand made to each General Conference, that no ground of suspicion as to the application of such means may exist. We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, and that the means obtained by such oppression have been and are as a weapon of power to still further oppress the zealous and devoted. But the perversion, *not* the law, have been the instruments of this wrong. 'My ways are equal and your ways are unequal, applies to the execution of this law. Obeying it in its spirit, is equal; submitting to its perversion, is unequal and

oppressive. To such as are willing to live by every word of God, and inquire, what is required by this law? we point to the law itself. Firstly, your surplus is required. Secondly, after this, one tenth of your interest or gains from time to time. You are all stewards of the great *Master*, and what is needed to prosecute your own stewardship is *not* required, but above this is your surplus; that *is* required, and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic freewill offering, gathered where it is not needed and placed where it is, for the general weal.

"Finally, brethren, be of good cheer, for the light of truth shines with *renewed* brilliancy upon the pathway that saints are called to walk. Zion, the pure in heart, must be redeemed by righteousness, but the land of Zion by power. The first we may, by the grace of God, work out; the second, we leave in the hands of him that hath power and that doeth all things well.

"Commending all saints to the mercy of God, and fellowship of his Spirit, through our Lord Jesus Christ.

"By order of the quorum.

"JASON W. BRIGGS, President.

"October 25, 1861."

—*True Latter Day Saints' Herald*, vol. 2, pp. 155–157.

Appendix. To this Epistle of the Twelve an "appendix" was subsequently added in the language of President Joseph Smith, partaking of the nature and authority of a revelation from God. It is as follows:—

"APPENDIX TO THE EPISTLE OF THE TWELVE.

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly

used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

"JOSEPH SMITH,

"President of the Church of Jesus Christ of Latter Day Saints.

"SANDWICH, Illinois, October 7, 1861."

—*True Latter Day Saints' Herald*, vol 2, p. 162.

CHAPTER 15.

1862.

ANNUAL CONFERENCE—ORDINATIONS—SPECIAL CONFERENCE—SEMI-ANNUAL CONFERENCE—PRESS—SPECIAL APPEAL—MORRISITE MOVEMENT.

THE year 1862 opened with encouraging prospects, as reports from the field indicated. The Annual Conference met at Mission, La Salle County, Illinois, April 6, and adjourned on the 9th. President Joseph Smith presided, and W. D. Morton and William Anderson were appointed clerks.

Annual Conference 1862.

The following branches were reported: Galien, Michigan; Union, Indiana; Buckhorn, Canada West; Henderson Grove, Batavia, Amboy, Fox River, Mission, Kizer Creek, Pittsfield, Louisa Creek, and Marengo, Illinois.

"A letter from Elder W. W. Blair, concerning the condition of the church in Western Iowa, was read by the President.

"The reports of elders were called for. Bro. Shippy reported his mission to Canada and Michigan, saying, 'it was hard to labor there on account of the prejudice of the people;' he had baptized eight persons, organized a branch, and he thought there was a large field for labor presented in Canada.

"Bro. James Blakeslee reported that he was received everywhere with kindness and open hearts, that he lacked for nothing, and that the Spirit was displayed in mighty power, in tongues, in dreams, and prophecy.

"Elders E. Page, George Outhouse, Charles Williams, C. G. Lanphear, George Rarick, and A. M. Wilsey, made very encouraging reports."—*True Latter Day Saints' Herald*, vol. 2, pp. 231, 232.

E. Page was ordained a high priest by John Shippy and James Blakeslee. Daniel McCoy and Jesse L. Adams were ordained seventies. Missions remained as at last conference, and the elders were instructed to labor accordingly, unless called by the Twelve to labor elsewhere.

Ordinations.

There was a special conference held at Galland's Grove, Iowa, at the same time the General Conference was in session. Elder William W. Blair, of the Twelve, presided, and O. E. Holcomb acted as clerk.

Special Conference.

Elder J. A. McIntosh was appointed in charge of the work in Monona, Shelby, and Crawford counties, Iowa; Elder W. W. Blair in charge of Pottawattamie and Harrison counties, Iowa; and Elder Charles Derry in Mills and Fremont counties, Iowa, and the State of Nebraska.

There was also a special conference on June 7-9, 1862, in North Star branch, in Pottawattamie County, Iowa. Apostle W. W. Blair presided, Elders D. P. Hartwell and Charles Derry were chosen clerks.

The following-named elders reported to this conference: T. E. Jenkins, —— Crapo, J. A. McIntosh, George Sweet, C. G. McIntosh, George Outhouse, Thomas Revell and A. G. Jackson.

The following branches reported: Wheeler's Grove, Farm Creek, Belvidere, Glenwood, Boomer, Raglan, Bluff City, North Pigeon, Little Sioux, and North Star.

David Evans, George Derry, William Cowlishaw, James W. Gillen, Lyman Campbell, and Henry Cuerden were ordained elders.

The missions given previously to Elders Charles Derry and J. A. McIntosh were continued.

Elders B. F. Leland and B. V. Springer were appointed to labor on the Nishnabotna River.

Elders S. W. Condit, Lehi Ellison, and J. W. Gillen to labor with Elder Charles Derry.

Elder J. Jorgenson, Omaha and Florence.

Elders Daniel Savage and William Cowlishaw, Nebraska.

Elders George Outhouse and Francis Reynolds, Woodbury County, Iowa.

Elders George Medlock and George Hutt, Nebraska.

W. W. Wood, permitted to labor in Eastern Iowa.

During the summer months there was an active though not large force of missionaries in the field, and they were having good success.

The following, published in the September *Herald*, gives an idea of the encouraging reports published almost monthly:—

"Bro. A. M. Wilsey wrote the following account of his mission in Wisconsin, with Bro. Briggs Alden:—

" 'We found Ulao on the lake, about twenty-five miles beyond Milwaukee. There we found Bro. Wesley Horton and a number of old Strangites, and about three miles from the lake a number of old members who had been baptized into Brighamism not long since by a man who had been there from Salt Lake. He took a *spiritual* off with him and left the rest of the flock to perish. Here they were glad to hear the good old gospel again. They received us with joy. I baptized six at Grafton, in the Milwaukee River, and while I was at Ulao, Bro. Alden baptized five more, and Bro. Charles Kendall (formerly an elder, one of the first who was baptized and ordained) baptized his wife. So we organized a branch of twelve members, (Bro. Kendall, president,) on the 28th of June, 1862, by the name of the Union branch, at Grafton, Ozaukee County, Wisconsin.

" 'Afterwards we were at Ulao where I baptized ten more in the lake. We preached five or six times here. Even some of the popular outsiders appeared to like the preaching. One would say, and another would say, "That is just such preaching as I believe." The branch consists of twenty-three, and there are a number more that I think will come in.' "

"Bro. Samuel Powers wrote to us from Beloit, Wisconsin, August 6, as follows:—

" 'I moved on my farm in the spring, and through the week I labor with my hands and preach on Sundays. I have appointments in four places. In the last three months I have baptized eight and rebaptized two. All are firm in the faith and there are others who will soon obey the fullness of the gospel. There seems to be a general time of

waking up among the people and a flocking together of the people to hear the word. I trust the time is not far distant when the saints will be clothed with more power than they have hitherto been. The troublous times in which we live have a tendency to make the thinking part of the people honestly look at our position.

" 'As water to a thirsty soul so is good news from a far country, and I have many times been refreshed by reading the able articles contained in your paper. May God bless your labors and give you patience and zeal to bear all the labor with patience, is the prayer of your unworthy brother in the everlasting covenant.'

"Bro. James Blakeslee wrote to us from Galien, Michigan, August 6, and said:—

" 'I have just arrived at this place from Indiana. I baptized three new members while there, and scores are believing in that place but have not yet obeyed. My health has been poor for some time, and I have come to Galien to recruit my health.'

"Bro. C. G. Lanphear wrote from Sandwich, Illinois, August 8, as follows:—

" 'I have just returned from a mission to Iowa. I left here May 15. I baptized nine in Iowa while I was there, and organized one branch of eight members. The work is steadily and firmly progressing. May the good Lord roll it on and give his people strength and grace sufficient to abide the perilous day in which we live. The signs of the times plainly indicate that a momentous time is near at hand.'

"Bro. W. W. Blair at Council Bluffs, July 29, wrote as follows:—

" 'We feel authorized to say that the work in this region is progressing finely. We baptized three yesterday, and eight at the two-days' meeting at Twelve Mile Grove on the 12th and 13th ult., and two at Harris' Grove on the 20th. Other elders are likewise adding to the church in their respective fields of labor, and there is a decided and marked reformation and improvement in the saints, and its influence is felt and manifested by many who are not united with us. A number of new branches have lately been organized. O,

when will the ministry manifest a zeal worthy of so good a cause as that in which we are engaged! I do hope that after the fall conference there will be many times more the number of ministers in the field.

"'I returned last night from Galland's Grove, near Manteno, where we held a two-days' meeting on the 16th and 17th. We had a season of refreshing from the presence of the Lord, indeed. The Spirit and power of God attended the word. Much prejudice was removed and a number were baptized into the church. In the prayer meetings the gifts of tongues, and interpretations, and prophecy were manifest with searching, confirming, and comforting power. The Lord assured us, if we were faithful to him, he would interpose his arm between us and the judgments abroad and to come. He also told us Bro. Joseph was weeping for Zion, and bade us sustain him in our prayers of faith.

"'I can still say the Lord's work is prospering in these parts; every day I note improvement in the saints; they seem desirous to prepare and sanctify themselves. I look to the fall conference for some important missions to be laid and entered upon, and that it will be the most important meeting in some respects ever held by the Reorganization.

"'Will you please request through the *Herald*, that Wednesday, October 1, be observed by all the scattered saints as *a day of fasting and prayer* before the Lord, that he will give us favorable weather during the fall conference, and grant us special favor and blessing on that occasion, and furthermore, please say in another notice that all who come, except from a distance, should come so as to camp out and provide for themselves, as the saints in the branch will not likely be able to accommodate one tenth part of the congregation.'"—*True Latter Day Saints' Herald*, vol. 3, pp. 67-69.

Semiannual Conference 1862.

The Semiannual Conference convened October 6, 1862, at Galland's Grove, Iowa. Joseph Smith presided and James W. Gillen and Charles Derry acted as clerks. The following branches reported:—

Raglan, Bluff City, Glenwood, Oskaloosa, Galland's Grove, North Pigeon, Crescent City, Union, Onawa, Boyer,

Belvidere, Little Sioux, Nephi, Wheeler's Grove, Farm Creek, String Prairie, Nashville, Montrose, West Buffalo, Mason's Grove, and North Star, Iowa; Nauvoo, Abingdon, Buffalo Prairie, Batavia, and Fox River, Illinois; Syracuse, Ohio; Buckhorn, Canada West; Union, Indiana.

The following persons were baptized by President Joseph Smith: W. D. Litz, Franklin Fields, John Pritchard, Nancy Lane, Sarah E. Mikesel, Amos Chase, S. S. Wilcox, William Younger, and Carmelia Hawley.

The proceedings of the 7th consisted of reports of elders and remarks by President Smith.

On the evening of the 7th the following-named persons were baptized by Elder William H. Kelley: Rachel Krain, Spencer Smith, Heman C. Smith, Joseph W. Strong, John W. Ballantyne, Sarah M. Mowery, Anna C. Smith, and Samuel C. Smith.

On the 8th the question of purchasing a press was taken up, and the minutes show the following action:—

Press.

"Bishop Israel L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Jonathan D. Heywood were appointed a committee by the church to procure a press and printing materials, and locate the same."—*True Latter Day Saints' Herald*, vol. 3, p. 131.

The following missions were appointed:—

"The English mission was now presented, and freely discussed.

"Resolved, that the English mission, consisting of Jason W. Briggs and Samuel Powers, as before appointed, be sustained, and that Charles Derry be associated with them in the same.

". . . John Shippy be permitted to go to Canada.

". . . Elder W. W. Blair be sustained in the presidency of the churches in Western Iowa and Nebraska.

". . . Elder E. C. Briggs continue to labor in Minnesota, Wisconsin, and Northern Iowa.

". . . Zenos H. Gurley [Sen.] labor in Southern Wisconsin and Northern Illinois.

". . . Meeting adjourned until half-past nine o'clock a. m. on the 9th.

"Thursday Morning.—Met at the usual time, and opened by singing and prayer. Two persons were confirmed by Elders Blair and McIntosh that had been baptized by Elder Ebenezer Page on the previous evening; viz.: Benjamin Purcell and Mary Smith. Subject of missions continued.

"Resolved, that Elder Jens Jorgenson go on a mission to Denmark.

". . . Riley Briggs be ordained an elder, and that he and Elder W. Kelley labor in connection with Elder E. C. Briggs.

". . . Elder William Anderson, of Nashville, labor where he resides, and also in Illinois.

". . . Alexander McCord, Eli Clothier, and Levi Wilson go on a mission to Canada.

". . . John A. McIntosh and Cornelius McIntosh labor in Illinois; and if they cannot fulfill it, labor where they can.

". . . Ebenezer Page and John Swain labor in Guthrie, Dallas, and Polk counties, Iowa.

". . . Nathan Lindsey be ordained an elder, and labor with Elder Reuben Strong in Joe Daviess and surrounding counties, Illinois.

". . . H. W. Pomeroy be requested to labor under the direction of E. C. Briggs.

". . . Silas W. Condit, D. M. Gamet, and Jehiel Savage labor in Mills and Fremont counties, and that part of Nebraska contiguous; also that Edwin R. Briggs labor in conjunction with them.

". . . Elders Henry Cuerden and W. W. Wood fill the mission assigned them last spring.

". . . Elders James Gillen, Davis H. Bays, and B. S Parker, labor in Illinois and Eastern Wisconsin.

". . . Elders Lanphear and Rarick, continue their missions.

"Resolved, that all the elders, not included in these special missions be requested to extend their labors in their vicinities.

". . . The mission of Wilson Sellers, in Nebraska, be continued this fall and winter.

"Elder John A. McIntosh inquired if an elder could

legally preside in a branch while a high priest lived in the same? It was decided, an elder could legally preside when a high priest was present."—*True Latter Day Saints' Herald*, vol. 3, p. 133.

The following resolutions were passed:—

"That we sustain the Twelve, the High Priests, the Seventies, and all the other officers of the church."

"That we sustain Joseph Smith as President of the whole Church of Jesus Christ of Latter Day Saints."

"That we sustain each other by our faith, prayers, and good works."

After the close of the conference President Smith made a special appeal for means to purchase a press. (See *Herald*, vol. 3, pp. 108, 109.) With renewed courage the remainder of the year was improved by the elders, and around many happy hearthstones the subject was discussed with renewed hope and assurance. Drooping spirits revived and many who had become ashamed of past teachings in the name of the church again became zealous in advocating the faith and doctrine as they had learned it from the beginning.

Special appeal.

In June, 1862, occurred the killing of Joseph Morris, in Utah. He was never in fact a member of the church proper, but we give his movement brief mention because he was a professed believer in what is known in history as the latter-day message, and may properly be mentioned as one among the many who claimed to be called to the prophetic office and to be a leader of latter-day Israel.

Morrisite movement.

Mr. Morris was born at Burswardly, Cheshire, England, December 15, 1824. About the year 1847 he united with the organization under Brigham Young at Duchinfield, England. He emigrated to America, first locating at St. Louis, Missouri, subsequently at Pittsburg, Pennsylvania, and finally arrived in Salt Lake City, Utah, in 1853. He resided at Salt Lake City, San Pete, and Provo, and at the last-named place was rebaptized in 1857 into the Utah Church, as was their practice. He was also ordained by them to the office of teacher. About the same time he claimed to

receive a revelation in which he was told: "I have chosen thee from before the foundation of the world to be a mighty man, yea, to be a prophet in Israel; and thou shalt prophesy to many nations, and peoples, and kings, and tongues."

A few other communications were presented by him between this and 1860, purporting to be revelation from God. After the last date these manifestations became very frequent, often amounting to several in a day. A vigorous opposition was urged against him by members and officers of the Utah Church from the time of his earliest revelation until his tragic death in June, 1862.

This opposition amounted in some cases to persecution and drove him from place to place, until, in October, 1860, he took up his abode at South Weber, Utah, where his claims were received by the Bishop of Weber, Richard Cook, and his brother, John Cook.

They established a camp on Weber River below Weber Cañon and above Ogden City. Here he gathered quite a large following and an organization was in time perfected with Joseph Morris President, John Banks and Richard Cook his counselors.

The names of the following men appear in the revelations through Mr. Morris as having been called to the apostleship: John Parson, M. H. Forscutt, John E. Jones, John Trolsen, Gudmund Gudmundsen, Niels Jacobsen, James Cowan, James Dove, James Mather, John R. Eardley, Abraham Taylor, Hans P. Smith, R. J. Livingstone, and John O. Mather.

Just when these men were ordained, and how long each of them served in this capacity, we have not determined.

After the camp was formed at Weber and the excitement concerning it was spreading through the Territory, John Taylor and Wilford Woodruff, two of the apostles under Brigham Young, visited Weber Fort, called the people together, and endeavored to persuade them to reject the claims and leadership of Joseph Morris. The people generally refused to comply with their direction, for which the most of them were subsequently disfellowshiped.

In April, 1862, men were sent from the camp to the mills with wheat to be ground into flour for the use of the camp Their teams and grain were taken from them by force, and the Morrisites reasoning that an appeal to the courts would be useless while the courts were in the hands of their enemies, resolved to take the law into their own hands. They sent twenty-five men to Kay's ward, where they captured the men who had taken the wheat or flour, and carried them prisoners into the Morrisite camp. This enraged their adversaries, who swore out warrants for the arrest of Joseph Morris, John Banks, Richard Cook, John Parson, and Peter Klemgard.

An officer came to the camp and read the warrant to all except Morris, who was not present. The parties told the officer that they should pay no regard to the warrant, and John Banks burned it before his eyes. After this the officer departed without his prisoners. Robert T. Burton was then sent with the militia to make the arrests.

The following account is from "The Spirit Prevails," a volume containing the revelations of Joseph Morris, published by George S. Dove and Company, San Francisco, California, 1886, George S. Dove being one of the participants:—

"On the morning of the 13th of June, 1862, Robert T. Burton, with the Mormon militia, made his appearance on the hills around Weber. They hesitated about coming into the fort; so they sent a boy, belonging to the Morrisite camp, with a note ordering the Morrisites to surrender, within thirty minutes, the five men mentioned in the writ that had been served about three weeks previous to this time. The Morrisites were under the impression that should they surrender those men that the warrant called for, that the Mormons would injure them before arriving at the courthouse in Salt Lake City; therefore no immediate reply was sent to Burton. At this juncture a meeting of the saints was called to deliberate upon the condition of affairs, and receive instruction. While the saints were assembled, engaged in religious services, in a bowery composed of willows and green branches, supported by posts, a cannon ball came in

our midst, and it killed two women, one a nursing mother with a babe in her arms, and the other an old lady. A girl sixteen years of age had her chin shattered by the same shot. The yells of the attacking party were heard all around us.

"For an hour and a half after they commenced firing not a man in the camp of Weber took up arms, while the Mormon militia poured in cannon and rifle shot on every side. Then the men said, 'What shall we do?' and the word was given: 'Protect your families the best way you can, but avoid shedding blood if possible.' This was carried out to the letter; for had the Morrisites been so disposed, they could have done much execution. Only ninety men in our camp carried arms, while Burton started from Salt Lake with two hundred and fifty men, and that number was about doubled by the time he arrived in Weber. They poured shot and shell into the camp for three successive days, from Friday morning until Sunday evening, June 15. They sent to Salt Lake for rockets to fire the camp, but they could not use them, for it rained very heavily on Saturday. Sunday (the 15th) was a very fine day, but a very sad day for us. We had been almost without food, and were weary, and our ammunition was about exhausted. Late in the afternoon the bugle sounded in the fort, and a white flag was raised and carried by Alonzo Brown to the western part of the fort. The order to do this was given by Brother John Parson and others, who stated to Joseph that they thought the men had done all they could, and that they were willing to surrender and give their lives for the sake of the people if necessary. Orders were given to cease firing. Robert Farley continued to blow the bugle while bullets were flying around him, but he remained unhurt. While the white flag was being carried to the western part of the fort, Burton and his men continued to advance toward us, firing all the time. John Parson called out: 'For God's sake and the sake of humanity stop your firing!' Then Burton and many of his men rushed into the fort and ordered the Morrisites to stack arms, which was done by them without hesitation. After they had done this, Burton called out for Joseph Morris, John Banks,

Richard Cook, John Parson, and Peter Klemgard. When they presented themselves before him, he said: 'I want no more of your apostasy. I do not know how you have escaped as well as you have done. I have fired over five thousand rounds of cartridges into you, and a hundred cannon balls, besides some shell.' Then he said to Joseph Morris: 'Are you willing to give up?' as if he had not already surrendered. He was so overcome with rage that he tried to ride Joseph down with his powerful horse, but Joseph stepping quietly forward, took hold of the bridle reins with each hand and sent the horse back upon his haunches. Then he turned to the people and said: 'I have taught you righteous principles from heaven; all those who are willing to follow me to the death, come this way.' The general cry was, 'Here I am!' with the exception of about twenty persons, who formed a group by themselves and said they could stand it no longer. Then Joseph stepped to the western part of the fort, opposite the schoolhouse. Robert Burton, in company with some others, rode up to him there and commanded him to surrender in the name of the Lord Jesus Christ, and by the authority of the United States. Brother Joseph stood firmly, and looking up to Burton, replied: 'Never! no, never; no, never.' Then Burton said: 'I will try your God,' and he fired five shots at him; at the fifth shot Joseph reeled, and was caught in the arms of a man by the name of John Eames, who laid him down gently on the ground. Such was the earthly end of Joseph Morris, but he still lives in the hearts of those who received his teachings.

"A young woman named Isabella Bowman, holding in her arms the babe of the mother who had been killed by the first cannon ball fired into camp, stepped forward and said: 'You bloodthirsty hell-hound, why do you shoot at that good man?' Burton took deliberate aim at her, and shot her dead. Mrs. O'Hagg was shot at the same time. At this time, John Banks was standing near the steps of the schoolhouse, when one of the mob stepped behind him and shot him in the back of the neck; but he did not die until that night. After this we were encamped on the South Bench,

and put under a strong guard until the following morning, when we were marched to Salt Lake City. We arrived there after a march of two days, and were brought before Judge Kinney, in the courthouse. When we appeared before the Judge, he said: 'I have been misinformed about you men. You were represented to me as a banditti of low, degraded men—robbers and thieves; but I see before me a class of intelligent men, quite different to what was represented to me. On the strength of the representations that were made to me, I granted a writ to the Mormon militia to arrest and bring before me—Joseph Morris, John Banks, Richard Cook, John Parson, and Peter Klemgard. I see that I have been completely misinformed.' We were then bound over—furnishing bonds for each other—to keep the peace, on a bail of $1,500 each, for our appearance in court the following March. The majority appeared for trial; but some few went East, and others went West to Carson Valley and California. At the March session of the court, the names were called and the trial proceeded. Many witnesses were there to testify. Seven men were sentenced to terms of imprisonment, varying from seven to fourteen years. Their names were: Peter C. Klemgard, John E. Jones, Abraham Taylor, George Lee, Christian Nelsen, Jens Christiansen, and John Nielson. But they only served three days of their term, for Brother John Parson exerted himself vigorously to obtain a pardon from the Governor of the Territory, and succeeded in doing so. He then took a wagon to the prison for the men, and conveyed them to Fort Douglas."—Pages 6-8.

They were pardoned by Governor S. S. Harding, March 31, 1863.

The friends of Mr. Burton have always contended that the killing was justifiable and that Morris and others lost their lives while resisting officers of the law. Over sixteen years after the deed Burton was tried for murder in the Third District Court, Salt Lake City, Utah. The case was called on February 20, 1879, and completed on March 7 following. The verdict was "not guilty."

CHAPTER 16.

1863.

ANNUAL CONFERENCE—NEWS FROM ENGLAND—SPECIAL CONFERENCE—MISSIONS—CONFERENCES—EUROPE—GENERAL NEWS—SEMIANNUAL CONFERENCE—MISSIONS—CONFERENCE.

THE year 1863 opened with encouraging prospects, though perplexing hindrances had not all disappeared.

Annual Conference 1863.

The Annual Conference convened at Amboy, Lee County, Illinois, April 6; Joseph Smith President, Isaac Sheen and J. W. Gillen clerks. The following branches reported:—

Nauvoo, Mission, Batavia, Fox River, Marengo, Plano, Amboy, Buffalo Prairie, Abingdon, Princeville, and Pittsfield, Illinois; Little River, Belvidere, Keokuk, String Prairie, Montrose, Nashville, Butternut Grove, and Fremont County, Iowa; Burlington, Union, Geneva, and Wolf River, Wisconsin; Galien and Swan Creek, Michigan; Whitestown and Union, Indiana; Pittsburg and Allegheny, Pennsylvania; Wassoja, Minnesota.

The following-named elders reported:—

J. W. Briggs, W. W. Blair, John Landers, Z. H. Gurley [Sen.], J. W. Gillen, A. M. Wilsey, James Blakeslee, John Shippy, Francis Reynolds, E. C. Briggs, Nathan Lindsey, Andrew Cairns, H. Lytle, C. G. Lanphear, William Anderson, Charles Williams, Henry Cuerden, Horace Bartlett, Charles Jones, Briggs Alden, George Morey.

The following resolutions were passed:—

"Resolved, that the seventh resolution in the 'Word of Consolation' be reaffirmed, which says:—

" '7. Resolved, that in the opinion of this conference there is no stake to which the saints on this continent are commanded to gather at the present time; but, that the saints on all other lands are commanded to gather to this land,

preparatory to the reëstablishment of the church in Zion, when the scattered saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God. And it is the duty of the saints to turn their hearts and their faces towards Zion and supplicate the Lord God for such deliverance.' . . .

"That E. C. Briggs and C. G. McIntosh prosecute a mission to Utah, Nevada Territory, and California.

"That Brn. Joseph Smith, J. W. Briggs, and W. W. Blair be appointed a committee to prepare a preface to section 110 of the Book of Doctrine and Covenants, to make known our political faith.[1]

[1] THE DECLARATION OF LOYALTY

To the Government of the United States, by the Church of Jesus Christ of Latter Day Saints:—The Annual Conference, of April 6, 1863, at its recent session at Amboy, Illinois, directed that the article on "governments and laws in general," which are in Doctrine and Covenants, section 110, be published in the *Herald* that all may know the ground that the saints of God occupy with regard to civil rulers and civil laws. It furthermore appointed Joseph Smith, Jason W. Briggs, and W. W. Blair a committee to write a brief preface to said article. We therefore submit the following:—

It must be evident to the saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in *rebellion*, it is easy for us to tell where our government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion, we are told, is as the sin of witchcraft, and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors, and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the soul. It is therefore the duty of all saints to set a bright and worthy example in this respect to the erring and disobedient family of man.

Jesus, our blessed Master, paid tribute to Cæsar, and he was far greater than Cæsar; yet he recognized and respected the civil power of him who had by force of arms put an iron yoke of bondage upon the once favored but now disobedient people of Israel. He said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Following Christ does not lead us into contact with civil rulers, but to honor them and respect them as ministers of God who are

"That Elder W. W. Blair be assigned to a mission to preside over the churches in Western Iowa, Nebraska, and Minnesota.

"That Elder James Blakeslee preside over Eastern Illinois, Indiana, and Ohio.

"That Elder Z. H. Gurley [Sen.] preside over Northern Illinois and Wisconsin.

"That Elder J. W. Briggs preside over the British Isles.

"That President Joseph Smith preside over Eastern Iowa, Southern Illinois, and Missouri.

"That Bro. J. W. Briggs, in the prosecution of the English mission, be empowered and directed to print and reprint such matter for circulation as he in his discretion may deem best for the advancement of the work.

"That Elder Jeremiah Jeremiah be associated with Elder J. W. Briggs in the mission in the British Isles.

"That Bro. J. W. Briggs be supplied with funds from the treasury of the church to publish whatever he may deem advisable for the prosecution of his mission in the British Isles. . . .

"That Bro. S. Powers be appointed to preside over Eastern Wisconsin if he cannot fulfill his mission to England, but if he can prosecute that mission, this conference requests him to do so.

"Bro. J. W. Briggs made some remarks concerning a revelation which was given in March, 1863, for the appointment of Bro. William Marks as counselor to the President of the Church.

"Elder W. W. Blair said that, at the June conference in 1859, it was prophesied that Bro. William Marks would be a counselor to the President of the Church.

set for the protection and well-being of the innocent and for the punishment of the guilty.

It is our duty to pray for all in authority that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will, not only for wrath but for conscience' sake.

JOSEPH SMITH,
JASON W. BRIGGS,
WILLIAM W. BLAIR,
} Committee.

—*True Latter Day Saints' Herald*, vol. 3, pp. 201, 202.

"Bro. W. W Blair read the revelation which was referred to by Bro. J. W. Briggs.[2]

"Resolved, that Bro. William Marks be ordained a counselor to the President of the Church.

"He was then ordained to that office by Brn. Joseph Smith, J. W. Briggs, and E. C. Briggs.

"Resolved, that Brother Joseph Smith be sustained as the President of the Church.

"That Bro. J. W. Briggs be sustained as President of the Quorum of the Twelve.

"By separate votes concerning the following members of the Quorum of the Twelve it was resolved that they be sustained as members of that quorum: Z. H. Gurley [Sen.], James Blakeslee, Samuel Powers, John Shippy, Reuben Newkirk, William W. Blair, and Edmund C. Briggs.

"That George White of the Quorum of the Twelve be notified in the *Herald* to report himself to the next Semi-annual Conference.

"Brn. Joseph Smith and William Marks blessed the following members of the Quorum of the Twelve and confirmed their apostleship: Jason W. Briggs, Zenos H. Gurley [Sen.], James Blakeslee, John Shippy, William W. Blair, Reuben Newkirk, and Edmund C. Briggs.

"Resolved, that Bro. Israel L. Rogers be sustained as the Bishop of the Church.

"That Lorin W. Babbitt, Francis Reynolds, E. M. Wildermuth, James W. Gillen, C. H. Jones, A. B. Alderman, D. L. T. Bronson, Isaac A. Bogue, Nathan Lindsey, Henry Cuerden, Stephen Bull, Andrew Cairns, Ransom R. Par-

[2] Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, It is my will that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the president of my church, that the first presidency of my church may be more perfectly filled. And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry. Press onward, ye elders and people of my church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end. Amen.

tridge, James B. Henderson, Jeremiah Jeremiah, Hugh Lytle, Stephen J. Stone, and James Burgess be ordained elders of the Quorum of Seventy.

"That Bro. M. J. Maudsley and Bro. Alexander H. Smith, son of the martyred Prophet Joseph, be ordained elders.

"That Silas H. Briggs be received as a member of this church on his original baptism and ordination as an elder.

"That Aurelia Kinyon be received as a member of this church on her original baptism."—*True Latter Day Saints' Herald*, vol. 3, pp. 196-198.

The following officers were sustained: Isaac Sheen, President of High Priests' Quorum; A. M. Wilsey, President of Seventy; the High Council; Quorum of Seventy; and Quorum of Elders. The following from the June *Herald* indicates progress and hopeful prospects in various places:—

"Bro. James Blakeslee communicated from Kirtland, Ohio, May 4, as follows: 'We [he and Bro. J. W. Briggs] have baptized five persons here, four old, and one new member, and ordained one elder, Bro. James Twist. Bro. J. W. Briggs has gone [to New York, to embark for England]. I expect to go to Whitestown, Indiana, the present week.'

"Bro. W. W. Blair wrote from Council Bluff City, Iowa, May 9, as follows: 'I baptized twenty-two at Little River branch, Decatur County, Iowa, from the 26th to the 29th of April, and eight at Manti, in the Fremont County branch, on the 6th inst., and left them all rejoicing in the power and goodness of God. Many more were almost persuaded. We have a flattering prospect before us for advancing the work here.'

"Bro. J. Jeremiah was in Cincinnati, April 22, en route for New York to embark with Bro. J. W. Briggs for England. We hope and suppose that he is now in Wales and attending to the duties of his mission in that country, and that Bro. J. W. Briggs is with Bro. Charles Derry in England. Bro. Derry wrote from West Bromwich, Staffordshire, England, April 10, and said that he was sick and had not been able to fulfill several appointments for preaching

which he had made. The saints are requested to pray for his restoration to health.

"Bro. W. Aldrich wrote from Derby, Orleans County, Vermont, May 14, as follows: 'Bro. Samuel Powers is here with me. We stayed a few days in Upper Canada, with his connection, and preached several times. We then came to Couttacook, Canada East. There we found a niece of mine that the doctors had given up to die with the heart disease. We talked with her and she received the word. We administered to her and she was healed and baptized. We stayed there one week and preached about six times and visited from house to house. Many seemed to believe and to be almost ready to obey, but thought they wanted a little more time to consider, so we were obliged to leave them. We arrived here last evening, at the house of my brother-in-law, D. M. Montgomery. We shall go from here to New Hampshire, my native State.'

"Bro. E. C. Briggs left this vicinity on the 21st ult. to fulfill his mission to Utah, Nevada, and California. He expects that three or four elders will accompany him and coöperate with him in his mission."—*True Latter Day Saints' Herald*, vol. 3, p. 231.

The supplement to the June *Herald* contains an interesting letter from Elder Charles Derry, from West Bromwich, England, May 12, 1863, concerning the introduction of the Reorganization in England. We extract as follows:—

News from England.

"I have rebaptized one good intelligent man, (an elder in the days of Joseph,) and reordained him. He is bound to some extent, but he will make a useful man. Three men and three women have given in their names; the men would have been baptized last night, but it was stormy. Others are very favorable. My meetings are but poorly attended, but I intend to preach outside now, as the weather is suitable, but the atmosphere is very heavy and oppressive to me. However, I shall have two old elders to assist me, and with God's help we will try to remove that mountain of filth that has been accumulating in the way of the truth during twenty years past. I believe it can be done as the Lord lives, and I

know you will all pray that this may be accomplished. Why should not mountains be removed to-day as well as anciently, especially since they are so rotten?

"I have written various letters to different parts of the country, setting forth the truth. Some have done good that I know of, and the remainder will do so I have no doubt. I deal in love with the wanderers, but I deal plainly, and truth will triumph. I shall continue to set forth the truth by writing letters to those I cannot get to, until Brother Jason comes, when I learn that he will have means to publish such matter as will conduce to the spread of the work. I shall be glad to see him.

"My health is tolerable, only a cough and cold interferes with my preaching considerably. Our friends the Brighamites are very quiet, and their members 'obey counsel' well, for they dare not come to hear lest they should be convinced that they are really wrong."—*True Latter Day Saints' Herald*, supplement to vol. 3, p. 15.

With July 1, 1863, the *Herald* began its fourth volume, and was thereafter published semimonthly instead of monthly. This marks an epoch in the advancement of the *Herald*.

Special Conference.

According to provision made at the Annual Conference a special conference was held in North Star branch, Pottawattamie County, Iowa, June 6, 1863. Elder W. W. Blair presided, and Elders A. Young and D. P. Hartwell were clerks.

The reports of elders were good, and we reproduce them, inviting especial attention to the testimonies of Elders J. A. McIntosh and Wheeler Baldwin, concerning the power of God attending them, compared with their experiences in the days of the Martyrs. Each of these, as well as many others in the Reorganization, were elders and missionaries under the administration of Joseph the Seer:—

"Elder Henry Cuerden had been traveling and preaching since last December. He found a wide field of labor and people anxious and attentive to hear. He advised the ministry not to persecute those who differed with them, as it was productive of much evil. He bore testimony to the power of God attending the administrations of the elders in

healing the sick, and to the gifts being given to those who believe. He had, by request, administered to the children of those who belonged to other churches, and they were healed.

"Bro. J. A. McIntosh went last fall to Eastern Iowa and Central Illinois. He labored mostly in Lee County, Iowa, and Hancock County, Illinois. He was much blessed in his efforts. The power of God attended the word, as it did under the first Joseph. He never felt better than when he was preaching on this mission. Ten men could not fill the calls he had to preach. He was treated with great kindness by all he met with. His heart was made glad by the love and unity and Spirit of the Lord which he found among the saints. He would now labor to the best of his ability, wheresoever the conference would direct.

"Bro. David M. Gamet reported that he had labored a short time in Fremont County, Iowa, and some ten miles below Nebraska City, Nebraska Territory. He baptized ten in Fremont County, in the Plum Hollow branch, and those [some] in Nebraska. The power of God attended his labors. He felt highly encouraged, and would labor what he could for the future. . . .

"Elder Wheeler Baldwin reported that his labors had been mostly confined to the branch at Manti, in Fremont County. He had preached some at Indian Creek and Farm Creek. He bore a strong testimony to the truth of this organization, and said that he had not enjoyed the Spirit and power of God so much for the past thirty years as he had since he united with this work last March. The power of God's Holy Spirit was with the people in the branch at Manti, and he looked to see many more unite with them soon.

"Elder Silas W. Condit reported that he had devoted what time he could to preaching. He had baptized a goodly number in Little Sioux, Magnolia, and Bigler's Grove branches, and had organized the Bigler's Grove branch since last October. His determination is to do what he can for the future to advance the work of the Lord.

"Elder George Medlock reports that he has labored what he could in Omaha and Florence, Nebraska. He had bap-

tized six members, and organized a branch at Omaha City with fourteen members.

"Elder W. W. Blair reports as follows: 'Since last October I have baptized a goodly number, whose names will appear in the reports of the branches to which they belong. In March I left Council Bluff City for Amboy, Illinois, to attend the April Conference, and went preaching by the way. At Manti, Fremont County, I preached a few times; baptized some who had formerly been Methodists, some Campbellites, some Presbyterians, and some old Latter Day Saints; and organized them, with (I think) three who had previously been baptized by Bro. Joseph, into a branch, numbering in all twenty-two; Wheeler Baldwin president, S. S. Wilcox clerk. The dear Lord blessed my labors mightily, in word and deed. Here I was called upon to administer to the sick. An English sister, Harriet Weach, not yet in fellowship with us, had been prostrated for over a year. Medical treatment failed to relieve her. Assisted by Brn. George Redfield and S. S. Wilcox, I anointed her with oil, laid hands upon her and prayed, according to the ordinance of the Lord's house, and (God be praised) she was healed, and I had the pleasure of baptizing her four days after. Sister Wilcox was also, by the prayer of faith, relieved of a heart disease from which she had suffered for many years.

"'From Manti I went to Little River branch, Decatur County. Here I preached a few times, baptized one, and seven more gave their names to unite with us. I preached twice in the String Prairie branch, Lee County, Iowa. The Lord loves the people there. They have a very interesting branch, and many of the Gentiles were almost persuaded to come forward. I stopped two or three days at Nauvoo, with the saints, after which I went on to conference. After conference I went to the Fox River branch. I preached once and baptized two. I then visited the Mission branch, La Salle County. Here are some faithful and good saints. God bless them and increase their joy, is my earnest prayer. In returning home to Western Iowa I stopped at Little River branch and baptized twenty-two,

after preaching a few times, and left them rejoicing in the loving-kindness of the Lord. Leaving there I came on to Manti, and found that thirteen had been baptized since I left there, some weeks before. I preached a few times and baptized eight, which increased their number to over forty. Taking leave of them I reached home May 12, after an absence of nearly three months. I have to thank and praise the Lord for his goodness to me, in giving me ability to labor in his cause and gather souls unto Jesus Christ, his Son. . . .

"'I almost forgot to mention a testimony given me by Bro. and Sr. Reals, of Manti, relative to Brother Joseph. Here it is as they gave it to me on the 12th of last March: "During a visit of Joseph Smith and family in June, 1839, at Mr. Anson Matthews', near Table Grove, McDonough County, Illinois, we heard him (Joseph) say that he sometimes thought his enemies would kill him, 'and if they do,' said he, '*this boy*,' (putting his hand on Joseph's head,) 'will finish the work in *my place*.'"

"'There have been some new branches organized in this region that will not be reported at this conference.'"—*True Latter Day Saints' Herald*, vol. 4, pp. 25–27.

The following missions were assigned:—

"On motion resolved, that Elder A. Young travel and preach in Nebraska, as his circumstances will permit. The following missions were appointed: William Kelley and Riley W. Briggs, to labor together in Minnesota. J. A. McIntosh, John Swain, Lehi Ellison, Spencer Smith, and A. Kuykendall, in Shelby, Audubon, Guthrie, and Dallas counties, Iowa. S. W. Condit and A. G. Jackson, with W. W. Blair. Wheeler Baldwin, George Redfield, S. S. Wilcox, and Wm. Redfield, in Mills, Fremont, Page, and Taylor counties, Iowa. George Hatt, George Medlock, and Colby Downs, in Nebraska. B. F. Leland, B. V. Springer, and B. S. Parker, in Harrison and Cass counties, Iowa. W. A. Litz, with A. Young, in Nebraska. Thomas Dobson, in his own vicinity. Resolved, that W. W. Wood's labors be accepted in his late mission."—*True Latter Day Saints' Herald*, vol. 4, pp. 27, 28.

Missions.

The following-named persons were baptized by Elder William H. Kelley: Stephen Smith, E. W. Knapp, James Otto, E. F. Hyde, and P. E. Knapp.

Conference.

The special conference at String Prairie, Lee County, Iowa, June 20-22, was presided over by Joseph Smith; J. W. Gillen and William Anderson clerks. The following-named elders gave encouraging reports: John Shippy, Joseph Smith, James Burgess, Henry Cuerden, J. W. Gillen, Loren Page, and William Anderson.

The following instruction was given by President Smith:—

"There are a good many of the saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

"Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no talebearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right.

Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly."—*True Latter Day Saints' Herald*, vol. 4, p. 30.

Elder John Shippy baptized John McKenzie and Roxanna Ferdig.

John H. Lake was ordained an elder, and on suggestion of President Smith, appointed to preside over the Keokuk branch.

There was a special conference held at Elk Grove, Lafayette County, Wisconsin, June 27, 28. Elder Z. H. Gurley, Sen., presided, and Nathan Lindsey was clerk.

Elder Z. H. Gurley, Sen., baptized James Christo, Constance Christo, William Gess, Frances Gess, and Sarah Hind. William Gess was ordained an elder.

A special conference was held at Fox River, Kendall County, Illinois, August 29-31. Joseph Smith presided, I. Sheen and E. Stafford clerks. President Joseph Smith baptized David Perce, Amazi Harrington, Mary A. Morton, Jane Benton, and Angelina Perce. Elder John Shippy baptized Mary Squires. Amazi Harrington and Rufus Benjamin were ordained elders.

The *Herald* for September 1, 1863, contained more information concerning the work in Europe. Elder Jason W. Briggs wrote as follows:—

"Accept a few lines in token of remembrance and to inform you of what we are doing. Bro. Derry is still in Staffordshire, preaching in different parts. The branch there continues to increase in numbers. I left there some six weeks since. I went into Gloucestershire, where I remained ten days, visiting different localities. I organized a branch at Lydney, near the Severn, with ten members, perhaps more now. The presiding elder, John H. Morgan, is an old elder. He is holding meetings in the vicinity with every prospect of building up a large branch. From there I came to this place, where I found Bro. Jeremiah, and we organized a branch with about eighteen members. Here is a good prospect of gathering in many, but it requires time and much labor, as the Brighamite elders

Europe.

resort to every means to prevent their members hearing us. We placarded this and the adjoining towns and called a large number together two Sundays, in an open space in the city, inviting them to defend their false doctrines; but they proved their identity with the dumb dogs spoken of by the ancient prophet, though Mr. Cannon, and the president of Wales, and the president of the Merthyr conference, were in the city.

"We have the 'Word of Consolation' revised, translated into Welsh, and now in press, and will be out next week. Bro. Jeremiah is in Monmouthshire, where he has been mostly since I came into Wales. I have visited a number of towns within ten miles of this place; viz.: Aberdare, Aberaman, Cymbach, Llirwin, Dowlais, Rhymney, and New Tredegar. In all these places there are old saints, not connected with the Brighamites. Some have been baptized and others have applied for it. We called a special conference, July 19, at which time eight elders and two priests were appointed to labor in these different places, and they are doing so every Sunday. We make it a rule to ordain or reordain no one except he promises to go to work by virtue of his office and labor to make others hear, and they all seem willing to do so.

"A week ago last Sunday we held nine meetings, and we have seven appointed for to-morrow in this vicinity, besides what Brn. Derry and Jeremiah are doing; the last is twenty-five miles, and the former ninety-five miles from here. The Brighamites here tithed the saints until some were compelled to seek relief from the parish, and then, lo, they tithed that which they received. The war bears hard upon the workmen in this country. Trade is slack, and wages are low and uncertain.

"The Spirit bears witness to the Reorganization through the gifts abundantly in Wales, as well as in America. My best respects to your brothers, Alexander and David, and all the saints. May God bless you all.

"Yours sincerely,

"J. W. Briggs.

"Merthyr Tydvil, Wales, August 1, 1863."

"*I. L. Rogers, Dear Brother:*—The inclosed, addressed to Bro. Joseph, is intended for you and Bro. Sheen; also, in addition, I would say that the prospects are good. Last Sunday a brother from near Swansea, forty miles distant, having heard of us by the Merthyr papers, came up and was baptized, and returned to baptize ten more who sent him up. Also another from Sweeney, twenty miles the other way, came to inquire, and is coming again; was well pleased with what he learned. The Brighamite elders go from house to house to warn the saints of us. They say that we are apostates, and cut off from the church; that Joseph never belonged to the church, and is a lawyer, a gambler, and a drunkard; next I expect to hear he is a cannibal. If there were a couple more elders here I would be glad, but those that take hold are willing, generally, to help what they can; but in this country almost every man of family depends upon his day's work to support his family, and a day out of work curtails their daily bread. Times are hard on them now; in some parts there is much suffering for bread, and a great amount of property of all kinds has gone to the pawn shops this season to procure bread.

"The work is being planted in many localities, distant from each other. I think we are getting the work firmly rooted, if its progress is not so rapid as we could wish; there are open doors for us as fast as we can improve them. We are arranging for a public discussion in Birmingham with a clergyman of that place, and an ex-Brighamite, jointly, against our doctrines. They have challenged us, and we accept, of course. We are now arranging the question. I want it to cover the whole ground of our faith. I have sent one up for them to consider.

"J. W. Briggs."

—*True Latter Day Saints' Herald*, vol. 4, p. 74.

Elder Charles Derry wrote from West Bromwich, July 7, giving about the same items.

The following show how the work was being introduced in the West and elsewhere:—

"By a letter from a brother in Salt Lake City, dated August 11, we are informed that Elders E. C. Briggs and

Alex. McCord had arrived in that city, and that Bro. Briggs had had an interview with Brigham Young, and that Brigham had given a 'flat' denial to a request which Bro. Briggs had made. We suppose that Bro. Briggs requested the privilege of preaching the gospel, and that Brigham refused to give them this privilege; but we are informed by the letter that they were encouraged by the prospect before them, and were in good health.

General news.

"Bro. E. H. Webb, of Sacramento, California, writes as follows: 'I am happy to learn that the missionaries are on the way here. May the Lord abundantly prosper them in each location of their intended labors. I believe they will be well received here. Here are hosts of scattered sheep, and all without a shepherd. I have been among them somewhat, but they all seem too timid to venture a step (lest it should be a wrong one) till the missionaries arrive.'

"Brn. Hugh Lytle and J. C. Crabb wrote from Griggsville, Pike County, Illinois, August 17, as follows: 'We left the April Conference and went to Jackson County, Indiana. We preached in Jackson, Bartholomew, and Lawrence counties, forty-three times. We found much prejudice existing in the minds of the people against the Latter Day Saints. We succeeded in removing the same to a great extent. Many felt willing to investigate, notwithstanding the opposition set forth by the leaders of those who worship the beast. A good work might be done there this winter. We arrived in Pike County, Illinois, July 23, and have since baptized sixteen and added twenty to the church. There can be a great work done here.'

"Bro. W. W. Blair writes from Little Sioux, Iowa, August 18, 1863, as follows: 'Please request (through the *Herald* for September) the saints generally to set apart Sunday, September 27, as a day of fasting and prayer, that the Lord will favor us with pleasant weather at the coming October Conference, at North Star, Iowa, and mightily bless the efforts and direct the counsels and labors of his servants on that occasion. It is probable from present indications that we shall have a very large attendance, perhaps three thousand or more, and consequently there will be much

business to do. We shall have to hold our meeting in Nature's temple, the spacious firmament above being our covering. The most of the people who come from a distance will have to be prepared to 'tent out,' as but few, comparatively, can be accommodated in the branch. Yesterday we returned from our two-days' meeting at Bigler's Grove; ten were added, nine by baptism, and one by vote. Our meetings were large and very orderly. The probability is that fifteen or twenty more will come in there in a little while.'

"Elder James Burgess was ten miles east of Nauvoo, August 25, and says: 'I have been laboring in these parts of late, and with good success. We have baptized ten of late, and expect to baptize more soon. Our meetings are well attended, and a spirit of inquiry is manifest on every hand. People come from a distance to attend our meetings. A week ago last Sabbath I spent a very agreeable time in Nauvoo. There are some good and worthy saints there, who are enjoying the good Spirit of the gospel.' "

—*True Latter Day Saints' Herald*, vol. 4, p. 79.

The following is an extract from a letter written by Elder E. C. Briggs, from Salt Lake City, Utah, August 18, 1863:—

"We arrived here on the 7th inst. We had a pleasant trip, though tedious and lonely, over the bleak and dry sandy plains. We came most of the way alone and without fear of danger, though reports of danger were all the time brought to us. At Fort Bridger we were required to take the oath of allegiance to the government of the United States of America, which we willingly did, and on our arrival here we at once drove up to the so-called President Brigham Young's house. His clerks told me he was not at home. We then put up at the Mansion House, kept by Mr. Tuft, and his mother, a widow, who treated us kindly; and on Tuesday, 11th inst., we had an interview with Brigham Young in his own harem. There were twenty-five or thirty of his associates present and two reporters.

"I at once introduced the object of our presence, and under whose directions we came, and what we expected to accomplish by coming, and with all I bore testimony of the

sure calling and true standing of President and Prophet Joseph Smith, the son of the Martyr. He said that he knew more of that family than they knew of themselves; that Emma is a 'wicked, wicked, wicked' woman, and always was; that Joseph is acting under the influence of his mother; that she is at the bottom of this work and our mission here; that the heavens have nothing to do with that family at the present, but they shall be felt after in time, but they are under the influence of the Devil now; that all Joseph wants is to associate with the murderers of his father, etc. He said: 'I do not want any of your preaching here or your doctrine, and I will immediately write and advertise you, and warn the people not to receive you or your doctrine into their houses; and while I have influence over the Bowery you cannot hold meetings.' And then he threw out some intimidations to us, and gave us to understand we should be watched; that he wanted us to be gentlemen, and other low insinuations.

"We then told him we had come to do good, and that we were not in the least daunted or fearful, though intimidations had been thrown out at us before, and since we arrived here, by him and his adherents, etc. We then bade him good day, and since then all manner of stories are afloat against us. Every crime you can think of, we are charged with, and I suppose some of the people believe them; but we console ourselves without noticing them enough to contradict them, with the blessed promises of our dear Savior, who said, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.'

"We have an appointment for the first meeting in the Territory next Sunday, August 23, at the residence of the Hon. Judge Waite, by his proffered kindness and that of his noble wife, who have opened their house to our service whenever we wish to hold meetings.

"We find some true friends here, though poverty is seen in their little dwellings wherever they welcome us with hospitality. They detest the evils of this people as much as any can in this world. We have seen many here who

feel that they are in bondage, and are mourning for that deliverance that is promised."—*True Latter Day Saints' Herald*, vol. 4, pp. 89, 90.

Semiannual Conference 1863.

The Semiannual Conference convened in North Star branch, Pottawattamie County, Iowa, October 6, 1863. Joseph Smith presided, Alphonso Young and Edward W. Knapp were clerks. The following-named elders reported: Joseph Smith, E. C. Briggs (by letter), Hugh Lytle, Colby Downs, Eli Clothier, Wheeler Baldwin, W. A. Litz, J. A. McIntosh, William Redfield, Alphonso Young, D. M. Gamet, George Morey, Nathan Lindsey, Frank Reynolds, E. Page, George Medlock, Lehi Ellison, George Sweet, John Jamison, D. H. Bays, and W. W. Blair.

On the 7th Barton Parker and S. W. Condit reported. The following branch reports were presented: Plum Creek, Camp Creek, Fremont, Union, Little River, Glenwood, Nephi, North Star, Galland's Grove, Bigler's Grove, Omaha, Farm Creek, Raglan, Crescent City, Onawa, Council Bluffs, Boyer, Boomer, Weeping Water, Wheeler's Grove, Little Sioux.

Elder D. H. Bays baptized Elizabeth Frazier, Sumantha A. Colwell, Benjamin H. Ballowe, and J. F. Speight. On the 8th Elder Colby Downs baptized Ellen Chadburn, William Traver, David Wilding, Emily Smith, William Bowers, and Jacob Stoker.

Elijah B. Gaylord, Uriah Roundy, James Newberry, John Smith, and John Outhouse were ordained high priests, by Joseph Smith and W. W. Blair.

The following resolutions were adopted:—

"Resolved, that the counties of Shelby, Crawford, Audubon, Guthrie, Dallas, Polk, and Sac, be under the presidency of J. A. McIntosh; Mills, Fremont, Page, and Taylor counties, under Wheeler Baldwin; Decatur and vicinity, under George Morey; Central Nebraska, under George Hatt; South Nebraska, under Elders A. Young and William A. Litz; Harrison and Monona counties, under Silas W. Condit; Pottawattamie and Cass counties, under Hugh Lytle.

"Resolved, that this conference authorize the committee of publication to publish the Book of Doctrine and Covenants, with such corrections in arrangement as may be necessary."—*True Latter Day Saints' Herald*, vol. 4, p. 122.

The following were ordained elders: Rufus A. Gunsolley, David H. Smith, J. F. Speight, and John N. Burton, by Joseph Smith and W. W. Blair; and David Wilding was ordained a seventy.

On the 9th C. G. McIntosh, D. B. Harrington, and Joseph F. Speight were ordained seventies, by W. W. Blair and J. A. McIntosh.

C. G. McIntosh and D. B. Harrington, were appointed a mission to Utah; Joseph F. Speight, to England; J. C. Crabb, Pike County, Illinois; Colby Downs and Lehi Ellison, Linn and Benton counties, Iowa; Alexander H. Smith, within the bounds of the Western conference.

Missions.

Nancy Henderson was baptized by President Joseph Smith.

The *Herald* for October 15, 1863, contained an encouraging letter from Utah. It is as follows:—

"I write to inform you how we are prospering here in the work of the last days, and to tell you we want more *Heralds.* There is a great call for them.

"Bro. McCord returned from his mission to Ogden last evening. He baptized three up there, who were old members in the days of the first Joseph; one was Bro. John Taylor, and one was Stephen Maloney, and he reordained them elders, and they promised to do what they could to preach the glad news of the Reorganized Church of Christ to all in their vicinity. Sister Taylor with her husband has always held on to their first love, and opposed the doctrine of Brigham Young with his accursed polygamous system. I can only say now, our prospects are glorious at present of doing a great work here in restoring this people back to God from whom they have strayed in the dark and cloudy day, and to obedience to the laws of the land which they have so ingloriously denounced heretofore. I hear good news from all parts of the Territory.

"We have baptized now twenty in all, and many more are with us in faith. The saints here feel to rejoice with unspeakable joy, inasmuch as the Lord has visited them again with the gifts of the gospel, and with that peace of mind or love that casteth out all fear. May God bless his saints in all the world with gifts and blessings to glorify his holy name and build up his kingdom on the earth. Truly the Lord holds the reins in his own hands, and the victory is ours and the crown is sure if we continue faithful until the end of the race. E. C. Briggs.

"Salt Lake City, Utah, September 28, 1863."

—*True Latter Day Saints' Herald*, vol 4, pp. 123, 124.

Elder Briggs wrote again, as follows:—

"Salt Lake City, Utah, Oct. 20, 1863.

"I write to inform you that the work is prospering here, equal to any expectation I have ever had. The honest are inquiring after the truth, and are beginning to think for themselves, as well as act irrespective of the opinions of others; and I can surely say that I am much encouraged, in view of the speedy triumph of the true cause of our Redeemer, in this whole Territory, over the terrible meshes this people have been thrown into, and with all of the studied efforts of the apostate and monarch of Utah (falsely called a President of the Church of Christ) to stifle our testimony and close every house and the ears of all the people against us; yet I am happy to say we are making rapid progress in gaining both the ears and hearts of the people who are honest and love the truth; and I can say surely the most of this people are honest and desirous to do right, though many are deceived and do what they do supposing they are doing God service; but there are a great many here who have no more sympathy with the church affairs and doctrines than I have. They look upon the peculiar institutions here that distinguish them from the true church of God as being sacrilege, and horrible; but we are assured of a better day dawning, which will set right all things that are wrong, and give comfort to those who have been so shamefully abused. And we are not in the

least discouraged; and we ask an interest in your prayers that we may be sustained in doing good; and may God bless his saints with patience, longsuffering, and a quiet, meek spirit, knowing that our strength is in the Lord, who is mighty to save. E. C. Briggs."

—*True Latter Day Saints' Herald*, vol. 4, p. 146.

There was a special conference at Galland's Grove, Iowa, October 25, 26, 1863. J. A. McIntosh presided, O. E. Holcomb, Sen., and Nathan Lindsey clerks.

John B. Hunt and O. E. Holcomb, Jr., were assigned a mission in Shelby, Audubon, and Guthrie counties, Iowa; R. D. Butterworth, Dallas and Guthrie counties, Iowa; William Davis, Dallas County, Iowa; William Stevens, Des Moines and vicinity; Albert Crandall, to labor with J. A. McIntosh; Joseph K. Lane, in Sac County, Iowa; John N. Burton, in the mission presided over by J. A. McIntosh.

Conference. There was a special conference at the residence of E. B. Gaylord, in Fremont County, Iowa, November 7, 1863. Elder Wheeler Baldwin presided, S. S. Wilcox clerk. At this conference Noah G. Green was ordained an elder.

There was a General Conference of the church in the British Isles on December 26, 27, 1863.

CHAPTER 17.

1864.

ELDERS AVOIDED—ANNUAL CONFERENCE—HIGH PRIESTS—BISHOP—RESOLUTIONS—CALIFORNIA—NEVADA—JUNE—JULY—TRUTH TELLER.

IN the early months of 1864 the missionary force was quite active and their reports very encouraging. They were meeting representatives of the different factions everywhere, and with commendable courage were declaring their willingness and anxiety to compare views and honorably meeting existing issues. They were generally avoided, however, by the advocates of other claims. Especially is this true of the representatives of the Utah faction. For about twelve years before this date the elders of the Reorganization had sought to have them meet the issues in honorable controversy, but they had persistently refused. This effort has been continued until the present time, and as yet the representatives of the Reorganization have not been able to get the Utah elders to squarely meet the issue.

Elders avoided.

There was a special conference held at Galland's Grove, Iowa, March 12, 13. J. A. McIntosh presided; Nathan Lindsey was clerk.

The Annual Conference met April 6, 1864, at Amboy, Lee County, Illinois. Presidents Joseph Smith and William Marks presided, and Isaac Sheen and J. W. Gillen were clerks.

Annual Conference.

The forenoon session was occupied by President Smith in appropriate instruction. There were present two of the First Presidency, four of the Twelve, one high priest, one bishop, six of the High Council, eight of the Seventy, eighteen elders, one priest, two teachers, and one deacon.

The following branches reported:—

Lindsley, Trafalgar, and Buckhorn, Canada West; Plano, Mission, Nauvoo, Batavia, Alton, Caseyville, Illinoistown, Amboy, and Princeville, Illinois; Galien, Michigan; Montrose, Buffalo, and Nashville, Iowa; Burlington, Wisconsin; Blue Ridge, Dry Hill, and St. Louis, Missouri. (*Herald*, vol. 5, p. 121.)

The following elders gave encouraging reports: James Blakeslee, reported labor done in Illinois, Indiana, and Ohio. Samuel Powers, had labored in Canada, New Hampshire, and Vermont. Reuben Newkirk, in Illinois and Wisconsin. John Shippy, in Michigan and Canada. William Anderson (of Iowa), in St. Louis, Missouri. C. G. Lanphear, Illinois, Iowa, and Wisconsin. E. M. Wildermuth, in Iowa. Henry Cuerden, in Missouri and Illinois. Oliver Bailey, in Michigan. J. W. Gillen, in Illinois, Michigan, and Canada. William H. Kelley, in Minnesota, Riley Briggs, Wisconsin and Minnesota. A. H. Smith, in Illinois, Iowa, and Nebraska. John Landers, in Canada.

President Joseph Smith reported as follows:—

"I have received letters from many who have set up pretended claims, which I did not deem it necessary to answer, one from C. B. Thompson. It has been said that I was ordained by J. J. Strang. I have twice denied it before, and therefore I have not answered a letter which has been sent to me on the subject.

"He likewise reported that the work is spreading in the String Prairie conference, and that the Nauvoo conference is in a good state of prosperity, and that the St. Louis conference had requested all the official members to labor in the ministry.

"He said that the Nauvoo conference recommends that Bro. B. Austin be ordained a bishop of that conference."—*True Latter Day Saints' Herald*, vol. 5, p. 124.

On the 7th Elder William H. Kelley baptized Matthew Hunter, Cinderilla Gifford, and Abiah Cook.

On the 8th Thomas Revell, J. T. Phillips, T. E. Jenkins, and R. W. Briggs were ordained seventies.

High Priests.

Benjamin Austin and John Landers were ordained high priests; and the ordination of Hugh Lytle,

Thomas Dungan, and Michael Griffiths to the same office was provided for. Benjamin Austin was ordained a bishop of Nauvoo conference by the Presidency. Hiram P. Brown, who had at that conference been received into the church, Wentworth Vickery, James W. Mather, and John D. Bennett, were ordained elders. Blakeslee Brush and Mary P. Brush were received as members.

Bishop.

The following appointments were made and resolutions adopted:—

"James Blakeslee, to preside over the missions in the State of New York, and that C. G. Lanphear and C. W. Wheaton go with him.

"John Shippy, to preside over the missions in the Canadas, and Nova Scotia, and New Brunswick, and that J. W. Gillen and H. W. Pomeroy go with him.

"James Burgess, to preside over the missions in Vermont and New Hampshire.

"Reuben Newkirk, preside over the missions in Western Wisconsin, and that E. M. Wildermuth go with him.

"W. W. Blair, to preside over the missions in Ohio and Pennsylvania, and that William Anderson go with him.

"Samuel Powers, to preside over Eastern Wisconsin and Michigan, and that Hiram P. Brown go with him.

"J. T. Phillips and T. E. Jenkins and David Evans, to go to Wales on missions, and to be under the direction of J. W. Briggs.

"Riley Briggs and William H. Kelley were appointed to labor in Minnesota.

"Z. H. Gurley [Sen.], to preside over the missions in Northern Illinois.

"Joseph Smith, to preside over Southern Illinois and Eastern Iowa and Missouri.

"Hugh Lytle, to preside over Western Iowa, Kansas, and Nebraska.

"George Redfield and W. Gaylord were requested to preach on their contemplated journey to Utah, and Thomas Revell in England.

"Resolved, that Bro. J. W. Briggs be sustained by this conference.

"That we sustain E. C. Briggs and those who are laboring with him.

"That we sustain all who have been appointed on missions.

"That we recommend that all the elders labor in the ministry."—*True Latter Day Saints' Herald*, vol. 5, pp. 124, 125.

The hand of fellowship was withdrawn from George White, of the Twelve, until he reports.

A special conference was held in Little River branch, in Decatur County, Iowa, April 30 and May 1; George Morey president, William Alden clerk.

California. In the latter part of the year 1863 the work was planted in California by E. H. Webb and G. P. Dykes, the latter having been ordained in Utah by Apostle E. C. Briggs and sent on to California. The May numbers of the *Herald* contained cheering news from California. A short letter from Elder E. H. Webb, dated

Nevada. Sacramento, March 23, 1864, indicates the condition of the work there, and that Elder Dykes had extended his work into Nevada. The following is an extract:—

"I can vouch for fifty-one who have been baptized into the Reorganized Church in California, and probably there are several others. Bro. Dykes is in Nevada, and we hope that he is doing a good work. Bro. Henry H. Morgan, son of Bro. John H. Morgan, of Lydney, England, has gone on a mission to Southern California. We hope that we shall have several more elders out in the field soon. We have six branches of the church, with presidents, as follows: Sacramento branch, Cornelius Bagnall; San Francisco, T. J. Andrews; Folsom, Jeremiah Thomas; Dry Creek, Thomas Phillips; Watsonville, George Adams."—*True Latter Day Saints' Herald*, vol. 5, p. 142.

Encouraging reports were also published from Utah, Illinois, Iowa, Nebraska, St. Louis, Missouri; and an account of two discussions between Elder John Shippy and Rev. Abram Duncan, of the Baptist Church.

June brought its share of glad tidings from Utah, Western Iowa, Illinois, Michigan, New York, and England; also of special conferences; one held in Southwestern Iowa, where William Gaylord was ordained an elder; one at North Star, Iowa, May 21 and 22, where Marion Outhouse and Elijah Cobb were ordained elders, and E. L. Kelley, Susan Harrison, E. E. Cowlishaw, and M. A. Galland were baptized by Elder George Sweet; one at Kewanee, Illinois, June 14, 15; and an account of a debate held at Sandwich, Illinois, between Mr. Elzea, Adventist, and Elder R. W. Briggs.

June.

July was the beginning of a new volume of the *Herald* — volume 6. This month there was published encouraging news from Utah, California, Iowa, Wisconsin, Pennsylvania, and Illinois, and the *Herald* published minutes of conferences held at Batavia, Illinois, June 18, 19; Nauvoo, Illinois, June 11; Sacramento, California, May 14, 15; Burlington, Wisconsin, June 4, 5; and Amboy, Illinois, June 25, 26. At the conference at Batavia George W. Ewing was baptized by Elder Philo Howard, and ordained an elder, and Nelson Castleman a priest.

July.

About this time a periodical called *The Truth Teller* appeared, advocating the claims of Granville Hedrick to the Presidency of the Church.

The month of August brought its share of trials, but it also brought to the anxious saints cheering news from afar. The work was moving satisfactorily in England, Utah, and California, and the standard bearers were much encouraged; while in the States the manner in which the Spirit's presence blessed the saints was inspiring. It brought tidings of conferences held at Galland's Grove, Iowa, June 18, 19. At this conference the name of "Galland's Grove" was given to the district which has since borne that name. At this conference S. M. Hough and Eliza J. Hough were baptized by Elder Thomas Dobson; and S. M. Hough was ordained a seventy, by Elders J. A. McIntosh and Thomas Dobson.

Cheering news.

The St. Louis conference was held June 25, 26, 1864. One item in the minutes of this conference should be espe-

cially mentioned; it is the testimony of Elder Thomas P. Green, of Wayne County, Illinois, who retained the faith and kept up the local organization under him through all the trying scenes between the rejection of the church in Nauvoo and its reorganization. The following is the entry in the conference minutes:—

T. P. Green.

"Resolved, that Bro. T. P. Green, of Wayne County, give a brief history of himself in connection with the church, through her trials and tribulations for the space of twenty-one years—during 'the dark and cloudy day.' He did so with deep and touching feelings; sometimes he could not contain himself; his eloquence and power of speech drew many tears. His mode of speaking was electrifying to the congregation. He clung to the church and held steadfast, preaching the first principles all the while. He organized many branches under his teachings, now sixty-one members. He had twenty-one debates with ministers of different denominations, winning the platform."—*True Latter Day Saints' Herald*, vol. 6, p. 45.

At this conference John Clegg, Henry Scofield, and Michaelas Shaw were ordained elders.

A special conference was held near Louisville, Canada West, July 9, 10, 1864. A report of one is also published August 15, held in Decatur County, Iowa, July 23, 24.

Canada Conference.

September reports contained encouraging news from New York, California, Indiana, Wisconsin, Illinois, Iowa, and St. Louis, Missouri.

The following conference minutes were also published in September *Heralds:* Pittsfield district, held near Barry, Pike County, Illinois.

On October 6, 1864, the Semiannual Conference of the church convened at Galland's Grove, Iowa. Conference organized by selecting President Joseph Smith to preside, and Nathan Lindsey and R. W. Briggs clerks.

Semiannual Conference.

The following branches reported: Plum Creek, Council Bluffs, Preparation, Fremont, Glenwood, North Star, Union Grove, Union, Weeping Water, Twelve Mile Grove, Mason's

Grove, Billington, Boyer, Bigler's Grove, Boomer, Little Sioux, and Galland's Grove.

The following elders reported: Hugh Lytle, Wheeler Baldwin, Wilson Sellers, George Outhouse, George Sweet, J. A. McIntosh, Daniel Savage, Joseph Smith, Henry Shaw, Howard Smith, W. H. Jordon, W. H. Kelley, Francis Reynolds, D. H. Bays, J. N. Burton, B. V. Springer, —— Watson, Thomas Dobson, R. W. Briggs, Charles Derry, Alexander McCord, John Stiles, William Litz, Levi Wilson, Silas Condit, and Lehi Ellison.

James Anderson was ordained a high priest, and Bishop for St. Louis district, by Joseph Smith and Hugh Lytle.

Jason W. Briggs was released from the European mission.

The following missions were appointed: D. P. Hartwell, with Wheeler Baldwin; J. M. Scott, D. H. Bays, George Outhouse, and Lehi Yocum, to Kansas; B. V. Springer and Lehi Ellison, to Indiana.

On the 8th the following-named persons were baptized by President Joseph Smith: T. C. Dobson, M. V. B. Hale, J. W. Wight, E. J. Hough, Katherine Butler, David Jones, and Alice Halliday. David Jones' was a rebaptism, and at the confirmation the office of seventy, which he had formerly held, was reconfirmed upon him.

The October *Heralds* contained assuring reports from Utah, West Virginia, Ohio, and Wisconsin; also minutes of local conferences as follows: Mission, Illinois, August 26-28, 1864; British conference, held at Penny-darren, Wales, July 24; Southwest district of Iowa, held in Fremont County, Iowa; Buffalo Prairie, Illinois, September 3, 4; Jeffersonville, Wayne County, Illinois, September 3, 4; String Prairie, Iowa, September 10; Batavia, Illinois, September 17, 18. At this conference Elder Horace Bartlett baptized Walter B. Weller and Sarah Weller.

November was a period of renewed activity by the elders, who were greatly encouraged by manifestation of what they recognized as God's approval. The November *Heralds* are replete with good news coming from the following fields: England, Pennsylvania, California, Illinois, and Wales. The following-named conferences are

Good news.

also reported in the *Heralds* for November: Galland's Grove, held at Galland's Grove, Iowa, October 22, 23. At this conference Lafayette Jackson was ordained an elder. The California semiannual conference, should have special mention, for it was something more than a local conference, and was calculated for the purpose of doing general business pertaining to the Pacific Slope, because it was so far removed from the regular Semiannual Conference. It convened at San Francisco, California, October 6, 1864; E. C. Briggs, of the Twelve, presiding, W. H. Wilson clerk. The minutes show the rapid progress made in the few months the work had been established there, and also the number of ministers who had rallied to its support. Many of them were ministers in the days of Joseph the Seer, and had such strong confidence in the gospel as then taught that they could not indorse the radical changes and strange innovations made under the administration of Brigham Young, hence they continued their journey farther westward, and settled in the Golden State, where they hailed with joy the Reorganization.

California conference.

The following ministers reported: E. C. Brand, T. J. Andrews, H. V. Moore, Joseph Outhouse, Jonathan Newman, George Adams, Nathanael Booth, —— Freeman, E. H. Webb, Harvey G. Whitlock, Glaud Rodger, H. H. Morgan, Cornelius Bagnall, W. H. Wilson, Hiram Falk, G. W. Oman, O. T. Davis, —— Wyckoff, Abednego Johns, William Potter, Henry Burgess, Aaron Garlick, George P. Dykes. Of the latter's report the following is stated:—

"He contrasted the present with the past. Not yet a year has elapsed since his arrival here with the truth, where not a saint was to be found, although Bro. Webb and others had been anxiously waiting his arrival; he finds now a thriving church of three hundred fifty-seven members, united in the faith under the true bond of brotherly love. He feels to deliver all up to the watchcare and presidency of Elder E. C. Briggs, imploring the mercies and blessings of the God of Jacob, to guide the future destinies of the beloved saints in California."—*True Latter Day Saints' Herald*, vol. 6, p. 152.

The following branches reported: San Francisco, Sacramento, Folsom, Petaluma, Watsonville, Brighton, El Monte, San Bernardino, Alameda, and Stockton, California; and Nevada, Nevada.

Elders Abednego Johns, Glaud Rodger, and H. H. Morgan were ordained to the office of seventy. Bro. T. J. Andrews was appointed treasurer and book agent, and W. H. Wilson church recorder for the Pacific Slope.

Closing of the year.

December, the closing month of the year, found the Reorganization diligently prosecuting gospel work in many fields, covering the United States from the Atlantic to the Pacific, and in the Dominion of Canada, while England and Wales were responding in joyful acclaim to the message borne to them. Communications were published from elders in California, Illinois, Pennsylvania, Iowa, Canada, and England. The following conferences were also reported this month: St. Louis, September 24, 25; Pittsfield, Illinois, November 5, 6; Southern Nebraska, November 20, 21; Little Sioux, Iowa, November 5, 6; Princeville, Illinois, December 3.

European mission.

The European mission demands more especial mention than we have given it in the preceding pages, hence we shall devote a special chapter to it.

Utah mission.

The Utah mission will also demand special consideration; not because the dominant church there is more nearly associated with the Reorganization than any other, but because it claims to be the church in succession, hence some notice should be taken of it, that the merit or demerit of the claim may be recognized.

CHAPTER 18.

FACTIONS—REORGANIZATION AT KANESVILLE—ORDINATIONS—CORRESPONDENCE — IRREGULAR PROCEEDINGS — DOCTRINE — POLYGAMY — HOW INTRODUCED — STRANGE CLAIMS — PRACTICAL TEST—WAS THE REVELATION BURNED—YOUNG'S STATEMENTS—TEST CASE — STATE CONSTITUTION — DEPARTURES — LAWS IGNORED—THE TRUE CHURCH.

IN preceding chapters we have spoken of different factions springing out of the original church soon after the death of Joseph and Hyrum Smith, among others, that body led by a majority of the Quorum of the Twelve who went west with a colony into what now is known as Salt Lake Valley, Utah, where they rebaptized and reordained each other, and also rebaptized those who were with them. A part of them then returned to Kanesville, now Council Bluffs, Iowa, where they formed what they called a reorganization of the church, elevating Brigham Young, Heber C. Kimball, and Willard Richards to the Presidency.

Factions.

Reorganization at Kanesville.

There is no record of which we are aware that these three men received any special ordination to the positions they then assumed. They were simply selected, first by four members of their quorum (as it existed at the death of Joseph Smith) aside from themselves, and then by about one thousand members of the church, according to their own estimate, which is too large when we consider the building occupied. Brigham Young said it was a "capacious log house, sixty by forty feet inside, and will seat one thousand persons." (*Millennial Star*, vol. 10, p. 114.) This would necessitate seating them in a space averaging two and two fifths square feet to each person. According to usual rules of computation the building would seat about six hundred persons.

Ordination.

That these men received no ordination to these positions is evident from the fact that no record was made of it, and

from the further fact that they persistently refuse to answer questions regarding it, as will be seen by correspondence with Historian Richards. (See pages 25-27 this volume.)

Since writing the correspondence referred to above, letters have come into our possession from F. D. Richards, Church Historian, and C. W. Penrose, his assistant, in which each commits himself to the position that such ordinations did not take place. Elder Richards writes from Salt Lake City, Utah, March 7, 1898, to J. B. Clark, of Eula, Alabama. The following is an extract from his letter:—

Richards correspondence.

"In the Church of Jesus Christ of Latter-day Saints, no one has ever been ordained to be President of the Church. In the beginning the Lord sent Peter, James and John, and they ordained Joseph Smith an Apostle and he was instructed how to organize and build up the Church in this dispensation. When the Prophet and Apostle Joseph Smith was taken from us, Brigham Young, being President of the Twelve Apostles, it devolved upon him to preside over the Church, as the Apostle is the highest office known in the Church of Christ. So also, when the Prophet and Apostle Brigham Young died, John Taylor, being President of the Twelve Apostles, it devolved upon him. In the same manner, when he departed, Wilford Woodruff, being President of the Twelve Apostles, the Presidency devolved upon him. Neither Joseph Smith, Brigham Young, John Taylor nor Wilford Woodruff were ordained Presidents of the Church. It is not according to the order of the Church to ordain Presidents of the Church, for there is no such order of the Priesthood known in the Church."—True Succession in Church Presidency, p. 154.

The following is an extract from Elder Penrose's letter to J. O. Long, of Higdon, Alabama, dated Historian's Office, No. 60 East South Temple Street, Salt Lake City, Utah, May 18, 1898:—

"No man is ordained President of the Church. He is ordained to that Priesthood which qualifies him for the position of President when chosen and sustained by the Church. The question might be asked, when was Joseph

the Prophet ordained President of the Church? He was ordained an Apostle and thus being a Presiding High Priest was accepted by the Church and sustained in that capacity.

"Priesthood is conferred by ordination; Presidency is another thing. It does not come by ordination, using that term in the same sense as in reference to conferring Priesthood, nor does it come by lineage. It is by choice and appointment and the common consent of the Church; but the person so chosen must have been ordained to the proper Priesthood to be qualified for the position."—True Succession in Church Presidency, p. 153.

The Reorganization has objected to these proceedings on the following grounds: That they are both irregular and illegal. For a part of the Quorum of Twelve to take such an important action without notice to other members of their own quorum would be irregular, even if the quorum had authority to do such a thing; but there is no warrant in the law for the Quorum of the Twelve to create a First Presidency. For the small minority present at Kanesville to elect a Presidency without notice to the majority, was both irregular and illegal. Even if they had been legally chosen, there is no warrant in law for them to occupy until regularly ordained. To do so is in violation of the law, which says: "He that is ordained of me, shall come in at the gate and be ordained as I have told you before," etc. (Doctrine and Covenants 43:2.) It is not claimed that Brigham Young had any other ordination than that which was common to other members of his quorum, hence he had no more authority of presidency than had any of his colleagues. According to the theory that all the Twelve were ordained presidents, the right to the Presidency of the Church was vested in William Smith, J. E. Page, and Lyman Wight as much so as in Young or any of his associates. Further, Brigham Young was not eligible to election for the reason that the law provides that Joseph Smith's blessing should be placed upon his posterity. It says of him: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him," etc. (Doctrine and Covenants 107:18.)

Irregular proceedings.

In addition to the above irregularities the Reorganization objects to changes in doctrine on several points, only a few of which we have space to mention.

The doctrine of polygamy, as we have already seen, was emphatically denied at Nauvoo, and by other factions.

Polygamy.

The representatives of the organization under Brigham Young continued to deny its existence among them until the year 1852, when they publicly espoused it and produced a document claimed to bear date of July 12, 1843, purporting to be a revelation given through Joseph Smith, which not only justified the practice of polygamy, but enjoined the receiving of the doctrine under pain of damnation for rejection. What is more astounding than this is, that they have and do actually confess that they were practicing this doctrine at the time they denied it, thus convicting themselves of hypocrisy, lying, and deceit.

How introduced.

The Reorganization has questioned the genuineness and authenticity of this purported revelation, and has demanded the proof, contending that the statements of these self-convicted witnesses are not sufficient to establish their affirmation.

The document was first presented publicly at a special conference at Salt Lake City, Utah, August 29, 1852, when certain strange claims were made concerning its authenticity. When this document was first publicly presented, Brigham Young said:—

Strange claims.

"You heard Bro. Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders, this people have believed in it for years.

"The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. The reason I mention this is, because that the people who

did know of the revelation suppose it is not now in existence.

"The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world have known, long ago, even in Brother Joseph's days, that he had more wives than one. One of the senators in Congress knew it very well. Did he oppose it? No! but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, 'if the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are thirty years old; they are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone.' Said he, 'Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people.'

"Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, 'proclaim it;' but it would not do, a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

"This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."—Supplement to *Millennial Star*, vol. 15, p. 31.

There is a conflict in the testimony. In the Temple Lot Suit Mr. Joseph C. Kingsbury affirmed that it was he that

made the copy, or rather, deceitfully kept the original. In his direct examination he said:—

"I knew in regard to the revelation concerning the doctrine of plural marriage, cannot tell you exactly when I first saw it; it was along in the middle of July somewhere, in 1842. Yes, I guess it was in 1842.

"Bishop Whitney got the revelation, and presented it to me, and wanted me to copy it, and so I went into a room by myself, and copied it; that is, I copied the revelation on plural marriage that he handed me, and just as I got through copying it, Hyrum Smith came in and wanted it,—the original revelation was what he wanted.

"He came in to see how I got along with it; that is, Bishop Whitney did, and then he went out and told Hyrum Smith that he would hand him the revelation in a few minutes, for I was not quite through making the copy. When I had got through making the copy, I took the one I had made myself and read it, and he took the other and read it at the same time to see if I had made any mistakes, and that it was correct, and when he found that it was all correct, he took the one that I had made, and went out and handed it to Hyrum Smith, who was outside the door ready to take it. I copied it just a day or two after it was given. The revelation I copied is just the same as the one published in the Book of Doctrine and Covenants by the Salt Lake Church in Defendant's Exhibit A."—Plaintiff's Abstract, pp. 333, 334.

It will be seen that the copyist is about one year too early in his dates. If notwithstanding his inaccuracy we accept this man's testimony, we must do so at the expense of his veracity and honesty, for he states that when Hyrum Smith came for the *original*, he and Whitney gave him a *copy* instead, and of course kept the original.

To accept this theory we must further believe that Hyrum Smith could be deceived by the substitution of a copy for the original, when one was in the handwriting of William Clayton, and the other in the handwriting of J. C. Kingsbury. Again, if we grant this theory notwithstanding its inconsistencies, it leads us to suspect that men guilty of such duplicity might fail to make a true copy.

Under cross-examination, after some evasive answers, Mr. Kingsbury made the following statement:—

"I was a pretty good writer in those days, and I could write pretty fast when I tried, and I do not think it was more than an hour that I was copying it, but I do not know. The paper I copied, I presume was copied in an hour, but I could not tell you exactly, of course. Yes, I said I copied the revelation on one sheet of paper,—foolscap."—Plaintiff's Abstract, p. 342.

The revelation as shown to the witness, and identified by him as being the one copied by him, would cover about nine of the pages of this history. If the reader would like to make a practical test let him put nine of these pages on one sheet of foolscap in longhand, without dictation, and be careful enough to avoid all mistakes, and see if it can be done in one hour or less.

Practical test.

Elder Young says: "Sister Emma burnt the original." If she did, and if Mr. Kingsbury is to be credited, she burnt the document left in the hands of Bishop Whitney. So to establish the genuineness of the copy presented on August 29, 1852, they should trace it back to Hyrum Smith instead of Bishop Whitney.

Was the revelation burned.

We quote the testimony of Emma Smith, and then leave this point with the reader. Elder Jason W. Briggs states concerning the purported revelation:—

"It purports to have been given through Joseph Smith; which, if true, our conclusions respecting its character, would make him either the victim or the instrument of deception and fraud. It must be remembered that its appearance, other than in some dark corner, if indeed there, was not until August, 1852, over eight years after the death of Joseph Smith. And when introduced, certain statements are made, which, if true, would seem to establish the claim that it came through him. This statement of facts is, that when the revelation was given, Emma Smith got possession of it in its *original and 'burnt it.'* Upon this point we subjoin the following questions and answers from a memorandum of an interview with the Sister Emma Smith referred to (now Mrs. Bidamon), at Nauvoo, in April, 1867.

"J. W. Briggs.—Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in the *Seer*, in 1852?

"Mrs. B.—I have.

"J. W. B.—Have you read it?

"Mrs. B.—I have read it, and heard it read.

"J. W. B.—Did you ever see that document in manuscript, previous to its publication, by Pratt?

"Mrs. B.—I never did.

"J. W. B.—Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

"Mrs. B.—No; I never did.

"J. W. B.—Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?

"Mrs. B.—He never did.

"J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

"Mrs. B.—It is false in all its parts, *made out of whole cloth*, without any foundation in truth.

"This certainly stamps the most circumstantial fact alleged, in support of the genuineness of that document, as a base fraud, in keeping with the document itself. False facts are usually alleged to support false theories. Thus at every step in the investigation of this subject, proof develops how untenable is the position assumed for polygamy, both in its alleged facts, its principles, and its fruits."—*The Messenger*, vol. 1, p. 23.

Young's statements.

Elder Young states in the speech previously quoted from that "the world have known, long ago, even in Brother Joseph's days, that he had more wives than one." If the world did know it, they have failed to give us any direct or personal testimony of it.

Those most nearly associated with Joseph Smith did not know it. The following statements were made by his wife but a short time before her death in 1879, in an interview published in *The Saints' Herald* for October 1, 1879:—

'LAST TESTIMONY OF SISTER EMMA.

"In a conversation held in the Herald Office during the early days of the present year, between Bishop Rogers, Elders W. W. Blair, H. A. Stebbins, and a few others, leading minds in the church, it was thought advisable to secure from Mother Bidamon (Sister Emma Smith) her testimony upon certain points upon which various opinions existed; and to do this, it was decided to present to her a few prominent questions, which were penned and agreed upon, the answers to which might, so far as she was concerned, settle these differences of opinion. In accordance with this understanding the Senior Editor of the *Herald* visited Nauvoo, in February last, arriving on the 4th and remaining until the 10th. Sister Emma answered the questions freely and in the presence of her husband, Major Lewis C. Bidamon, who was generally present in their sitting room where the conversation took place. We were more particular in this, because it had been frequently stated to us: 'Ask your mother, she knows.' 'Why don't you ask your mother; she dare not deny these things.' 'You do not dare to ask your mother!'

"Our thought was, that if we had lacked courage to ask her, because we feared the answers she might give, we would put aside that fear; and, whatever the worst might be, we would hear it. The result is given below; it having been decided to give the statements to the readers of the *Herald*, in view of the death of Sister Emma having occurred so soon after she made them, thus giving them the character of a last testimony.

"It is intended to incorporate these questions and answers in the forthcoming history of the Reorganization.

"We apologized to our mother for putting the questions respecting polygamy and plural wives, as we felt we ought to do.

"Question.—Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?

"Answer.—I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him, when I was in my twenty-second or twenty-third year.

"We here suggested that Mother Smith's History gave the date of the marriage as January 18, 1827. To this she replied:—

"I think the date correct. My certificate of marriage was lost many years ago, in some of the marches we were forced to make.

"In answer to a suggestion by us that she might mistake about who married Father and herself; and that it was rumored that it was Sidney Rigdon, or a Presbyterian clergyman, she stated:—

"It was not Sidney Rigdon, for I did not see him for years after that. It was not a Presbyterian clergyman. I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but, during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him to any other man I knew, I consented. We went to Squire Tarbell's and were married. Afterwards, when Father found that I was married, he sent for us. The account in Mother Smith's History is substantially correct as to date and place. Your father bought your uncle Jesse's [Hale] place, off Father's farm, and we lived there till the Book of Mormon was translated; and I think published. I was not in Palmyra long.

"Q.—How many children did you lose, Mother, before I was born?

"A.—There were three. I buried one in Pennsylvania, and a pair of twins in Ohio.

"Q.—Who were the twins that died?

"A.—They were not named.

"Q.—Who were the twins whom you took to raise?

"A.—I lost twins. Mrs. Murdock had twins and died. Bro. Murdock came to me and asked me to take them, and I took the babes. Joseph died at eleven months. They were both sick when your father was mobbed. The mob who tarred and feathered him, left the door open when

they went out with him, the child relapsed and died. Julia lived, though weaker than the boy.

"Q.—When did you first know Sidney Rigdon? Where?

"A.—I was residing at Father Whitmer's, when I first saw Sidney Rigdon. I think he came there.

"Q.—Was this before or after the publication of the Book of Mormon?

"A.—The Book of Mormon had been translated and published some time before. Parley P. Pratt had united with the church before I knew Sidney Rigdon, or heard of him. At the time the Book of Mormon was translated there was no church organized, and Rigdon did not become acquainted with Joseph and me till after the church was established in 1830. How long after that I do not know, but it was some ti

"Q.—Who were scribes for Father when translating the Book of Mormon?

"A.—Myself, Oliver Cowdery, Martin Harris, and my brother, Reuben Hale.

"Q.—Was Alva Hale one?

"A.—I think not. He may have written some; but if he did, I do not remember it.

"Q.—What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

"A.—There was no revelation on either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that, in a chat about plural wives, he had said, 'Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, it was contrary to the will of heaven.'

"No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of.

"Q.—Did he not have other wives than yourself?

"A.—He had no other wife but me; nor did he to my knowledge ever have.

"Q.—Did he not hold marital relation with women other than yourself?

"A.—He did not have improper relations with any woman that ever came to my knowledge.

"Q.—Was there nothing about spiritual wives that you recollect?

"A.—At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.

"Q.—What of the truth of Mormonism?

"A.—I know Mormonism to be the truth; and believe the church to have been established by divine direction. I have complete faith in it. In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.

"Q.—Had he not a book or manuscript from which he read or dictated to you?

"A.—He had neither manuscript nor book to read from.

"Q.—Could he not have had, and you not know it?

"A.—If he had had anything of the kind he could not have concealed it from me.

"Q.—Are you sure that he had the plates at the time you were writing for him?

"A.—The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book.

"Q.—Where did Father and Oliver Cowdery write?

"A.—Oliver Cowdery and your father wrote in the room where I was at work.

"Q.—Could not Father have dictated the Book of Mormon to you, Oliver Cowdery, and the others who wrote for him, after having first written it, or having first read it out of some book?

"A.—Joseph Smith [and for the first time she used his name direct, having usually used the words, 'your father,' or 'my husband'] could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, 'a marvel and a wonder,' as much so as to anyone else.

"Q.—I should suppose that you would have uncovered the plates and examined them?

"A.—I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so.

"Major Bidamon here suggested: Did Mr. Smith forbid your examining the plates?

"A.—I do not think he did. I knew that he had them, and was not specially curious about them. I moved them from place to place on the table, as it was necessary in doing my work.

"Q.—Mother, what is your belief about the authenticity or origin of the Book of Mormon?

"A.—My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.

"Q.—What was the condition of feeling between you and Father?

"A.—It was good.

"Q.—Were you in the habit of quarreling?

"A.—No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and, as he wished for nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him.

"Q.—What do you think of David Whitmer?

"A.—David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on.

"Q.—It has been stated sometimes that you apostatized at Father's death, and joined the Methodist Church. What do you say to this?

"A.—I have been called apostate; but I have never apostatized, nor forsaken the faith I at first accepted; but was called so because I would not accept their new-fangled notion.

"Q.—By whom were you baptized? Do you remember?

"A.—I think by Oliver Cowdery, at Bainbridge.

"Q.—You say that you were married at South Bainbridge, and have used the word Bainbridge. Were they one and the same town?

"A.—No. There was Bainbridge and South Bainbridge; some distance apart; how far I don't know. I was in South Bainbridge.

"These questions, and the answers she had given to them, were read to my mother by me, the day before my leaving Nauvoo for home, and were affirmed by her. Major Bidamon stated that he had frequently conversed with her on the subject of the translation of the Book of Mormon, and her present answers were substantially what she had always stated in regard to it. JOSEPH SMITH."

—*The Saints' Herald*, vol. 26, pp. 289, 290.

In the speech quoted from above Elder Young stated: "Though that doctrine has not been practiced by the elders, this people have believed it for years."

According to this the elders had not practiced polygamy as late as August 29, 1852. This is evidently false, but it establishes the unreliability of the witness, and kills the effect of the statement that it was practiced in the days of Joseph Smith.

Elder Young in an interview with Senator Trumbull, as reported in the *Alta-Californian*, stated that polygamy was introduced after they settled in Utah:—

"Senator Trumbull.—'You can depend upon a fair hearing in Congress.'

"Brigham Young.—'What! take our papers and throw them under the table. Send more—under the table they go.' [*This was said with energetic gesticulation.*] 'As to our institutions, we *know* we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, *after we came here.*'"—*True Latter Day Saints' Herald*, vol. 16, p. 158.

Elder William W. Blair publishes the following interview with Elder William B. Smith, brother of the Prophet, and one of the Twelve at Joseph's death:—

"That Joseph the Seer was not the author of the endowment given either at Voree, Nauvoo, or in Utah, may be further seen by the following questions by the writer in July last, and their answers by W. B. Smith, the only surviving brother of the Seer, and one of the Quorum of the Twelve at his death.

"Question.—Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere, the same or similar to that given by the Brighamites?

"Answer.—My answer is, he did not.

"Q.—Did Joseph the Seer teach or sanction, in church affairs, the giving of secret oaths, covenants, signs, grips, passwords, etc.?

"A.—My answer is, he did not.

"Q.—Did Joseph the Seer teach that the Twelve, or any one of them, should lead the church after his death?

"A.—My answer is, he did not.

"Q.—Did Joseph the Seer teach that the priesthood was

superior to the law of the church and the revealed word of God?

"A.—My answer is, he did not.

"Joseph's teaching always was that the law was the supreme rule of the church, and that all other powers were in subjection to the law and the books.

"Q.—Did Joseph the Seer teach that polygamy was essential to salvation and a fullness of glory?

"A.—My answer is, Joseph taught no polygamy—not to my knowledge.

"Q.—Did Joseph the Seer teach that, by the will of God, the saints would be gathered to the Rocky Mountains?

"A.—My answer is, he did not. For at the last General Conference held in Nauvoo, in the spring of 1844, Joseph's teaching was that the next great work to be accomplished after the completion of the temple, would be to divide the United States into districts, [in which to build up the church,] charging the ministry with special care to this work."—*The Saints' Advocate*, vol. 1, p. 61.

On April 13, 1883, in the temple at Kirtland, Ohio, Elder William Smith made the following statement, which we reported at the time:—

"We would as well cut off our right hand as to have taught that there was any legitimacy in polygamy, in the early days of the church. The United States is responsible for polygamy for not putting a stop to it. When Millard Fillmore appointed Brigham Young Governor of Utah, he knew he was a polygamist. I drew up a petition at the time setting forth the fact that Brigham Young went to Utah to practice polygamy. I got three hundred names to it, had it printed, and laid on every Senator's desk."

This will account for the bitter attack made on Elder Smith, by Col. Thomas L. Kane, when he espoused the cause of Brigham Young in 1851.

In a letter written to President Fillmore from Philadelphia, July 11, 1851, Colonel Kane assumes to defend Elder Young against certain charges, and among other things states:—

"The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers."—*Millennial Star*, vol. 13, p. 344.

Whether Colonel Kane knew it was unjust to fix the responsibility for the charge of this "unmixed outrage" on William Smith or not, we cannot say; but Franklin D. Richards did know it when, as editor, he permitted this statement to be published in the *Millennial Star* without correction, in November, 1851. If Colonel Kane was deceived, how chagrined he must have been when in about one year Brigham Young publicly proclaimed that the charge of "unmixed outrage" was true.

Elder Young on August 29, 1852, ventured this prediction: "And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people."

How does this prediction stand in the light of subsequent events? In 1862 Congress legislated adversely to the practice of polygamy in the Territories by the passage of the Morrill bill, which was signed by President Lincoln July 8 of that year. The people of Utah ignored this under the plea that it was unconstitutional. This was followed some years after by the passage of the Poland bill, which was approved by President Grant July 23, 1874.

Under this bill a test case was arranged and George Reynolds was arraigned, in the Third District Court, in Salt Lake City, October 26, 1874, and bound over under a twenty-five hundred dollar bond. The case was called in March, 1875, and on April 1 he was found guilty, and on the 10th he was sentenced to one year's

Test case.

imprisonment and three hundred dollars fine. An appeal was taken to the Supreme Court of Utah, and he was admitted to bail in bonds of five thousand dollars. On September 19, 1875, the Supreme Court reversed the decision on the grounds of the illegality of the grand jury that found the bill of indictment.

On November 1, 1875, Mr. Reynolds was again arrested on an indictment for polygamy previously found by the grand jury. He was placed under a twenty-five hundred dollar bond. The trial of this case was commenced on December 9, which resulted in a verdict of "guilty." On the 21st Mr. Reynolds was sentenced to two years' imprisonment and to pay a fine of five hundred dollars. An appeal was taken, and Mr. Reynolds was admitted to bail in the sum of ten thousand dollars. On July 6, 1876, the Supreme Court of Utah confirmed the decision and proceedings of the court below against George Reynolds.

Subsequently an appeal was taken to the United States Supreme Court. The question of the constitutionality of the anti-polygamy acts was raised and argued before the United States Supreme Court. On January 6, 1879, the Supreme Court handed down an opinion unanimously confirming the constitutionality of the law against polygamy and bigamy, and confirming the sentence of the lower courts. June 14, 1879, Mr. Reynolds was resentenced in the Third District Court of Utah, and he was subsequently confined in the Territorial penitentiary to serve his sentence.

This was the termination of the test case where the constitutionality of the law against polygamy was the leading issue. But few convictions were made, however, under this bill. On March 22, 1882, what is known as the Edmunds bill was signed, and became operative. This was subsequently (in 1887) supplemented by what is known as the Edmunds-Tucker bill.

A vigorous execution of these laws was enforced and hundreds served terms of various lengths in the penitentiary, and were fined. Though the Supreme Court overruled the contention of the church and declared the law constitutional, the Mormon people continued to practice polygamy

in defiance of the law, but after much suffering and tenacious resistance submitted.

President Woodruff, at the October Conference of 1890, represented that he had sought the Lord in their extremity, and received information directing him to issue a "Manifesto," which was at the time interpreted by them and understood by others to mean an entire abandonment of the practice of polygamy in every sense.[1]

The Manifesto.

Subsequently a State Constitution was adopted, receiving the support of church leaders, which prohibits forever plural or polygamous marriages. Since this the church in Utah has construed both the Constitution and the Manifesto to forbid the celebration of polyga-

State Constitution.

[1] President George Q. Cannon said: President Woodruff, as doubtless the members of the conference are aware, has felt himself called upon to issue a Manifesto concerning certain things connected with our affairs in this Territory, as he is desirous to have this submitted to this conference; to have their views or their expressions concerning it, and Bishop Whitney will read this document now in your hearing.

Following is the Manifesto as read:—

"OFFICIAL DECLARATION.

"*To Whom it May Concern:*—Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year; also that in public discourses the leaders of the church have taught, encouraged, and urged the continuance of the practice of polygamy;

"I, therefore, as President of the Church of Jesus Christ of Latter Day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy, or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our temples or in any other place in the Territory.

"One case has been reported, in which the parties alleged that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

"There is nothing in my teachings to the church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has

mous marriage ceremonies only, but not interfering with polygamous relations entered into before the Manifesto was issued. Compare this condition of things with the prediction of Elder Young made on August 29, 1852, and the reader can see what estimate to put upon him as a prophet.

Other doctrines were taught which are repugnant to many of the believers in the gospel as taught by Joseph Smith, but we have space for a few items only. The theories of Adam being the God of the human family, and that Jesus Christ was begotten by Adam, instead of being begotten by the Holy Ghost as the Scriptures assert (Matthew 1:20 and Luke 1:35), were very objectionable to many; yet Brigham Young, in Salt Lake City, Utah, April 9, 1852, taught these objectionable tenets very positively, as reported in their own publications.[2]

Departures.

used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land. WILFORD WOODRUFF,

"President of the Church of Jesus Christ of Latter Day Saints."

President Lorenzo Snow offered the following:—

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter Day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24, 1890, and that as a church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

The vote to sustain the foregoing motion was unanimous.—*The Saints' Herald*, vol. 37, p. 689.

[2] Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do.* Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child

The theory concerning atonement, as taught by President Young, and his counselor, Elder Grant, which provided for the killing of men to save them, and which denied the efficacy of Christ's blood to atone for some sins, was very obnoxious to the advocates of the restored gospel.[3]

Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind. . . .

Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.—*Journal of Discourses*, vol. 1, pp. 50, 51.

[3] Brigham Young, in a sermon preached in Salt Lake City, February 8, 1857, said:—

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never intended any such thing. . . . I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."—*Journal of Discourses*, vol. 4, pp, 219, 220; *Deseret News*, vol. 6, p. 397.

Jedediah M. Grant, Brigham's counselor, says:—

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—*Deseret News*, vol. 6, p. 235.

We have had space for but very few of the many reasons why many fail to recognize in the Utah faction the original church of which we write. That they formed a new organization, and in doing so ignored the laws of organization before obtaining; that members coming to them from the original church were required to be rebaptized in order to retain membership with them; that those holding the priesthood in the original church, from President Young down, were required to be reordained; and that they departed in several material points from the original doctrine; are facts well known to the student of history.

Laws ignored.

In the remnant, which, out of the confusion into which the church had been plunged, sounded the rallying cry to scattered Israel, pointed to the old paths, and recognized only the word of God as law, the investigator will recognize the original church in succession. As such its history will be written in this work, while other organizations will be mentioned incidentally, as the history of the church may require.

The true church.

CHAPTER 19.

1863-64.

UTAH MISSION—BRIGHAMITE POLICY—BRANCH ORGANIZED—FIRST UTAH CONFERENCE—THE SITUATION—BRIGGS GOES TO CALIFORNIA—ATWOOD'S LETTER—A CHALLENGE.

IT was because many once members of the original church had cast their fortunes with the Utah people that the Reorganized Church made special effort, in 1863, to recover them, by sending E. C. Briggs, of the Twelve, and Alexander McCord, of the Seventy, on a mission to Utah. We have already given some items concerning their arrival, reception, and labor; but a communication written by Elder Briggs, and published in the *Daily Vedette*, of Fort Douglas, Utah, will be interesting:—

Utah mission.

"*Editor Vedette:*—Sir, in accordance with my appointment from the Church of Jesus Christ of Latter Day Saints, under the Presidency of Joseph Smith, as a missionary to Utah, on my arrival I called upon President Young, stating the object and purport of my mission, to whom I also presented my credentials, and politely requested permission to address the people in some of the public places of worship. Having read the proclamations issued from time to time by the spiritual authorities in Utah, calling upon ministers of all denominations to come where freedom reigns supreme—in these so-termed peaceful valleys—that every facility of approach to the people should be afforded them, judge of my surprise when President Young, in answer to my request, informed me that every influence he possessed should be exerted against me; that he would immediately advertise me throughout the length and breadth of the Territory; and that my every action should be watched. This has been truly verified. Not only has that influence to prevent the people from hearing been exerted, but intimidations and threats of violence extreme

have been continually sounded in my ears; my footsteps have been dogged by assassins sent forth by spiritual leaders who hypocritically profess the name of Jesus. . . .

"Every other avenue of public communication being closed, I respectfully request your insertion of this, together with the accompanying circular, in the columns of the *Vedette.* Yours, etc.,

"SALT LAKE CITY, March 25, 1864." "E. C. BRIGGS.

—*True Latter Day Saints' Herald,* vol. 5, pp. 172, 173.

Brighamite policy.

On December 12, 1863, Elder Briggs related in a letter some of his experiences and observations. The letter gives the reader an insight into the way the missionaries were received and the manner in which those who favored or entertained them were treated:—

"I write to inform you still further of the triumph of our glorious cause in this desert and salt land; I have not been able as yet to procure a single hall, or commodious house to hold meetings in, in all this city, or Territory. Brigham has made his word good, 'that wherever he had any influence not a house should be opened to receive me or my doctrine,' and instead of publishing me and warning the people not to receive me into their houses in an open, bold, becoming manner, as any good principled man would do, if he attacked another's principles, or person (as he said he would publish against me), he has in a secret manner said and written to his followers, 'not to harbor us in any manner, only as beggars, and to treat us with silent contempt, but don't tell them that it is the counsel, and that it came from me.'

"I have been to Ogden City since I wrote to you, and attended meeting there in the tabernacle. After meeting I asked the presiding elder for the privilege of the house for meetings, or some of the halls; but he replied, No; we do not wish to let you have any of our houses to preach in. C. C. Rich, one of the supposed apostles was there, and he said we are satisfied with our religion, and do not wish to be stuffed, neither did he wish to hear any apostates preach; and he reiterated the scandalous reports that Brigham put in circulation against Brother Joseph and his associates.

"From there I went to North Ogden, and called on a brother, Thomas Squires, who had previously called on me in this city, at which time I had great freedom to expound the doctrine of the Reorganization, and bore testimony of Bro. Joseph's true calling as the only successor of Joseph the Martyr; but he did not commit himself for or against me, so I on my way to Ogden Valley called on him, and stopped with him about a day and a half; the result was, that he was notified by Bishop Chauncey [W.] West, to appear at a meeting to answer to a charge preferred against him, on the evening of the 30th of October, and as it was open doors to Jew or Gentile, I also attended the meeting. [Elder Briggs here relates some desultory remarks made by Bishop West, and continues.]

" 'But I will now come right to the business, I will ask the brethren whose names have been handed to me, I wish to ask Bro. Thomas Squires, as I have been informed that there are those here who are leaning towards young Josephism, and they are harboring those who have come here to teach Josephism; I do not know whether it is so or not, they have a right to believe as they please, but I do not feel to fellowship them as brethren and sisters. Have you not been blessed when you were sent to battle against error under the Prophet Brigham? Apostates said we could not finish the temple at Nauvoo, but we did finish it, as Brigham Young said we could. Thousands have received witness that Joseph was a prophet, and I ask Bro. Squires, "Do you acknowledge Brigham Young as the one to lead the church?" "Do you believe in the right of Brigham Young as the legal successor of Joseph, and the Prophet and President of the Church?"' Squires said, 'May I ask a question?' It was allowed. 'What charges are preferred against me?' Bishop answered, 'There is none; but I repeat the questions, I am your bishop, and it is your duty to answer me, and I do not want any argument about it, and I want order.' (He then threw out what I thought were intimidations.) Squires said, 'I consider the questions out of order, and will not answer them, for I do not acknowledge your right to catechise me in this manner.' Bishop

then added, 'I ask Bro. John Lewis, do you acknowledge the right of Brigham Young to lead the church as the successor of Joseph.' Lewis replied, 'Have you any charges preferred against me?' Bishop replied, 'No.' Lewis replied, 'Then I answer no questions.' Bishop then said, 'I ask Bro. John Green, do you believe that young Joseph Smith has the legal right to lead the church?' Green replied, 'If anyone on the earth has the authority I believe he has it.' After which the Bishop called on Bro. Thomas Dunn, a former Bishop of North Ogden, to make a statement, which he did as follows: 'I have been acquainted with Bro. Squires three or four years, at times have been a little suspicious of him because he entertained some of the Morrisites.' Here Bro. Squires stopped the speaker and said, 'I have never entertained or fed a Morrisite in my life, and there was never but one called on me, and he stopped only a short time, a half hour or such a matter; I do not want that brought in as an influence here.' Dunn then proceeded, 'The brethren and sisters would ask me if he was doing right when he would give aid and comfort to those who were our enemies; and I remember that once Bro. Squires showed me a passage in the *Millennial Star*, where it refers to a man who should be raised up mighty and strong, and now since the missionaries have arrived here from little Josephism, he entertains them, and he makes them a home there at his house; I went to see Bro. Squires to-day to talk with him for myself, I asked him if he believed the revelation on polygamy, and it's my firm conviction that he does not believe in polygamy, or that Abraham was a polygamist, and from what Bro. Lewis told me I believe he is of about the same opinion as Bro. Squires.' Then a Brother Goddard was called to bear his testimony, but he did not particularly touch the case under consideration, but said, 'I was present when Bro. Joseph the prophet blessed little Joseph, and the power of God was manifest so we could not keep still; and I was also present when he blessed David, and the power of God was manifested again so we could not keep still; and if little Joseph is the man to lead the church, let him come on.' Bro. Hammond West (brother of the

Bishop) next took the stand and said, 'Bro. Squires has not been proven a Josephite or not very satisfactorily a Brighamite, but when you bring up philosophical arguments, and when you bring up a pile of books and refer to the law to prove all things, I want to live by a living priesthood; what does Noah's ark have to do with us? If our friends should call on Bro. Hammond to prove all things, (I suppose he referred to us, or me,) prove the Devil, what the h—l do I care what is in all the old nasty slough holes.' Then the Bishop stated, 'I am not afraid of being called in question in this matter, and this is the last time you will have a chance on this matter, a hundred and fifty or two hundred were cut off from the church because it was stated they did not live according to their religion. At a conference a few years since, I heard Joseph say where the church went, that is, a majority, there is the church. Do the brethren here harbor men who are bitter enemies and are laying a plot to overthrow this people? I want the brethren to know I am a Brighamite to the backbone, and I will abide by Brigham's *counsel*, and his *counsel* at conference was to cut off all who *harbored* these d——d scamps in their houses. Bro. Brigham said don't you *harbor* these *infernal scamps, don't harbor them*, and now brethren, what shall we do with these brethren? Make a motion.'

"Then followed the motion and second. Then one in the audience said, 'I would like to give Bro. Squires another chance to answer those questions;' therefore another chance was given for him to answer the questions. Squires replied, 'Has anyone ever heard me speak against Bro. Brigham? If they have, let them say it now; I have always said that he was the president of this people.' The Bishop then called the vote and he was cut off.

"The questions were again put to Lewis; he replied, 'I don't compromise,' and the three were cut off from the church without being labored with according to the law of God, and on suspicion that they leaned towards the doctrines of the Reorganization, and for entertaining me one night, they were so shamefully used and not allowed to answer or defend themselves, that it needs no comment to

see the high-handed oppression of Brighamism in Utah; their names are well known in England as defenders of the faith, and Bro. S. and L. as presidents of conferences. Bro. Squires has since joined the Reorganization and is holding meetings in his own hired house. I asked the presiding elder of North Ogden to allow me to announce a meeting to give it publicity in his audience, and he said *no, we don't want any more business done here to-day.* In Ogden Valley I got the privilege of the schoolhouse once, but I could not get it the second time. I have also been to Provo and Springville, but could not procure any house at Springville to hold meetings in. At Provo I procured a private house and baptized four, and many more are with us in faith; and I saw a brother a few days since who told me that he was present when the martyred prophet blessed Bro. Joseph and predicted that he should be a prophet, seer, and revelator. Our cause is onward with intense rapidity to the spiritual beholder, while Utah begins now to witness the joys of gospel blessings and that peace in the Holy Ghost as was enjoyed in the days of the first Joseph. Oh! the deep feelings of regret, remorse, shame, and sorrow, that are felt by the innocent-hearted ones of this Territory, who have been beguiled into this heathenish, soul-destroying, murderous, blasphemy, *polygamy!* But, brethren and sisters, many thousands have been led into it were as honest, virtuous, and pure in their intentions as the infant babe is unconscious of evil, by that seductive spirit that was to characterize the departing from the faith in the latter times, and by those unscrupulous men who were 'speaking lies in hypocrisy' and were 'lovers of pleasure more than lovers of God.' 'For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.' And surely these Scriptures are having their most marked and literal fulfillment here.

The leaders here are cutting off from the church all who do not pay their tithings, and their greediness for gold seems to have no bounds. While many pay them conscientiously, others pay through policy, fearing the monopoly that exists in the hands of the few. It seems strange and is too bad, all of the elders in every land and every nation can obtain suitable rooms to hold meetings in, and I cannot procure one in all this Territory. . . .

"I rejoice in my lot, for all things shall work for good to them that *love* God and keep his *commandments*, and the Lord of the whole earth will do right.

"Yours in the Lord,

"E. C. Briggs.

"Great Salt City, December 12, 1863."

—*True Latter Day Saints' Herald*, vol. 5, pp. 45–48.

On December 28, 1863, Elder Briggs reported progress in Provo City, also in Weber County. He said eighteen or twenty had been expelled from the Brighamite Church; some for entertaining him, some for attending his meetings, and others for reading the *Herald;* but he adds: "Yet our glorious cause is onward with intense interest and rapidity, despite these oppositions and curses."

On January 26, 1864, a branch was organized in Salt Lake City, Utah, to be called the Great Salt Lake City branch, composed of thirty-nine members; John Stiles president, R. H. Atwood clerk. Elders E. C. Briggs and Alexander McCord officiated at the organization.

Branch organized.

The first conference of the church held in Utah convened April 6, 1864. Apostle E. C. Briggs presided, and R. H. Atwood was elected clerk. The first day was devoted to preliminaries and preaching. On the 7th Utah was divided into three districts, to be known as the Northern, Southern, and Central districts. Salt Lake City was to constitute the Central, that portion of the Territory north of the city the Northern, and that portion south the Southern district.

First Utah conference.

R. H. Atwood was ordained a seventy, Frederick Ursenbach, John Stiles, and Thomas Squires high priests, and Henry Ursenbach, David Pudney, A. Williams, William

Chapman, and Thomas Job, elders. W. Matthews was appointed Bishop's agent.

It was reported that one hundred had joined the church in Salt Lake City, fifty-two in Provo, and the North Ogden branch numbered thirty.

The following resolution was adopted by unanimous vote:—

"Resolved, that we uphold and sustain Joseph Smith as President and Prophet of the Church of Jesus Christ of Latter Day Saints, William Marks as his counselor, the Quorum of the Twelve, the High Council, I. L. Rogers as Presiding Bishop, and all the constituted authorities of the church, while acting in purview of their office."—*True Latter Day Saints' Herald*, vol. 5, p. 155.

On August 4, 1864, Elder Briggs wrote as follows:—

"I am happy to inform you that the work of the Lord in this Territory is onward with rapid strides to the spiritual observer, and I feel every day more and more encouraged with the prospects before me of the triumph of the gospel of Jesus, and the downfall of priest-craft and unrighteousness. Notwithstanding every effort is made by the leaders in Utah to arrest the progress of truth, the people are gradually awakening to a sense of their position, realizing that they have been egregiously duped, and that underneath a mask of religion they have been enslaved and subjected to the power of sin and Satan. Infidelity prevails to an alarming extent. Men as soon as they become aware of the gross deception that has been practiced upon them look suspiciously even upon the truth, when presented before them. The blow has been so severe to their feelings that the reaction that takes place in some instances is fearful to behold; but thanks be to Jesus, I am enabled to understand and know of a surety that thousands who have emigrated to this land have done so with the purest of motives, who will ere long rejoice in the liberty of the gospel.

The situation.

"We held our special conference according to previous appointment July 23 and 24 last. The conference was well attended, and measures adopted for the further spread of

the work. Elders Harrington, McIntosh and lady, arrived here July 21 in good health and spirits. The former is appointed to the Northern, the latter to the Southern district. Elder A. McCord is released from the mission and expects to start for home to-morrow.

"On the evening of July 25 I held a meeting at the house of Mr. Peter White, in Spanish Fork. At the conclusion of the meeting I accepted the hospitality of Mr. Thomas Job, a resident of that place, and in company with Elder Rush proceeded to his house. We had been seated probably half an hour, when we were saluted by volley after volley of rocks, with occasional pistol shots, from a mob, numbering from thirty to forty, who were yelling and shouting like infuriated demons. These I afterwards ascertained were called high priests, seventies, and elders, in full fellowship in Brigham Young's church. The windows were all smashed in and the door and door frame broken to pieces. After the storm subsided a little, leaving the house in charge of Mr. Rush, I went with Mr. Job to report to the mayor. The mob followed, throwing rocks at us nearly all the way. I returned with the mayor, who politely requested the mob to retire, which they attended to. On my asking the mayor what he thought of such conduct, and whether those men would still be retained in fellowship with the church, he replied, 'certainly they would, they were just the boys the church wanted. They were not afraid of the Devil.' The latter part of his assertion I was forced to believe from the fact that while they are doing his work they need be in no fear of his displeasure.

"One young man afterwards came and apologized for his misconduct, stating that although Bishop Thurbar, the Bishop of Spanish Fork, taught in the public meeting that the people were not to molest the Josephites, yet privately he taught them differently, urging them on to these acts of aggression.

"In the Northern settlements threats of extreme measures, such as burning houses, property, etc., are used by Bishop West and others towards those who feel disposed to favor us. Notwithstanding all these things the people are

fast awakening to a sense of their position. The very measures taken by their leaders are working admirably toward the emancipation of the people.

"Bishop C. W. West, understanding a sister residing in North Ogden, whose husband owned a carding machine, was favorable to the gospel, told her if she joined the Josephites he would burn down and destroy their machinery. He said that no one should own property in this Territory except the followers of Brigham.

"A plan was concocted by Bishop West, with about thirty of his followers, to tear down a mill belonging to Mr. Dawson who cast in his lot with us. He had, however, luckily just sold it and received his pay. This was revealed by one of the party. There is so much dissatisfaction amongst the people that they cannot keep their plans secret. The men they confide in are continually betraying them."—*True Latter Day Saints' Herald*, vol. 6, p. 124.

Again he wrote on August 12, as follows:—

"On Monday next I bid farewell to the salt land for a short season, to prosecute my mission in Nevada and California. The saints here are all in good health and spirits, rejoicing in the liberty of the sons and daughters of God; and all feel much encouraged with the prospects before them in relation to the advancement and spread of the gospel in this Territory. I can truly say that a foundation has been laid that cannot be destroyed. I leave an able ministry in whom I have every confidence as men of God, who are determined by the blessing and assistance of the Almighty to use every effort towards the emancipation of the honest-hearted ones from the thraldom of sin and bondage."—*True Latter Day Saints' Herald*, vol. 6, p. 104.

Briggs goes to California.

Elder Briggs left Utah, August 15, 1864, and arrived in San Francisco, California, October 5, stopping at Virginia City, Nevada, enroute, where he was warmly received by the saints. He left other missionaries zealously at work.

The following letter from Elder R. H. Atwood, written November 23, 1864, we commend to a careful reading. He

gives some items of interest regarding progress made, and suggests a possible reason, worthy of consideration, for slow progress. It is certain that if all who became identified with the church in Utah had remained, the Reorganization would have been much stronger there to-day. The letter is as follows:—

Attwood letter.

"The work of the Lord is prosperous in every part with us. We are surely and steadily moving onward. About four hundred have joined the Reorganization in this Territory during the past year. Nearly all of the saints here are making preparations for an early start east in the spring and owing to abstractions at the post office, and the irregularity of the mails, and their intention to leave this country in a few months, they are careless in relation to subscribing for the *Herald*. As soon as we baptize any into the Reorganization they are for leaving this country as soon as possible. There is no counsel given them on the subject; in my simple judgment it is the greatest hindrance we have here. We no sooner get a place open than the saints leave and the ground has to be broken over again. If they had not hurried away we should now have had three or four times the number of places open. In American Fork we have now better attended meetings than the Brighamites, and those under fear and intimidation attend, and one by one embrace the truth. In the spring I expect they will all leave. Then of course it will take time to make another breach and so it is with other places."—*True Latter Day Saints' Herald*, vol. 7, p. 31.

The following challenge with explanatory note was published in the *Vedette* and from that publication copied in the *Herald* for May 1, 1865. It speaks in no uncertain way, yet it is respectful enough to demand attention. However, it received none, but was treated as other communications have been. This people have persistently refused to defend their position.

A challenge.

"G. S. Lake City, U. T., Dec. 21, 1864.

"*Editor Vedette; Sir:*—The elders and members of the Church of Jesus Christ of Latter Day Saints in Utah, under

the Presidency of Joseph Smith, will feel obliged by your insertion of the following challenge:—

"To the President Brigham Young, the Twelve, and several other Presidents and Bishops in the Territory of Utah:—

"*Gentlemen:*—Your attention is respectfully called to the following facts. That Joseph Smith, son of Joseph the Martyr, in accordance with divine appointment, has assumed the position of President and Prophet to the Church of Jesus Christ in all the world. Realizing that every effort is made to prevent the Latter Day Saints in this Territory from becoming acquainted with their real position; viz., apostasy from the true order of the gospel of Jesus Christ, having imbibed doctrines contrary to the revealed mind of God, as set forth in ancient and modern Scriptures; we whose names are undersigned, having at heart the welfare of the human family, their redemption from priestcraft and spiritual and temporal bondage, do, on behalf of the church under the Presidency of Joseph Smith in Utah, call upon you to come forth and defend the following doctrines advocated by you as essential to salvation; viz.: That Adam is God of the human family and the only God with whom we have to do; that polygamy forms any part of the gospel of Christ; that Brigham Young is a Prophet, Seer, and Revelator, and the legal successor of Joseph Smith in the Presidency of the Church; that the law of tithing is administered according to the revealed will of God; that Salt Lake City is Zion, or the gathering place for the saints. Or, we are prepared to meet you in discussion and prove that Joseph Smith is the true successor of his father in the Presidency of the Church; that Utah is not the land of Zion, but the place where the rebellious saints who would not abide the commandments of God were driven to, from out of the land of Zion; that polygamy is an abomination, was never approbated by the Almighty, and originated in the accursed seed of Cain; that the doctrine of Adam being our God, is idolatry; that the administration of tithing in Utah is a perversion of the law. We cite you to the Doctrine and Covenants, which commands those who have the truth, to

come forth boldly and confound their enemies, both in public and private; and respectfully subscribe ourselves for and on behalf of the Reorganization of the Church of Jesus Christ in Utah.

"R. H. ATWOOD.
"C. G. MCINTOSH.
"DANIEL HARRINGTON."

—*True Latter Day Saints' Herald*, vol. 7, p. 142.

CHAPTER 20.

1862–1863.

ENGLISH MISSION — ELDER DERRY'S ACCOUNT — ARRIVES IN NEW YORK — ARRIVES AT LIVERPOOL — CANNON'S PROPHECY — ARRIVES AT WEST BROMWICH — OBTAINS A ROOM FOR MEETING — HERALDS ARRIVE — HELP ARRIVES — BRANCH ORGANIZED — JEREMIAH GOES TO WALES — AT BLAKELEY — BRIGGS GOES TO WALES — A DEBATE — DERRY GOES TO WALES — BRANCH IN WALES — CONFERENCE IN WALES.

THE English mission was the first foreign mission prosecuted by the Reorganization, and deserves special mention.

We have already noticed the appointment of elders to this mission and given some items from them while in the field.

English mission.

We will now relate consecutively some of the events incident to the opening of the mission, as extracted from the writings of Elder Charles Derry, as published in *Autumn Leaves*. Elder Derry, though not the first appointed to go, was the first to reach that field, and the first missionary of the Reorganization to visit a foreign shore.

"On the sixth day of December, 1862, though not fully recovered from more than two months' sickness (for I had been very sick before I received my appointment), I bade farewell to my wife and children and started on my mission to England. . . .

Elder Derry's account.

"Through the kindness of Mr. William Brittain (since a noble brother) and his wife, my family was permitted to occupy a log house twelve feet square, and I must here say that the following brethren had kindly pledged their word to me, that, so far as they were able to prevent, my family should not suffer for the necessaries of life: Jairus M. Putney, William Brittain, Rufus Pack, John Leeka, Elijah Gaylord, and, I think, Daniel Harrington and Joseph Craven. Right nobly did they fill their pledge as wife testified to me, on my return. . . .

"I visited the saints at Montrose and was kindly aided there. I visited Nauvoo and shared the kind and generous hospitality of President Joseph Smith, his wife, and mother, whom I found to be plain, unassuming people, given to hospitality without display. I could see no visible evidence of pretensions to holiness, none of the 'Stand by, I am holier than thou' spirit, but they seemed to move among their fellows as though the equals of any, and their deportment made it plain that they considered all men their equals who lived an honest, upright life.

"Sister Emma, the mother of Joseph, expressed her great pleasure at my going on the English mission, saying also, 'I always loved the English people.' The words were uttered with such deep earnestness that I felt their truth. She stood before me as a noble specimen of true womanhood, and I was glad to have formed her acquaintance.

"In conversation with Joseph I remarked, 'Brother Joseph, how shall I meet the charge of the Brighamites when they declare, as their leaders teach them, that your father practiced polygamy?' His answer was about as follows:—

" 'Brother Derry, I was but about twelve years of age when my father was killed, and I am not supposed to know all the privacies of my father's family, but this I do know, that there were other females in Father's family besides my mother. I knew them before my father's death, I knew them two years afterwards, and I do know that during those years they never bore children. Now the whole world knows that my father was a proper man. My mother, of course, bore him children, and if these other women had stood in the relation of wives to him, or had been used as such, it is reasonable to suppose they too would have borne children.'

"To my mind the answer was decisive, especially when I remembered that the pretended claim of polygamy was that it was for the purpose of 'raising up a righteous seed.'

"I had not personally known the Martyr, and hence could not speak from personal knowledge, but this was, to my mind, a clincher for the Brighamites. The facts were that

the Martyr's home was an asylum for the homeless who had come from England, having no friends or kindred that they could find shelter with; hence they were invited to enjoy the hospitalities of his home and family until provision could be made for them, and slander found this a grand opportunity to connect his name with the evil practice that obtained, after his death, an ascendancy in the church. . . .

"Brother Joseph Smith gave me the following letter of recommendation:—

"'NAUVOO, December 27, 1862.

"'*To all whom this may interest:*—Know that our worthy brother, Charles Derry, has been duly called and appointed unto a mission to England, and that he has full authority to do and perform all acts towards the upbuilding of the Church of Christ, consistent with the calling of a seventy in said church; and the faithful everywhere upon whom he may call are hereby enjoined to aid and assist him forward in the accomplishment of his mission to the full extent of their willingness and ability. Know this, that the Lord loveth a free offering, and that he rewardeth those who diligently and earnestly serve him, and also, knowing the worthiness of this our brother, we have given him this our letter of commendation unto all the scattered Latter Day Saints throughout the length and breadth of his said mission.

"'Witness our hand, the day and year above written,

"'JOSEPH SMITH,

"'President of the Church of Jesus Christ of Latter Day Saints.'

"President Smith also gave me the following:—

"'NAUVOO, December 28, 1862.

"'*Mr. Hugh Herringshaw, Sing Sing, New York:*—Permit me to introduce to you the bearer of this, Bro. Charles Derry, who is now on a mission to England. I can safely recommend Bro. Derry to you as an upright and honorable man and one who is deeply interested in the latter-day work in its truthfulness and greatness. Any attention you may choose to show him for my sake at his coming, you will, I feel assured, be willing to continue for his own, after you

shall become acquainted with him. All are well, I believe, in whom you are interested here. I subscribe myself,

"'Yours most respectfully,

"'JOSEPH SMITH.

"'NAUVOO, Illinois.'

"I did not visit the above-named gentleman, because I wanted to prosecute my journey to England, but I truly appreciated the letters of recommendation and hope I may ever prove worthy of them. And none can tell, but those under like circumstances, the good that those letters of recommendation did me. The realization that I had the confidence and esteem of God's acknowledged servants was better than gold. . . .

"After spending a few days with Joseph, he took me with his team to Colchester, Illinois, to the home of a brother who was his uncle by marriage, where I was treated kindly. From there I went to Bishop Rogers', near Sandwich, enjoyed his hospitality and that of his wife, and with him I visited Batavia. . . .

"Bishop Rogers gave me seventy dollars to carry me across the sea to Liverpool, and, after a season of prayer in Sr. Mead's house, he bade me farewell, imploring God's blessing upon me, and returned to his home."

Arrives in New York.

On January 20, 1863, Elder Derry arrived in New York City, and the next day engaged passage in the "City of Baltimore," of the Inman Line. Commenting on his experiences, he writes:—

"Realizing the dependent condition of my family, I used the utmost economy on my journey, traveling by the cheapest modes and boarding in the most frugal manner, and although my means would have secured me a cabin passage across the ocean, I contented myself with a steerage passage, and by this means I could spare forty dollars to send my wife and have ten dollars left when I landed in Liverpool. I should then be nine dollars and fifty cents richer when landing in Liverpool than when I left my home, and I felt blessed in the sacrifice. We set sail on the 24th of January.

"We arrived at Liverpool on the fourth day of February, after a very stormy voyage, and I soon learned by the newspapers that there had been great destruction on sea and land.

Arrives at Liverpool.

"After landing I secured lodgings where I stayed in Liverpool when I started on my outward bound trip for Utah nine years before, Mrs. Powell's, Great Crosshall Street. Another lady kept the house now, but I was treated kindly and lodged for a reasonable sum. I had the first good night's rest that I had enjoyed for fourteen nights. . . .

"I bought a few things needful and then ordered one thousand of President Joseph Smith's first epistle to the saints printed. On the 6th I visited George Q. Cannon, then president of the Brighamite churches in England. I made known my mission to him and requested the privilege of presenting the matter before his people. He treated my statement with contempt and absolutely refused to allow me to speak in their meetings. I offered him some pamphlets to read. He refused them, declaring that the leaders of the Reorganized Church were apostates. I invited him to an open discussion of the matter. He flatly refused. I then turned to his counselors, Chauncy W. West and Jacob Biggler, and invited them to investigate the matter with me, but, like their chief, they refused.

"In a few days the *Millennial Star* contained a statement from the pen of its editor, Cannon, claiming to be 'The whisperings of the Spirit,' warning the members of his church that the Spirit had made known to him that apostates would soon be in their midst seeking to lead them from the truth. Of course when I appeared among the branches, they remembered Cannon's pretended prophecy, and my presence among them was esteemed as evidence that George Q. Cannon was a prophet. But I had been the means of making him aware of the presence of the one he was pleased to brand as an apostate, and I had assured him in the name of Jesus Christ that we would make our message ring from one end of the land to the other.

Cannon's prophecy.

"Having got one thousand of Joseph's epistles printed, I circulated them, as many as I could among the Brighamites. My means were now nearly exhausted. I visited a number of people in Liverpool and to as many as would permit me I presented the teachings of the Reorganized Church, showing their harmony with the revelations of God in former and latter days.

"I made but little headway in Liverpool as very few were disposed to listen. I found many who had left the church because of polygamy and kindred evils, but these were yet too sore and disgusted to listen to anything that savored of 'Mormonism,' as it was termed. Truly all seemed dark, but my trust in God remained. The opposition I met was hard to endure; but it confirmed me in the divinity of my mission."

On February 13 he left Liverpool for Chester, where he visited a Mr. Coward, who had been to Utah, and spent a fortune, only to be disappointed in the character of those whom he had received as leaders. Elder Derry passed on through Gassford, Lightwood Green, Elsmere, and Wolverhampton, and on February 18, 1863, found himself at West Bromwich, the place where he was first baptized, and where his early labors in the church had been performed. Here he decided to make a stand and if possible rally his old friends around the standard. This was a commendable thing for an honorable man to do. It was evidence that he feared not the record that he had made among his neighbors. Though branded as an apostate, these people knew him, and knew him to be a man of integrity, and for no act of his early life did he blush with shame or fear to look his fellow man in the face. Surely his message would be received. But like the Master, he soon found that "a prophet is not without honor, but in his own country, and among his own kin, and in his own house." And, like his Master, he was not without friends, among whom was Mr. Richard Stokes, who made him welcome to his home, the first home that had been offered him since his arrival in his native land.

Arrives at West Bromwich.

Of his work in West Bromwich he writes:—

"My mind had been very unsettled in every town I had visited, and no prospect of doing anything by way of preaching had presented itself, but here in West Bromwich I felt to make a stand. The news quickly spread that Charles Derry had returned from Utah. Old women commenced this gossip. Some said I was 'broken,' that is, worn down. Poor souls, they knew not what I had suffered in mind and body since last I saw them. The Brighamite brethren spread their doubtful rumors and expressed their dark suspicions about the object of my mission, proclaiming me an apostate. . . .

"I then went to a Brighamite meeting in West Bromwich, but found their minds very much poisoned against me. One man, named Southwick, saw me as I came in and remarked aloud to me, 'Charley, thee be'st a weak team, lad.' I acknowledged the corn, but I realized that the Lord was strong.

"Everyone took special pains to cast a slur or utter a sneer in their testimony, but they fell powerless. I arose to bear my testimony, but I was commanded to sit down. I did so, and the president told me I should have the privilege to say what I pleased at the close. I thanked him and took my seat until the close, when I arose to claim the privilege promised. The president then demanded to know what I wanted to say. I told him he would hear by the time I got through. He then insisted upon limiting me to two minutes. I had to submit but I put in my two minutes, nor did I waste words. None dared a reply, but all seemed to shun me, or to utter some contemptuous sneer. And this in the branch in which, nineteen years ago, I had been baptized and from which I had been sent out to preach the gospel. Yet I thank God not a soul among them could point to any wrong I had done, and I am persuaded that had I come among them as a missionary from Utah I would have been received as an angel of God, but now, in their eyes I must wear the brand of an apostate."

He continued to make West Bromwich an objective point, visiting other places in the vicinity, and laboring from house to house as the people were willing to hear him, and

occasionally preaching in the open air. Sometime in March a room was obtained for him by a friend, but even then obstacles were thrown in his way that rendered his occupancy difficult. Of this and of his sickness about this time he wrote as follows:—

Obtains a room for meeting.

"Mr. Withers has obtained me a room in the Park foundry. I made arrangement with the gentleman that has the letting of it for eighteen pence per week, and I can use it every Sabbath and one evening in the week. . . .

"I went to get the key of the room I had rented and learned from the man I had rented it from that I could not have it. The Wesleyans had interfered to put a stop to my use of it, and the committee had determined I should not have it. The man professed great sorrow and consented to let me have it on Sunday and Wednesday next. I fixed temporary seats in it and had been at the expense of publishing notices of the meetings. . . .

"On the Sunday, Mr. Pardoe and I went to the room to hold meeting, but I found all closed, and old Mr. Withers' folks living near there refused to allow me to enter. I went to the police authorities to get proper assistance to obtain an entrance, but they refused to interfere. Seeing that I could get no redress, I occupied a piece of waste land close by and preached, taking also occasion to tell my views of a religion like that which would prevent a man from enjoying his legal rights simply because he believed differently from them.

"I visited a Mr. Charles Tyler, formerly a Mormon, and explained our position to him. He treated me kindly and assured me I had a true friend in his brother, Henry Tyler. Thank God that, though cast down, I am not subdued. I shall struggle on and leave the result with God. . . .

"On the 23d of March I felt a slight cold, but I visited among the people and tried to get another room. I got one on the 25th and tried to get seats. I was taken sick with bilious complaint and continued so for several days. Mr. Stokes was kind to me, but their poverty afforded few

comforts, but I am thankful for any, and may God reward them. . . .

"March 31. . . . I continued my preparations for meetings and visited quite a number. Some received me kindly while others treated me very coolly. I wrote letters and studied the Scriptures, and on Sunday, the 5th of April, I held a meeting in the room in the morning at which about eight Brighamites from Wolverhampton were present, and although I was sick, the Lord blessed me and gave me great liberty. Nor did they open their mouths against me, although I gave privilege for any proper questions to be presented. At night I went to preach again, but I was suffering so much pain that I had to close the meeting in the midst of my sermon. Our Brighamite friends were not present this evening. . . ."

He was quite sick for a time, and improved so slowly that it was with much difficulty he attended to his occasional appointments in his hired room. His bodily weakness would not permit him to continue his open air meetings. On May 2, 1863, his heart was cheered by a letter from Elder W. W. Blair announcing the success of the Annual Conference at Amboy, Illinois, and that Elders Jason W. Briggs and Jeremiah Jeremiah would soon sail for Europe to assist him in his arduous labor. May 3, 1863, he began to reap the fruit of his labor by the baptism of Henry Tyler, and from this time on accessions were made occasionally, though their numbers increased slowly.

On May 11, 1863, he had an experience which illustrates the anxiety of the missionary to obtain news of the church's progress and his willingness to sacrifice for the coveted information. Of this and events succeeding Elder Derry states as follows:—

Heralds arrive.

"On the 11th of May I found four *Heralds* in the post office, but I could not obtain them without paying four shillings and ninepence. I had no money, but I was hungry for church news, and I pawned my overcoat to get the money to pay for them. This of course left me exposed to the weather, but from them I gained

much encouraging information, though I was disappointed on searching the conference minutes to find that nothing had been said about sustaining the one lonely missionary struggling to establish the truth in England. I concluded it was an oversight and determined to do the best I could.

"Mrs. Henry Tyler has now become interested in the work, also Mr. William Tyler and wife and his niece, and Charles Tyler, William Morgan and wife, of Oldbury, and George Morgan are manifesting greater interest in the truth. On the 15th Mrs. Jane Fox, of Birmingham Heath, gave in her name for baptism. A Mrs. Mattie is very favorable to the work, but her husband is opposed. I am greatly encouraged with the prospect before me.

"On the 16th I wrote a letter to Mr. John Maxwell, of Wigan, Lancashire, also one to Mr. George Lidget. Two strangers passed by the house I was writing in, and Mrs. Stokes, my landlady, asked me if those were the men I expected. I looked out and saw Elders Jason W. Briggs and Jeremiah Jeremiah. My heart was truly glad to see them. I invited them in, and Mrs. Stokes prepared dinner, after which I took them around to see my friends. I am now no longer alone. I have two able men to bear the burden with me, and my hopes for the future are greatly enlarged. We all slept at Stokes'.

Help arrives.

"On the morning of the 17th I was permitted to baptize John Pardoe, Joshua Lyall, and Richard Stokes, who were confirmed by Elders Briggs, Jeremiah, and myself. In the afternoon Elder Briggs preached, and this afternoon we organized the first branch of the Reorganized Church in England, consisting of the following six members: Henry Tyler, John Pardoe, Richard Stokes, Joshua Lyall, Jane Fox, and Sarah Withers. Elder Henry Tyler was called to preside; John Pardoe was ordained an elder, and Richard Stokes a deacon. These compose the West Bromwich branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

Branch organized.

"On the 18th Elders Briggs and Jeremiah and myself counseled together and concluded to publish the Word of Consolation, with some little alteration. I read the pam-

phlet to them, in order to see what changes were necessary. . . .

"When the brethren learned that my overcoat was in pawn, Bro. Jeremiah told Bro. Briggs he would give two shillings and sixpence towards fetching it out. Bro. Briggs responded that he would give two shillings, so my coat was soon released from the pawnbroker's shelf and found its way onto my back to my joy and comfort, and my heart swelled with gratitude to my brethren. Bro. Jeremiah started on his mission to Wales.

Jeremiah goes to Wales.

"On the 20th of May we ordered one thousand copies of the Word of Consolation printed by Mr. Hudson at two pounds ten shillings per thousand. . . .

"On the 23d I received a letter from John H. Morgan, of Lidney, Gloucestershire, assuring me of his joy in reading my letter and in hearing of the Reorganized Church under the presidency of Joseph, the son of the Martyr. He had been looking forward to this day and he is with us heart and hand. He wanted me to visit him and organize a branch there. Bro. Briggs and I counseled together, and he decided to visit him soon.

"We continued to hold meetings in West Bromwich and attended Brighamite meetings occasionally, but they would not allow us to speak in their meetings."

As stated above, Elder Jeremiah proceeded to Wales, while Elders Briggs and Derry continued the work in England. On May 26, Elder Derry rebaptized Jane Fox. They had at the organization received her on her original baptism, but not being satisfied, she requested rebaptism, which was granted; he also at the same time baptized her son, Isaiah Fox.

Elder Derry continues as follows:—

". . . On the 31st we held a sacrament meeting. This was the first time we had partaken of the sacred emblems in the Reorganized Church in this land. Three were confirmed into the church. Mrs. Ann Stokes, wife of Bro. Richard Stokes, was received as a member. The testimonies of the saints were comforting. There are now ten members in this West Bromwich branch. . . .

". . . William Tyler was this day received into the church on his original baptism. . . .

"June 5. I left West Bromwich and went to Dudley and visited Thomas Angel. . . .

"On the 7th I preached the first sermon at Blakeley. This is a branch that I organized many years before. I showed that polygamy was no part of the gospel. A great many people were present because they wanted to see 'Charley Derry.' Bro. John Heywood, the husband of Mary Heywood, by whom I had sent the appointment, received me kindly, but the presiding elder, George Boddison, abused me and told me I deserved flogging. . . ."

At Blakeley.

Elders Briggs and Derry labored together until June 16, 1863, when Elder Briggs departed for Wales. Of this Elder Derry writes:—

Briggs goes to Wales.

"June 16. Jason left me and went down to Wales in response to Jeremiah's call. I feel more and more the need of the wisdom and power of God to enable me to battle wisely and successfully with the evils of the world. It is true I have a little branch of the church to stand by me, which is very different from what it was when no man stood with me; but I feel that I lose a mighty warrior from my side. But he is going to move the cause of Zion in another place, and, besides, Bro. Jeremiah is alone and needs his help, and I pray that God may bless and preserve him that he may reach there in safety. I felt to bless him as we parted, and the hard pressure of the hand told me how he loved me, and how hard it was for him to part from me, although no word was spoken."

Elder Derry labored in England with what local assistance he could get, and on July 11, 1863, baptized John Cheetham, a boy who had courageously borne much since he first heard the message. On the 12th he ordained William Tyler a teacher.

About this time, after correspondence with Elder Briggs, Elder Derry made arrangements for a discussion with William O. Owen, who had formerly been a Brighamite and as such emigrated to Utah, where

A debate.

he became satisfied that an imposition had been practiced upon him, and so returned to England to expose "Mormonism" by delivering lectures against it. The propositions as finally agreed upon were: "First. 'Is new and immediate revelation indispensably necessary to the accomplishment of God's purpose on the earth?' Briggs to affirm; Owen to deny. Second. 'Is the Book of Mormon a divinely inspired record?' Briggs to affirm; Owen to deny. Third. 'Is Mormonism, as a whole, consistent with the Scriptures of the Old and New Testaments?' Briggs to affirm; Owen to deny."

This debate began at Birmingham, July 18, 1863. Of this and a subsequent debate Elder Derry writes:—

"Bro. Briggs showed in a pointed manner the necessity of continued revelation. Owen used a good deal of bombast and sophistry, and declared that all the arguments Briggs had brought were true Christianity and not Mormonism. Jason replied in a masterly manner for fifteen minutes, to which Owen replied by complaining that nothing had been said worthy of reply. Jason's physical powers giving way, on the second night I took his place and presented our side of the question. Mr. Owen found it convenient to resort to his usual bombast and did not attempt to meet the question. The Rev. Bray occupied the chair and allowed him to wander as he pleased. It was amusing to see how loudly he was cheered by the audience, and how we were met by hisses and groans whenever we arose to speak.

"The next day Mr. Owen visited us and invited us to go and take tea with the Rev. George Whitehead. We did so, and were kindly treated by the gentleman and his lady, and at night we went to the debate. Bro. Briggs did splendid work, and Mr. Owen never attempted to disprove a single principle, but contented himself with vilifying the character of Joseph Smith and the three witnesses. His weakness was manifest to all but bigots. My heart was gladdened to see the power of truth over error. The next evening Bro. Jason opened the debate as usual, showing the prophecies in the Bible concerning the stick of Ephraim, the sealed book, and truth springing out of the earth, and that the

Book of Mormon answered the description and came in the time and manner foretold.

"Owen resorted to his usual 'clap trap' for argument and endeavored to make the book ridiculous from its account of the twelve barges, and he plainly misrepresented some things in connection with the book, but he was loudly applauded. We had not gone there for applause and were not disappointed. The chairman, Mr. Bray, said our conduct throughout the debate had been irreproachable. We were thankful for this crumb of comfort. At the close I told Mr. Owen he had kept his word. He inquired how. I replied, 'You said you would have to talk against your conscience, and you did.' He denied it, and wanted me to take that back. I told him I never took back a truth.

"On the 25th of August I discussed with Owen, this question: 'Are the abominations of Utah the legitimate fruits of Mormonism proper?' He affirmed; I denied. I am not aware that I had a single friend but little John Cheetham. Bro. Jason was confined to his bed, but the Lord was with me, and, although I had the hisses and groans of the audience while Owen had their loud applause, the Lord gave me courage and patience, and he did not allow his truth to suffer or his servant to be confounded. Rev. Whitehead, at the close of the debate, gave me eight shillings as our share of the proceeds of the admittance fee, and he assured me that he had lost fourteen pounds sterling by Owen's lectures."

Elder Briggs was quite sick for some time, but slowly recovered.

On September 13, 1863, Elder Derry visited Thomas Taylor, of Birmingham, who had emigrated to Utah some years before but returned disappointed.

On the 19th Elder Derry bade adieu to Elder Briggs and took a tour through Dudley, Stourbridge, Kidderminster, Worcester, Gloucester, Newman, and Lidney, or Forest of Dean. At the last-named place he continued until October 5, 1863, where he found a branch raised up by Elder J. W. Briggs.

He then went to Almondsbury and Bristol, thence into South Wales. He labored but a short time in Wales, when he returned to England, and labored in Bristol and Lidney until near the close of the year, when he again visited Wales.

Derry goes to Wales.

Elder Briggs after recovering his health resumed his labors in Birmingham and other places, and held another discussion of two nights with Owen at Wednesbury.

At the Fall Conference of 1863, held at North Star branch, Iowa, Elder Joseph F. Speight was appointed to go to England. This he did, President Joseph Smith taking him to Colchester, Illinois, December 31, to take train over the Chicago, Burlington, and Quincy Railway for Sandwich. That night it turned extremely cold, and on the next day, January 1, began the noted storm of 1864. President Smith and Speight reached Sandwich, after a stop of three days at Colchester, and twelve hours at Galesburg. On Wednesday, January 4, Bishop Rogers fitted Elder Speight out and sent him on his way. He joined his family in England, but paid no attention to the church afterward.

As related in the last chapter Elder Jeremiah proceeded to Wales shortly after his arrival in England, and soon had such an interest that he solicited aid from the elders in England, in response to which Elder J. W. Briggs visited him in July, 1863. They soon organized a branch composed of about eighteen members at Merthyr-Tydfil, Glamorganshire, South Wales. They revised and translated into the Welsh language, and published the "Word of Consolation." Labor was done with some success by Elders Briggs and Jeremiah in several places, including Monmouthshire, Aberdare, Aberaman, Cymbach, Llirwin, Dowlais, Rhymney, and New Tredegar.

Branch in Wales.

In September Wales, was visited by Elder Derry, who in company with Elder Jeremiah labored in Pennydaren, New Tredegar, Hargood, and Ponty Pengham.

On November 18, 1863, there was a special conference held at Pennydaren, over which Elder Jeremiah presided.

In November Elder Briggs wrote from Birmingham,

England, as follows concerning the work in England and Wales:—

"Notwithstanding the multiplied obstacles in our way in this land, the work is going forward in every locality that we have visited to labor. Several branches have been established since I wrote to you before.

"The news from Wales is encouraging for the progress of the work. I have been laboring for some time past in this place and vicinity, and have held nine public discussions in Birmingham, West Bromwich, Wednesbury, and Wolverhampton. At the latter place I found some of the old saints, who then, for the first time, were informed of the existence of the Reorganization, and they seemed much interested concerning it. I shall look after them again this week. The work is going steadily onward, and with perseverance and patience, the kingdom of God will be reëstablished in this land where the false shepherds have reveled so long, undisturbed in their ill-gotten gains, lording it over the flock and not feeding them, but themselves of them. . . . Charles Sheen was baptized last week, and others in this city are ready to be.

"We are to hold a conference at Pennydaren, December 26 and 27, at which time we hope to adopt means to accelerate the work, and spread it wider. I am not in the least discouraged, for truth must prevail, so the Reorganization must prosper; for it is the system of truth which is ordained to make us free."—*True Latter Day Saints' Herald*, vol. 4, p. 183.

Conference.

The conference mentioned in the foregoing letter was held as proposed. The following elders reported: J. W. Briggs, Charles Derry, Jeremiah Jeremiah, William Jones, John Watkins, James Clifford, William Davies, John Rogers, Rees Johns, George Davies, James Griffiths. The following branches were reported: Cymbach, 17 members; Tredegar, 14; Pennydaren, 32; Llanelly, 15; West Bromwich, 18; Lydney, 10.

The following elders were appointed missions: William Davies, John Morgan, Hopkin Thomas, Rees Johns, David Thomas, John Rogers, Daniel Rees, George Davies, James

Griffiths, James Clifford, David Jenkins, John Jenkins, David Griffiths, Evan Thomas, Lewis Williams, Nicholas Morgan, John Griffiths, John Lewis, William Jones, John Jones, Isaiah Thomas, John Watkins, David Owen, Robert Humphrey, and Thomas Williams. The following priests were also appointed: Evan Griffiths and Rees Thomas.

It was resolved to commence the publication of a periodical, the character of which was left to the decision of the next conference.

Priests Evan Griffiths and F. M. Frowan were called to the office of elder.

Though much tribulation and sacrifice had been endured by these pioneers in the English mission, the year 1863 closed with fair prospects of success, and they felt much encouraged to continue their efforts.

CHAPTER 21.

1864.

PROGRESS—THE RESTORER—CANNON ET AL. CHALLENGED—DERRY LEAVES FOR HOME—JENKINS' ADDRESS—PRATT CHALLENGED—BIRMINGHAM BRANCH—FAREWELL ADDRESS—CONFERENCE IN WALES.

IN the English mission the year 1864 opened up with improved prospects of success. True there were many and serious obstacles to meet, but compared with the situation one year before, much change had been wrought. Then the Reorganization had not been represented on this side of the water; now there were three able ministers in the field, supported by quite a strong local force; several branches had been organized, besides the seed had been sown with liberal hand, and was doubtless germinating in many hearts, to bear fruitage in future time.

Progress.

We have not the details of the labor done in the first two months of the year by Elders Briggs and Jeremiah, but we have the information that they were zealously and constantly laboring to disseminate the message intrusted to them. Elder Derry relates that he labored in Wales until January 12, 1864, and of the saints met there he says: "I never experienced more disinterested kindness than I received from the Welsh and English saints whom it was my privilege to meet in Wales; and I shall always remember them with gratitude."

He visited Newport in Monmouthshire, where he had some experience with the Utah missionaries, Grant and Benson, who treated him with rude discourtesy. He did missionary work in Forest Dean, Gloucester (where on February 1, 1864, he baptized and ordained to the office of elder, James Wiltshire), Norton, Cheltenham, Tewkesbury, Stourbridge, Dudley, Wolverhampton, West Bromwich, and Birmingham.

In the last-named place he visited Thomas Taylor, of which he writes:—

"On the 2d of March Brother Charles Sheen went with me to see Mr. Thomas Taylor in Birmingham, formerly a member of the church, but having been to Utah and finding there had been a great departure from the truth, he had returned to his native land disgusted and discouraged. When he heard the truth as God had revealed it at the first, he acknowledged it with gladness. He treated me very kindly and aided me with means."

The Restorer.

In March the first number of the *Restorer*, a sixteen page monthly, published by the church, and edited by Jason W. Briggs, at No. 305 High Street, Pennydaren, Merthyr-Tydfil, Wales, appeared. A part of it was in the English and a part in the Welsh language.

The declared purpose of this publication as set forth on the first page of this issue was the "restoring the faith once delivered to the Latter Day Saints, and defending it against the assaults of unbelievers, whether strangers to that faith, or once having embraced it have departed from it."

Cannon et al. challenged.

In the first number of the *Restorer* was published two challenges which had been presented several months before to leading authorities of the Utah Church, and by them ignored. They were as follows:—

"PENNYDAREN, July 8, 1863.

"*Mr. George Q. Cannon; Dear Sir:*—I learn by your paper and by your friends that you are the president of the mission appointed by the authorities in the Salt Lake Valley to the British Isles, and that you act under the direction of Brigham Young, whom you regard as the rightful President of the Church of the Latter Day Saints, that you teach polygamy as a doctrine of the said church, and that one tenth of the possessions and earnings of all members, regardless of the necessities of their families or dependents, is required by the law of tithing. Without claiming more sincerity than I accord to you, now, sir, I am here on a mission of equal extent as your own, but acting under the direction of Joseph Smith, son of Joseph the Martyr, whom I regard as the rightful President of the Church of the

Latter Day Saints; and I teach polygamy as abominable in the sight of the Lord. And I also teach that the tithing required by the law, is a surplus, and a tenth of interest (not principal), and that your teaching in reference to it, when carried out in practice, is oppression and robbery. Hence, one of us must be grossly deceived or a deceiver.

"The above points of difference are palpable and irreconcilable. Either you or myself are teaching falsehood in the name of the Lord. And I am willing to be subjected to the scrutiny of investigation. Are you? If you answer yes, I propose to meet you or any person whom you may substitute; or in case you decline, any volunteer, and discuss the above points. Should you dread the effects of a public discussion of the doctrine of polygamy in a Christian country, I will substitute the pen for the tongue, on equal grounds through the columns of the [*Millennial*] *Star*, or other publications, as may be mutually agreed upon. Any communication will reach me at No. 29 High Street, Pennydaren, Glamorganshire, South Wales.

"Yours truly,

"J. W. Briggs."

"Pennydaren, July 8, 1863.

"*Messrs. Jeremy and Bywater:* Learning the position you occupy relative to the Latter Day Saints, I feel constrained to address you in plainness and in candor. You stand as leaders and presidents among Latter Day Saints. You teach them the system of doctrines taught by Brigham Young, whom you uphold as the President of the Church of Jesus Christ of Latter Day Saints. That system includes polygamy, the worship of a creature instead of the Creator. You teach a construction of the law of tithing, which, when carried into practice, is oppression and robbery; all of which I regard as anti-scriptural and pernicious, false and mischievous. I also believe that Brigham Young, instead of being President of the Church, has departed from the faith, giving heed to seducing spirits; and that he has drawn many of the Latter Day Saints after him into apostasy, including most of the presidents, elders, quorums, etc., which produced a disorganization of the church to a

great extent. But in fulfillment of the promise, God has called forth one mighty and strong to set in order, or reorganize, the house of God. And that this one so raised up is the seed of him to whom the promise was made! under whose directions I am sent with others to make known to all saints this reorganization, and the renewal of the work of the Lord, and to call upon all such to come back to the old paths, and find rest. Now I propose to meet you and your brethren in your own chapel, or in our own, and examine those things. You or we are in gross error. Error makes slaves, but truth only can make us free. Do not, I beseech you, apply the gag to prevent utterance, or stifle investigation. The deepest wound received by the Savior he received in the house of his friends. Who are acting the part of such friends now? Let us ascertain this for ourselves, among ourselves. Wisdom certainly would dictate such a course. Any reply to this will find me at No. 29 High Street, Pennydaren.

"Yours very truly,

"J. W. Briggs.

"P. S.—Should you decide to obey counsel and apply the gag, and stifle investigation, we shall be compelled to bring the matter before the world as well as the saints in a different manner. J. W. B."

—*The Restorer*, vol. 1, pp. 6-8.

March 27, 1864, was set apart and observed as a day of fasting and prayer for the following purposes:—

"In compliance with instructions, the 27th day of March is set apart and appointed for a day of fasting and prayer; to ask, unitedly, our heavenly Father to endow his servants with wisdom, perseverance, and patience, that their labors may be effectual in reclaiming the scattered saints from darkness and error, both in this land and in Utah; and for all who have renewed their covenants to walk in the old paths."—*The Restorer*, vol. 1, p. 16.

At the General Conference held at Amboy, Illinois, April

Elder Charles Derry continued his labors in England and frequently called on Mr. Thomas Taylor, of Birmingham, whose interest in the work constantly increased. On May 20, 1864, Elder Derry wrote of the mission as follows:—

"George B. Follows, having been written to by me, came some sixteen miles to see and hear. He requested baptism, and was also ordained an elder, and has thrust in his sickle in good earnest. He is out traveling, and will go with me through the Staffordshire potteries, and to Liverpool. We are not making a great stir, but I hope we will do some good. Jason is in Wales; I am not advised about matters there. Elder James Wiltshire wrote me from Gloucester that there was some prospect of a branch in that city. The few that remain in West Bromwich branch will be united soon into one branch with those who love the truth in Birmingham. Some from the former place are about to emigrate, and some there are that are 'turned like the dog to his vomit, and the sow to her wallowing in the mire.' Evil practices which they learned in Brighamism cling to them as the spots of the leopard to his skin."—*True Latter Day Saints' Herald*, vol. 5, p. 190.

About this time Elder Briggs joined Elder Derry in England, and conjointly they labored for a short time.

The situation in Wales is indicated by the following notice of a special conference held at Llanelly:—

"At this conference, held on the 15th of May, there were in attendance brethren from Merthyr, Pennydaren, Aberdare, and Pontypridd, representing the work in those localities, as also in New Tredegar, Argoed, and Nantyglo, as progressing steadily and surely; and at Llanelly the prospects are good. A partial representation of the work in England showed the same general evidence that the renewal of the work is 'marching on' with all the characteristics of truth prevailing against error. Imbued with the true spirit of the gospel, the elders unanimously resolved to improve every opportunity to extend their labors whenever doors can be opened, and cry repentance to this generation, and invite those who have departed from the law of God to return to the law. Elder Thomas Thomas was appointed president of

the district of Carmarthen, including the missions appointed in that region of Wales, and J. Hughes, J. Harris, T. Griffiths, D. Williams, R. Treharne, T. Williams, W. Nash, W. Williams, Benjamin Thomas, and William Bowen, were appointed to labor in that district.

"The appointments of the last conference are continued in Glamorganshire and Monmouthshire, excepting that David Jenkins and John Jenkins are relieved from their appointments at Cap Coch and its vicinity; and William Jones and David Griffiths are appointed to include that locality in their missions. The president of the conference urged upon the elders to improve the coming summer in preaching out where rooms were not attainable. He said, 'The winter is past with its rain, cold, and sleet, and the weather is beautiful, and when we are denied all other places, Nature's temple is open, and upon some spare ground, on some highway, or beside some hedge, let us lift up our voices and call men to repentance, and those that 'have departed from the faith,' to return to the law of God.

"Appointment: Elder William Room is appointed president of the Staffordshire district."—*The Restorer*, vol. 1, p. 40.

Derry leaves for home.

Elder Derry closed his work in England, and on June 21, 1864, sailed from Liverpool for New York on board the James Foster, Junior. Elder J. T. Phillips, of the missionaries appointed to Wales, arrived on the 24th. A conference was held in Pennydaren, Wales, July 24, 1864. The minutes give a fair idea of the progress being made. They are as follows:—

"This conference was called for the purpose of ascertaining the condition of the work in this part of the vineyard, and the adopting of such measures as the best wisdom might dictate for to advance the same. All the branches in Wales were represented, and from the reports of elders it appeared that a steady increase and widespread interest characterized the various places of labor. A very unanimous determination was manifested on the part of the elders and saints present to do all in their power to vindicate the truth of the latter day, by teaching its principles as found

in the sacred records, and witnessed to by the Holy Spirit, and to divest it of the perversions and corruptions sought to be incorporated therewith by the false shepherds.

"The question of forming certain districts and appointing presidents of the same was discussed and decided upon, and designated as follows: Aberdare district, Elder David Griffiths president; Newbridge district, Elder Robert Humphrey president; Merthyr district, Elder John Rogers president; Monmouthshire district, Elder Isaiah Thomas president; Carnarvon district (to include North Wales), Elder Robert Evans president. Elder Evans was requested also to visit Liverpool and Birkenhead. All elders in these several districts were appointed to labor under the direction of the above presidents. . . .

"The mists of darkness are visibly dissipating under the genial rays of the Sun of righteousness, the light of truth. Some who attended the conference as inquirers have since united with the church, and rejoice in the foretaste of that deliverance promised.

"Within the last month there has been much outdoor preaching, and a steady increase in number has followed. During that time there have been reported four new branches established in the following places: Birmingham and Hanley, in England; and Hirwain and Nantyglo, in Wales.

"Elder Follows, traveling in the Potteries, writes very encouragingly of the prospects there. Also Elder Robert Evans having begun the work in Carnarvon, North Wales, writes hopefully of its progress in that quarter."—*The Restorer*, vol. 1, pp. 86, 87.

Jenkins' address.

Thomas E. Jenkins, of the missionary force to Wales, arrived about this time, and on August 11, 1864, issued an address to the saints in Wales, which was published in the *Restorer*, volume 1, pages 84, 85.

Pratt challenged.

On September 2, 1864, President Jason W. Briggs made the following challenge to Orson Pratt; but he, like George Q. Cannon, ignored it, and thereby manifested his unwillingness to meet the issue. The challenge

was published in the *Restorer*, volume 1, page 101. Elder Briggs writes of it as follows:—

"In pursuance of our duties to teach truth and escape error, on arriving in Birmingham, learning that Mr. Orson Pratt, the champion of polygamy and chief expounder of celestial marriage, was in town, we addressed to him the following letter:—

"*Mr. Orson Pratt; Dear Sir:*—A sense of duty, the love of truth, and good will to my fellow man, prompt me in addressing you these lines. I have been for more than twenty-three years a believer in the system of doctrines taught by Joseph Smith, and most of that time have been engaged in promulgating that faith; and believing that the system taught by the Salt Lake people is a corruption and perversion of the truth; that its leaders, acting without authority from God, are leading thousands into sin, spiritual and temporal bondage, social and moral degradation and crime; and as you are a prominent representative of this system, I invite you to come forward in a public manner, and defend certain leading doctrines held by your people: 1. That Adam 'is the only God with whom we have to do.' 2. That polygamy is an integral part of the gospel of salvation. 3. That the Salt Lake Valley is the place of Zion. 4. That Brigham Young is the successor of Joseph Smith in the Presidency of the Church.

"All of the above I emphatically deny. And if these are false, your system is false; and if they are true, there are, perhaps, none among you more competent to defend them than yourself. 'Prove all things, hold fast that which is good,' has been your motto; it is mine still. The motto in use at the Salt Valley, 'Do as you are told, asking no questions,' and 'uphold your President, right or wrong,' is an insult to every honest and religious man. Or if you choose, I will affirm that the acknowledgment of Adam as our God and Father in heaven is idolatry; that polygamy is an abomination in the sight of God; that Utah is not the place of Zion; that Brigham Young is an impostor and a son of perdition; and, lastly, that Joseph Smith, the son of Joseph Smith, Senior, is the true successor of his father in

the Presidency of the Church. Will you negative the above in a public discussion on equal grounds? Any reply to this will find me at 31 Barn Street, Birmingham.

"Yours truly,

"J. W. BRIGGS,

"Missionary to the British Isles, under the direction of Joseph Smith (son of Joseph, etc.), President of the Reorganized Church of Jesus Christ of Latter Day Saints; September 2, 1864."

On September 18, 1864, under direction of President Briggs a branch was organized at Birmingham, England, composed of seventeen members. Elder W. O. Owen, the opponent of the elders in recent discussions, who had subsequently united with the church, was chosen to preside.

Birmingham branch.

On October 6, 1864, President J. W. Briggs issued his farewell address (see *Restorer*, vol. 1, pp. 113, 114), and sailed for America the same day, accompanied by Elder E. Griffiths, landing in New York City, October 19.

Farewell address.

On October 30 and November 1, 1864, a general conference of the mission was held at Pennydaren, Wales. Elder T. E. Jenkins presided, and Nicholas Grigg was clerk; he was also appointed Church Recorder for the Welsh mission. The following is an extract from the minutes:—

Conference in Wales.

"Then the following branches were reported by their respective presidents: Pennydaren; 37 members, 12 elders, 3 priests, 1 teacher, 6 baptized since last reported; John Rogers president. New Tredegar; 16 members, 2 elders; J. Watkins president. Llanvabon; 8 members, 2 elders, 1 baptized since last report; R. Humphrey president. Llanelly; 25 members, 11 elders, 2 priests, 4 baptized since last report; B. Thomas president. Cymbach; 17 members, 9 elders, 1 teacher, 1 deacon, 5 baptized since last report; W. Jones president. Hirwain; 9 members, 4 elders, 1 baptized since last report; R. Griffiths, president. Nantyglo; 17 members, 7 elders, 1 priest, 1 deacon, 11 baptized since last report; J. Jones president. There has been a branch organized at Beaufort, consisting of 8 members, 3 elders, 1 deacon; N. Grigg president. . . .

"Resolved, that we sustain and uphold by our united faith and prayers, Joseph, son of Joseph Smith the Martyr, as Prophet, Seer, and Revelator; the Twelve Apostles, and all the quorums of the holy priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints; and also that Elders T. E. Jenkins and J. T. Phillips be upheld and sustained in their appointment in the Welsh mission."—*True Latter Day Saints' Herald*, vol. 7, p. 14.

The preaching and instruction were good, and encouraging reports were given.

CHAPTER 22.

1865.

LOCAL CONFERENCES—PRESIDENT'S ADDRESS—ANNUAL CONFERENCE—OTHER CONFERENCES—PRESIDENT AN EDITOR—JOINT COUNCIL—EUROPEAN CONFERENCE—NEVADA CONFERENCE—EMIGRATION—TEXAS PROVIDED FOR—SEMIANNUAL CONFERENCE—PACIFIC SLOPE MISSION—SEVENTY ORDAINED—SOUTHERN MISSION—EUROPEAN MISSION.

IN the early part of the year 1865 encouraging reports were received from every place where the Reorganization had been represented. Reports were received of local conferences held at the following-named times and places: St. Louis, Missouri, December 24, 25, 1864; Montrose, Iowa, December 10, 1864; in Buckhorn branch, Canada West, January 14, 15, 1865; Little River, Decatur County, Iowa, January 28, 29, 1865; Pittsfield, Illinois, February 4, 5; Plum Creek, Iowa, February 4, 5; Nebraska (place not given), February 19, 20; North Star, Iowa, February 25, 26; Nauvoo, Illinois, March 11–13; Brush Creek, Illinois, April 1, 2, 1865.

Local conferences.

In the *Herald* for March 1, 1865, President Joseph Smith published the following address:—

"ADDRESS TO THE SAINTS.

"To all the Saints in Churches Assembled to whom this may come, your Colaborer and Fellow Servant in the Cause of Christ sends Greeting:—

"It having been pleasing in the sight of God to permit us to enjoy a season of prosperity in the work of the last days, to the end that many have espoused the faith, and much good been done to the establishing of the church on its original basis; therefore we owe it to him to acknowledge his kindness and mercy, by a more united effort than has hitherto been made.

President's address.

"The work in foreign lands seems to be moving on slowly but surely, and in our own country we can see its effects almost daily, in the reports of those whose armor is on and who are in the field.

"There seems to be also a lull in the great whirlwind of politics which has been raging so fiercely for the past four years. Peace is to be desired, although the prospect now seems to be doubtful. It may be that the tempest is only gathering new strength and that peace is a delusive hope. Therefore, brethren, let divisions which are among you cease, let the animosities which have been engendered by the too sanguine and hasty spirits be as things of the past, that hope may revive within us all, and a strong purpose of achieving our enfranchisement from evil take full possession of our souls. The saints so far have been permitted to escape, to a comparative degree, taking part in the conflict, now in its fifth year; how long we shall thus be favored is within the mind of the Father, but that the prayers of his people have been heard, who can doubt.

"The hall in which it was contemplated holding the April Conference for the year 1865, at Amboy, Lee County, Illinois, having been destroyed by fire, there is now no place of sufficient size at Amboy wherein to hold that conference; it is therefore deemed wise and expedient that the place of holding the Spring Conference, be changed from Amboy, Lee County, Illinois, to Plano, Kendall County, Illinois. It is easy of access, being on the line of the Chicago, Burlington, and Quincy Railroad, some fifty-five or sixty miles west of Chicago, and about thirty-five east of Mendota, the junction of the Chicago, Burlington, and Quincy Railroad with the Illinois Central Railroad. Notice to the saints is therefore hereby given of such change of place, and conference districts and branches are requested to select their representatives to that conference, according to the law in Doctrine and Covenants respecting reports of the churches.

"In order that a more concentrated effort may be made, and also that a more complete unity of feeling may be attained to, it is hereby recommended and requested, that Thursday, the thirtieth day of March, be observed by the

church as a day of thanksgiving and praise to God, for his kindness and mercy to us as a people, and that the following Sunday, April 2, be observed as a day of fasting and prayer, that God will prosper us as a church and as a people with a more abundant outpouring of his Spirit to guide and direct us; also that we may have a propitious season for our conference; and that he will (if it so be that the wisdom of his divine economy will permit) grant that peace may come to this our country.

"Let it be observed in all the branches of the church and by all the scattered members, that a people's mighty voice may ascend to the throne of grace, for an abiding testimony that we remember the Lord our God.

"Done at Nauvoo, Illinois, this 11th day of February, A. D. 1865.

"JOSEPH SMITH,
"President of the Church of Jesus Christ of Latter Day Saints."

—*True Latter Day Saints' Herald*, vol. 7, p. 65.

Annual Conference.

In accordance with the above the Annual Conference of 1865 convened at Plano, Illinois. The following are the minutes of this conference as published:—

"April 6, at ten a. m.

"Conference convened by calling Pres. Joseph Smith to preside, Pres. William Marks, associated; Isaac Sheen and J. W. Gillen clerks, and Charles Derry reporter.

"Pres. Joseph Smith delivered an address in which he recommended that a library should be established for the benefit of the church, and in reference to the necessity of making our conferences representative bodies.

"Reports of branches: Buffalo, North Star, Fort Des Moines, and String Prairie, Iowa; Allegheny and Hyde Park, Pennsylvania; Valley, Virginia; Abingdon, Amboy, Henderson Grove, Atlas, Canton, Batavia, Fox River, Pittsfield, Plano, Mission, Kizer Creek, Princeville, and Buffalo Prairie, Illinois; Elk Grove, Geneva, Willow, Union, and Freedom, Wisconsin; Swan Creek, Lake, and Galien, Michigan; Hannibal, Missouri; Lindsley, Buckhorn, and Trafalgar, Canada West.

"Official members present: of the Quorum of the Twelve,

Z. H. Gurley [Sen.], James Blakeslee, John Shippy, W. W. Blair; high priests, I. L. Rogers, Isaac Sheen, O. P. Dunham, J. C. Gaylord, William Aldrich, Edwin Cadwell, Jesse Price, Jacob Doan; of the Quorum of Seventy, A. M. Wilsey, Charles Derry, C. G. Lanphear, J. W. Gillen, R. W. Briggs, James Burgess, L. W. Babbitt, Stephen Stone, R. Partridge, William D. Morton, Isaac Bogue; elders, Josiah Ells, Briggs Alden, George A. Blakeslee, Frederick Squires, Caleb Hall, Horace Bartlett, E. M. White, Philo Howard, Thomas Stafford, Wesley Horton, George Rogers, A. G. Jones, William Swett, Henry Holmes, Yance Jacobs, William Hazzeldine, M. Madison, P. S. Wixom, J. T. Adams, G. Braby, C. M. Brown, Thomas A. Hougas, Joseph Parsons, David H. Smith, Andrew Hayer; priests, Austin Hayer, G. W. Shute; teachers, Robert Moore, Silas Rogers, Hans Hayer; deacons, Samuel Reynolds. Many official members arrived afterwards.

"The following presidents of districts reported: Z. H. Gurley [Sen.], J. Blakeslee, J. Shippy, W. W. Blair.

"The following presidents of sub-districts reported: L. W. Babbitt, C. G. Lanphear, Joseph Smith, C. Derry, J. Jeremiah, J. Ells, R. W. Briggs, and A. M. Wilsey."—*True Latter Day Saints' Herald*, vol. 7, pp. 124, 125.

The following missions were appointed: John Landers and George Lindsay; to New Brunswick. John D. Jones and Joseph Boswell; to Wales. George Hatt and John W. Lewis; to England. H. P. Brown; Northern Iowa, in charge. James Blakeslee; Michigan and Indiana, in charge. W. W. Blair; Ohio, Pennsylvania, Virginia, Delaware, New Jersey, New York, Maryland, and New England States, in charge. John Shippy; Canada, Nova Scotia, and New Brunswick, in charge. Z. H. Gurley, Sen.; Northern Illinois and Eastern Iowa, in charge. J. W. Gillen; to go with W. W. Blair. S. J. Stone and C. G. Lanphear; to Eastern New York. Josiah Ells; to preside over Western Pennsylvania and West Virginia district. Wentworth Vickery; to Canada. J. W. Briggs; continued in his mission, the title of which was at this conference changed from English mission to that of European mission. Charles Derry; Iowa, Kansas,

and Nebraska district, in charge. Henry Holmes; to Canada. Caleb Hall; Northern Wisconsin. J. L. Adams and J. D. Bennett; to Indiana. Edwin Cadwell and Horace Bartlett; Lafayette County, Wisconsin. Samuel Powers; Minnesota and Wisconsin, in charge.

E. C. Briggs was sustained as President of Utah and Pacific district.

W. W. Blair and J. W. Gillen were appointed a committee to settle difficulties in St. Louis.

The names of Daniel B. Rasey, David Newkirk, and George White were by resolution stricken from the Quorum of the Twelve, and the President was authorized by resolution to name a committee to select two men to fill the places of Daniel B. Rasey and David Newkirk. He appointed as such committee Z. H. Gurley, Sen., W. W. Blair, and A. M. Wilsey; who selected Josiah Ells and Charles Derry. They were accepted by the conference and ordained apostles by Joseph Smith, Z. H. Gurley, Sen., and James Blakeslee.

William H. Hazzeldine was, by the same parties, ordained a high priest, as provided for by resolution.

The following authorities were sustained: Joseph Smith, President of the Church; William Marks, his counselor; J. W. Briggs, Z. H. Gurley, Sen., James Blakeslee, W. W. Blair, John Shippy, Josiah Ells, Samuel Powers, Charles Derry, and E. C. Briggs apostles; I. L. Rogers, Bishop of the Church; the High Council; Isaac Sheen, President of High Priests' Quorum; A. M. Wilsey and his associates as Presidents of Seventies' Quorum.

The following resolutions were adopted:—

"Resolved, that all the conferences of districts are advised to recommend the branches to receive donations monthly from members of the churches, for the purpose of assisting poor saints to emigrate from Europe to this country, and to send such donations to the Bishop.

"That the necessities of the church require a concordance and synopsis, suited to the proper promulgation of the faith of the church.

"That the emigration fund remain in the hands of the Bishop until called for by a conference of the church in

Europe and indorsed by action of the General Conference of the church in America.

"That the necessities of the church require the publication of a series of tracts, for distribution.

"That the necessities of the church require the establishment of a church library."—*True Latter Day Saints' Herald*, vol. 7, p. 127.

At this conference the Publishing Committee was released, and President Joseph Smith was appointed to take charge of the publishing and editorial department of the *Herald*, and of all church publications.

A vote of thanks was tendered to Isaac Sheen "for his unceasing efforts in the editorial department of the *Herald*."

We are particular to quote all important business done at the General Conference because it has more official significance than business done in local conferences; and some things done at these conferences have an important connection with future action, as will appear in its place.

Other conferences.

At the time of holding the General Conference a conference was held at Salt Lake City. The minutes show the work in good condition and prospering. Local conferences were of frequent occurrence in those days, as districts were becoming quite numerous, and most of them held their conferences every three months. To speak of them all, and to speak in detail of the business done by them, would render our work too voluminous. So from this time we will mention only such items as seem to be of general interest.

On May 1, 1865, President Joseph Smith took charge of the *Herald* editorially and otherwise, as provided for by the action of the Annual Conference. The following is his salutatory.

President an editor.

"In taking charge of the editorial department of the *Herald*, I am acting in accordance with the expressed wish of the saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

"I am by no means unaware of my want of ability, of my lack of qualifications, nor yet of the arduousness of the

undertaking; but feeling a desire to do that which seems to be for the best, I place myself in the hands of Him who hath been good to me in time past, and who has promised to hear even the young ravens when they cry.

"Frequently solicited and as urgently pressed to take the present responsibility, I have as uniformly refused to do so, having my eyes open to the requirements of the position and to my almost utter destitution of them.

"I feel the necessity for an extended, united, and strenuous effort being made for the advancement of the work of the last days; and am assured that the *Herald* should be made to answer the ends of its establishment for the perpetuation of *our unity*.

"I can make no promises other than this: to study the nature of the wants of the church, and to minister unto them according to the best of my ability. I hope for the cordial support of every one in the church who can use a pen for the cause of truth, and hereby ask for contributions for the columns of the *Herald*, upon the various subjects connected with our faith.

"We must awaken from our lethargy; we must put on our armor for the good fight; we must march out manfully, letting those who will be sluggards lag behind, and those who will be mockers stand upon the wayside, marking our onward progress by the bitterness and activity of their vituperation.

"If our range of thought and vision has been too limited for want of culture in the things which make for peace, it is attributable (to a degree at least) to the want of some of the things which ought to be and abound in us, that we may neither be barren nor unfruitful in the knowledge of the Son of God.

"With this short salutation, I greet you, one and all, in the bonds of peace, committing myself with all the things intrusted to my care to the protecting providence of that God who receiveth our prayers and answereth them according to his wisdom for our good.

"JOSEPH SMITH."

—*True Latter Day Saints' Herald*, vol. 7, p. 129.

Early in May, 1865, the Presidency and Twelve held a joint session and published the result of their deliberations as follows:—

"Extract of minutes of a council of the First Presidency and Quorum of the Twelve Apostles, of the Reorganized Church of Jesus Christ of Latter Day Saints, held at the residence of Bishop I. L. Rogers, near Sandwich, in Kendall County, Illinois, on the 1st, 2d, 3d, 4th, and 5th of May, 1865.

Joint Council.

"Present of the First Presidency, Joseph Smith and William Marks. Of the Quorum of the Twelve, Zenos H. Gurley [Sen.], James Blakeslee, Samuel Powers, W. W. Blair, Reuben Newkirk, John Shippy, and Charles Derry.

"President Smith was requested to take the chair, and Charles Derry to act as clerk.

"The following resolutions were considered and adopted unanimously:—

"Resolved, that the First Presidency and the Quorum of the Twelve declare to the church that the doctrine of sealing, as relating to marriage for eternity, is a heresy, and hence not taught or sanctioned by the law of God.

"That the First Presidency and the Quorum of the Twelve reaffirm the article published in the *Herald* on the 1st of May, 1863, entitled 'Loyalty of the Saints.' [See this volume, p. 316.]

"That the First Presidency and the Quorum of the Twelve, declare that the choice seer spoken of in the Book of Mormon, second chapter of the Second Book of Nephi, is Joseph Smith the Martyr.

"That Isaac Sheen be appointed Librarian to the Church of Jesus Christ of Latter Day Saints.

"That Isaac Sheen be authorized to receive subscriptions of money and of books for the Church Library.

"That the several branches of the church be instructed to report to the district conference to which they belong and the districts to the General Conference.

"That Hiram P. Brown preside over the part of Iowa comprising seven tiers of counties west of the Mississippi and four south of the Minnesota line.

"That the Editor of the *Herald* furnish the branches of the church with blank forms for branch representation.

"A question was asked as follows: What is to be done in the case of the president of a branch refusing to act in accordance with the will of the majority?

"Resolved, that if the act required was a legitimate duty, it would become the duty of the officers of the branch to report him to the next highest in authority over him.

"The following resolution was discussed:—

"Resolved, that the gospel makes provision for the ordination of men of the negro race, who are received into the church by obedience to its ordinances.

"After much discussion, it was

"Resolved, that we refer the above matter to the Lord, and that we come together fasting and praying to God that he will reveal his will on this point unto his servant Joseph Smith.

"The quorum carried this resolution into effect, and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following revelation through his servant Joseph:—

"'REVELATION GIVEN MAY 4, 1865.

"'Hearken ye elders of my church, I am He who hath called you friends. Concerning the matter you have asked of me: Lo! it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me: Therefore it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law, and become heirs according to the promise.

"'Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me.

"'Loosen ye one another's hands and uphold one another, that ye who are of the quorum of the twelve, may all labor in the vineyard, for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve.

"'Be not hasty in ordaining men of the negro race to offices in my church, for verily I say unto you, All are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it.'

"The foregoing was presented to the Quorum of the Twelve, in council assembled, who unanimously voted that the revelation be received.

"Resolved, that the seventeenth paragraph of the seventeenth section of the new edition of the Book of Doctrine and Covenants forbids the ordination of high priests except by the direction of the High Council or General Conference, which words (General Conference) signifies a conference of the general church authorities.

"That any member of the Quorum of the Twelve is authorized to ordain men into the Quorum of the Seventies when the necessities of the church demand it.

"That elders' courts have power only to decide as to the guilt of parties accused, and to report those found guilty to the church, who shall lift up their hands against them.

"That the First Presidency and the Quorum of the Twelve recommend, that in all branches of the church where it is practicable there be Sunday schools established.

"That the above resolutions be published in the *Herald.*

"Council adjourned on the evening of May 5, *sine die.*

"Joseph Smith, William Marks, Presidents of the Church.

"Zenos H. Gurley, James Blakeslee, Samuel Powers, Reuben Newkirk, John Shippy, Wm. W. Blair, Charles Derry, of the Quorum of the Twelve."—*True Latter Day Saints' Herald,* vol. 7, pp. 163, 164.

Among other important items it will be seen by the above that the two leading quorums of the church did as early as

May, 1865, indorse the Sunday school cause and recommend its prosecution.

European conference.

On April 30, 1865, the conference of the European mission again met at Merthyr-Tydfil, Wales; J. T. Phillips presided, and N. Grigg acted as clerk. Reports showed that of the missionary force appointed by General Conference, J. T. Phillips and T. E. Jenkins had been active in Wales, and Thomas Revell in England. The following branches reported: Penydarren, New Tredegar, Cymbach, Llanvabon, Llanelly, Nantyglo, Beaufort, Aberaman, Hirwain, Aberavon, Alltwen, and Ystradgynlais. They reported a total membership of 165. Several branches were not reported.

The following extract from the published minutes is important:—

"It was moved and unanimously agreed to sustain and uphold, by our united faith and prayer, Joseph, the son of Joseph Smith the Martyr, as Prophet, Seer, and Revelator, and all the quorums of the holy priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints. And it was agreed that Elder J. T. Phillips be released from his labors in Wales, to return back to the land of Zion; and all of the saints feel regret at his departure, for he was greatly beloved by all, and has proved himself a man of God, and can return with a clear conscience before the Lord, and with the blessings and prayers of all the saints for his faithful labors and righteous example and precepts. Also moved and carried that Elder T. E. Jenkins be sustained as president of the Welsh mission."—*True Latter Day Saints' Herald*, vol. 7, p. 189.

Nevada conference.

On April 22, 23, 1865, a conference was held in Genoa, Nevada, which was attended by Elder E. C. Briggs, of the Twelve, who presided; John Parkin clerk. The following is a part of the business done:—

"Resolved, that Bro. A. Johns be appointed president of this district. That Brn. J. Parkin, M. Williams, and Cassidy, labor as their circumstances will allow. That Bro. A. Johns be ordained a high priest. That we sustain Bro.

Joseph Smith as Prophet, Seer, and Revelator, also Bro. William Marks as his counselor. That we sustain the Quorum of the Twelve Apostles as special witnesses. That we sustain all the authorities of the church. That we sustain Bro. E. C. Briggs as President of the Reorganization on the Pacific coast.

"Reports of branches: Carson Valley; Bro. B. T. Jones, president; 29 members, 1 seventy, 5 elders, 1 priest; 4 baptized and 1 cut off since last report. Empire: Thomas Phillips president; 8 members, 3 elders; 2 cut off.—*True Latter Day Saints' Herald*, vol. 8, p. 44.

The missionary force was active and was meeting with great success in almost every place. Elders John D. Jones and Joseph Boswell were prevented from going immediately to Wales, and on August 3 wrote for publication an explanation stating: "Our business became so dull that it as yet has prevented us from getting ready."

Emigration.

On August 21, 1865, Elder Thomas Job reported from Utah that emigration east in the spring had greatly crippled the work there. He says: "We had skeletons of two branches left, one in Salt Lake City, and another in Provo." He stated, however, that he had organized two other branches during the summer; one at Goshen, with Christian Anderson as president, and one at Spanish Fork, with William R. Huscraft president.

Texas provided for.

During this summer the work of the Reorganization was extended to Texas, which resulted in nearly all of the Lyman Wight colony who remained there uniting with the church. They had heard something of the movements before communication was shut off by the vicissitudes of the civil war. Then for years no tidings had reached them, while they waited patiently for the dark cloud which rolled between them and friends in the North to pass away. As soon as it was possible to pass the lines Mr. Andrew Huffman started in search of former associates who had emigrated north just before the war began. Not knowing their whereabouts, he visited Nauvoo, where he met President Joseph Smith, who gave him the coveted information; and when Mr. Huffman went on to Western

Iowa to meet friends, President Smith sent by his hand letters to Elders Hugh Lytle and Spencer Smith (the latter a son-in-law of Lyman Wight), requesting them to accompany Mr. Hoffman to Texas as representatives of the Reorganization. They complied, and after a few weeks of hurried preparation, were on their way, and ere the summer was ended had opened a successful campaign in Texas. Elder Lytle wrote from Bandera, Texas, on September 11, 1865, as follows:—

"Believing that it would be interesting to the readers of the *Herald* to hear of the success of the latter-day work in this land, I now proceed to give you a short account of our labors here. Brn. A. Hoffman, of Texas, Spencer Smith, of Galland's Grove, Iowa, and myself, arrived at this place on the 14th of August. We found all well, and very anxious to hear preaching. Brn. Hoffman and Smith have both been prostrate with the fever since we arrived, but are now recovering. I commenced preaching on Sunday, the 20th ult., and have continued twice on Sundays, and also on Wednesday evenings since. Sunday, the 27th, I baptized seventeen, and on the following Sunday fifteen more; since then we have baptized three more, and received one upon his old baptism, and two added who were baptized yesterday. We have organized a branch of thirty-eight members; twenty-two were members of the old organization, and sixteen are new members. It is believed by those here that fifteen or twenty more will come in this fall. We shall start soon to Austin and Montgomery counties, where we expect to labor for the winter. I am told there is a good prospect in that part of the State. May the good Lord grant success to his laborers in the vineyard, is the prayer of your brother in Christ."—*True Latter Day Saints' Herald*, vol. 8, p. 127.

Semiannual Conference.

The Semiannual Conference met near Council Bluffs, Iowa, October 6, 1865; Joseph Smith presiding, George M. Rush and Dexter P. Hartwell clerks.

The following branches were reported: Plum Creek, Nephi, Glenwood, Fremont, Florence, Columbus, Mason's Grove, Boyer, Little River, Camp Creek, Weeping Water,

Nebraska City, North Star, Crescent City, Twelve Mile Grove, Morning Star, and Raglan.

The following business was done:—

"Resolved, that, whereas circumstances have transpired which render it necessary, the conference hereby request Bro. Edmund C. Briggs to return from California, and if possible meet with the church in conference, on the sixth day of April, 1866.

"Resolved, that this conference request the High Council to come together at the Spring Conference of 1866, to dispose of alleged troubles in California. . . .

The following missions were appointed: "A. J. Field was appointed to labor in connection with W. W. Blair in Ohio. Davis H. Bays was appointed to go to Decatur County, Iowa. William Litz was appointed to go to the States of Virginia, North Carolina, Tennessee, Mississippi, and Alabama. Moses Nickerson was appointed to go to Michigan and Canada. . . .

"Resolved, that David M. Gamet be ordained to the office of high priest.

"That David M. Gamet be ordained bishop for the church in this western country.

"He was then ordained an high priest by Elder Charles Derry. Bro. Joseph Smith ordained Bro. Gamet a bishop.

"President Smith called upon those who were ready to take missions in their respective districts to come forward. . . . He said: 'While it is upon my mind, I will say that the church is determined to be a little more strict with the proceedings of her representatives. We do not want those who are so extremely smart, but we want men who are honest and straightforward; those who will do their duty fearlessly, and serve God with full purpose of heart.'

"The following missions were appointed: E. W. Knapp, in connection with D. H. Bays, was appointed to go to Decatur County, Iowa. Asa Walden was appointed to go to Cass County, Iowa. B. V. Springer and Lehi Ellison's mission to Indiana was continued. H. J. Hudson in connection with Z. S. Martin, Thomas Smith in connection with Z. S. Martin; George Smith in connection with George Sweet.

"The following resolutions were adopted:—

"That Brn. Calvin A. Beebe and Benjamin H. Ballowe be ordained elders, and travel under the direction of Bro. W. A. Litz.

"That Dexter P. Hartwell labor in the ministry in connection with W. A. Litz, and Leonard L. Crapo in connection with Bro. Walden, in Cass County, Iowa.

"That the Southern Nebraska district be attached to Wheeler Baldwin's district. . . .

"That Amos Chase labor in the ministry in connection with S. W. Condit.

"That the mission to Minnesota be continued.

"That Peter Murie be appointed on a mission to Colorado.

"That Moses Nickerson's ordination be reconfirmed.

"That Mary Valoir be received into the Reorganized Church, she having been a member of the old organization." —*True Latter Day Saints' Herald*, vol. 8, p. 164.

It will be seen that provision is made at this conference for the extension of the missionary work to other Southern States not yet reached by the elders. Elders W. A. Litz, Calvin A. Beebe, B. H. Ballowe, and D. P. Hartwell were appointed to prosecute the Southern mission.

Pacific Slope mission.

At the time the General Semiannual Conference was in session, the semiannual conference on the Pacific Slope was held at Washington Corners (now Irvington), California. Apostle E. C. Briggs presided, and J. M. McLam was clerk. Encouraging reports were presented by Elders E. C. Briggs, Harvey Whitlock, Elijah Webb, Glaud Rodger, Hiram Falk, L. S. Hutchings, Joel Edmonds, Daniel P. Young, D. Bonar, J. M. Newman, and Henry Burgess.

The following business was transacted:—

"Ten members were confirmed, and three children blessed during the conference.

"Resolved, that local and traveling elders have no right to interfere with the presidency of a branch.

"That this conference acquiesce in the measures adopted in the General Conference held at Amboy, Illinois, with regard to the European Emigration Fund, that we will con-

tribute to the extent of our ability for that purpose, and that the president of each branch be instructed to carry into effect this resolution, by receiving monthly contributions.

"That this conference acquiesce in the measures adopted by the conference in the East, to send out tracts, the little preachers.

"The following resolutions were also adopted: That Bro. Thomas Dungan be appointed by this conference to preside over Humboldt Bay district, bounded north by Eureka, east by Shasta, south by Tehama, west by Crescent City. That Bro. [Abednego] Johns be sustained as president of Nevada district. That Bro. Webb be sustained president of Sacramento district. That Bro. G. Adams be sustained president of Santa Cruz district. That Bro. G. Rodger be appointed to preside over San Francisco and Petaluma districts. That Bro. D. Bonar labor under the presidency of Bro. G. Rodger. That Bro. J. M. Newman labor under the presidency of Bro. G. Adams. That Bro. C. T. Garvey be ordained a priest. That Bro. C. T. Garvey labor under the presidency of Bro. Rodger. That Nicholas Stamm be ordained a priest. That Bro. N. Stamm labor under the presidency of Bro. Webb. That Bro. J. M. McLam labor under the presidency of Bro. Webb. That Bro. H. Falk receive a mission under the presidency of Bro. G. Adams. That Bro. Peter C. Briggs be ordained to the office of an elder. That Bro. P. C. Briggs labor under the presidency of Bro. Rodger. That we sustain Bro. T. J. Andrews, our book agent. That we appoint Bro. B. Turnbull church recorder for the Pacific Slope. That we sustain Bro. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints. That we sustain Bro. William Marks, his counselor. That we sustain the quorum of the Twelve. That we sustain the Standing High Council. That we sustain the High Priests' Quorum. That we sustain the Seventies' Quorum. That we sustain the Elders' Quorum. That we sustain the Bishop, I. L. Rogers. That we sustain priests, teachers, and deacons in righteousness. That Bro. H. Whitlock accompany Bro. E. C. Briggs to San Bernardino conference.

"Resolved, that we sustain Bro. E. C. Briggs President of the Pacific Slope."—*True Latter Day Saints' Herald*, vol. 9, pp. 43, 44.

On October 8, 1865, Elder George Shaw was ordained a seventy, in the Lindsley branch, Ontario, by Elder John Shippy.

December 5, 1865, Elder W. A. Litz reported from St. Joseph, Missouri, that himself and Elders Ballowe, Beebe, and Levi Graybill were that far on their way to their mission in the South; that Elder Hartwell's health would not permit him to go, and Elder Graybill had taken his place.

Southern mission.

Elder J. W. Lewis who, with Elder George Hatt, was appointed to Europe at the Annual Conference, wrote from London, England, December 20, 1865, as follows:—

"I sailed from New York, October 3, and landed in Liverpool, October 17. I remained in Liverpool two days searching for friends of brethren in Florence and Council Bluffs. I found all the friends above referred to; I believe good was done among them. I left Liverpool on the 19th, and arrived in Sheffield about twelve o'clock. Having no address of the saints I traversed Sheffield four days, and on Sunday evening just as they were commencing their evening meeting, I found them, and for the first time I learned that Bro. Revel had left for America. The brethren and sisters received me as a messenger of peace and good will; their kindness was great, and I must say they are saints indeed and of a truth. I was the more pleased as Bro. Revel had left a holy savor behind him. Would to God that every servant of God leaving places for other missions, or returning home, may leave behind such hallowing influences as Bro. Revel. Although not acquainted with him, I feel to ask God our Father to bless him for his faithful labors.

European mission.

"While in Sheffield I visited all the places I could. I felt impressed by the Spirit to go to London. I resolved to follow the dictates of the Spirit. I informed the brethren of my intention, but wanted an elder to fill the place of Bro. Revel. Until that was done I could not leave; I felt this

mission laid upon me till Bro. Jason Briggs arrived. I felt glad to find one faithful good man, that Bro. Revel baptized, and I informed him that he was wanted for the ministry, to travel in Bro. Revel's place, in Sheffield, Chesterfield, Blaby, Birmingham, Nottingham, and all places which should open to him, and when I should be in London to commune with me on all matters till the arrival of other authority, when all would submit to that authority. This brother consented to do so, as soon as he could settle things at home. This has been done and he is now in the field laboring, I believe, faithfully. I remained in Sheffield two weeks. The president is a good man, and he with other of the brethren are doing their best to roll on the work.

"After leaving Sheffield I passed through Lincolnshire, visited many of the Brighamites previously forewarned of my coming to England, by the authorities, and directed not to allow us to come into their houses, nor to feed or lodge us in any way. Several of these saints told them, 'they should not take that counsel,' they would hear what we had to say when we (Bro. Derry, as report goes, was coming with me) came. We; that is, Elder Charles Derry and myself, were once good men; they had been blessed under our ministry in years past, and if we had altered, they could soon detect the same. Many of the old standards left last spring; those who remain were making ready, but have turned their course. I have been in London six weeks. Every opposition that can be set in motion is now tried. I can stand almost anything, but to hear the scandalous, scurrilous falsehood in circulation against the family and wife of the martyred prophet is more than I can bear; I never have endured such a trial of patience in all my life as at this time. I have endured temptations of such a character, that had I yielded would have driven these liars out of London.

"This week, in Birmingham, they are going to baptize from ten to twenty, of the old stock, and the last day of this month they will open a room in the center of Birmingham; I expect a good work will be done there. I have written to Bro. Pointon to pay strict attention to Birmingham, and round about, for a season, till the work has got a good hold.

In Sheffield this week they are going to baptize a few. Last night I baptized a first-rate man, an old tried elder. He is a man that will do great good I believe. There is another old elder and a good man will shortly obey. There are three persons just on the water's brink; they have got the Mormon fever, and nothing but water will cure. I received a letter last night to come about one hundred miles from London; they want to see me; they are of the old school. As soon as I can go I shall. . . .

"The brother with whom I abide, found me a home eighteen years ago when upon a mission. I visited him soon after my arrival in London. He inquired my business, I told him, and he felt astonished. He inquired how I got along. I told him the foxes had holes, the birds of the air nests, but I was not worthy at present to lay my head any place. He informed me that he found me a home many years ago, and he would have the honor this time."—*True Latter Day Saints' Herald*, vol. 9, pp. 45, 46.

CHAPTER 23.

1866.

PROSPECTS—SOUTHERN STATES—LYTLE RETURNS—BRIGGS DETAINED—T. B. MARSH—NEWS FROM IOWA—FROM ALABAMA—GENERAL CONNOR—ANNUAL CONFERENCE—UTAH CONFERENCE—CALIFORNIA CONFERENCE—EUROPEAN CONFERENCE—TWELVE AND SEVENTY—VISIT TO WASHINGTON—SUCCESS IN TENNESSEE—NEW BRUNSWICK—SLANDER—NEWS FROM THE FIELD—MISSIONARIES WEST—UTAH EMIGRANTS—CHARGES ANSWERED—PROGRESS REPORTED—LONDON BRANCH—RECEPTION IN UTAH—REPORT FROM THE EAST—IDAHO CONFERENCE—VILE MEANS—G. J. ADAMS—NEWS FROM NEVADA—SEMI-ANNUAL CONFERENCE—THE EAST—JOINT COUNCIL—CONFERENCE IN WALES—NEWS FROM UTAH—CALIFORNIA CONFERENCE—DEATH OF JAMES BLAKESLEE.

IN consequence of so many reports of evil, some true and some false, concerning professed Latter Day Saints, the Reorganization has ever had a difficult task, especially in its early days; but the year 1866 opened with flattering prospects. Though not great in numbers an earnest and zealous ministry was occupying the waste places with a fair measure of success. The Northern States and the Canadas were occupied by the ministry, and as the war cloud had disappeared the elders were pushing into the Southern States, where the message was being hailed by many with gladness. The rallying cry had been heeded by hundreds in Utah, California, and Nevada. In England and Wales the warning cry had been heralded, and many received it.

Prospects.

Southern States.

On January 3, 1866, Elder Hugh Lytle wrote from Houston, Texas, that his health had failed him. He states: "I have only baptized one this winter, and forty last fall. . . . I shall start home soon, as I am not able to do the walking necessary for a mission in this country." He returned home soon afterward, leaving Elder Spencer Smith to continue the work alone.

Elder Lytle returns.

Elder J. W. Briggs was detained from starting on his mission to Europe on account of severe sickness of himself and family. Of this the mission was advised in the *Herald* for February 1, 1866.

Elder Briggs detained.

In the *Herald* for March 1, President Smith published a call for the assembling of the Twelve Apostles and the High Council at Plano, Illinois; the Twelve on April 1, the High Council on the 6th.

On March 4, 5, 1866, there was a special conference at Goshen, Utah. At this conference a statement was made by Elder Thomas Job, which indicated that Thomas B. Marsh, who was the first President of the Twelve, accepted the Reorganization just prior to his death.[1] If this is true, it may account for his grave being so long neglected by the dominant church in Utah, and almost forgotten. (See History, vol. 1, p. 657.)

T. B. Marsh.

The *Herald* for July 24, 1895, states editorially:—

"In the Ogden (Utah) cemetery, on an elevated point of ground between where flows the sparkling waters of Ogden and Weber rivers, and where the towering mountains stand as silent sentinels over the tomb, there stands a humble marble stone on which is chiseled the following inscription:—

" 'Thomas B. Marsh, First President of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints. Born at Acton, Massachusetts, November 1, 1799. Died January, 1866. Erected by his friends, July 17, 1893.'

"By the above dates it will be seen that he had lain in

[1] An account of his death was published in the *Telegraph*, where the editor remarked that Thomas B. Marsh was dead, who had been once President of the Twelve Apostles, and that he had no more to say about him. But Bro. Job said that he had something more than the editor of that paper to say about T. B. Marsh; that Thomas had been in the Josephite conference in Salt Lake City, and bore a strong testimony to the truth, and necessity of the reorganization; and when a revelation through young Joseph was read to him he said that it was the voice of God, and again testified that he knew it, and desired us to write to the young prophet to send for him back from here, that he had faith that he would bear the journey, and join the young prophet, if he could go that (last) spring. He said that he had that much to say about T. B. Marsh, and that he thanked God for it, and that such was the reason that the editor of the *Telegraph* had so little to say about him.—*True Latter Day Saints' Herald*, vol. 9, p. 139.

this silent mound for over twenty-seven years ere a monument was erected to his memory, though he passed away in a country where there were thousands who professed to love the cause he served, and in the faith of which he died. Upon inquiry we have learned that his resting place was neglected and apparently forgotten until about three years ago, when Mr. G. W. Larkin, who was then sexton, was looking over the old records he found the record of a lot deeded to T. B. Marsh, and also the record of his burial therein. Search was made on the spot indicated by the records, when a grave was found marked by some small rocks laid around it, and a headboard, then rotted off at the ground, which bore simply the initials, 'T. B. M.' It was overgrown by sagebrush in such a manner as to obscure it from view. Larkin and Son, undertakers, cleared off the lot, and published in the city papers an account of their find.

"Then a Mr. David M. Stewart took charge of a subscription paper, and in this way raised the neat marble stone which marks his resting place, at a cost of sixty-five dollars. Brigham Young was the second President of the Twelve, and he too has passed away. His burial place has been well cared for. His family cemetery is a beautiful, well-watered, green lawn, inclosed in an iron fence. And now subscription papers are being circulated widely with a view of raising a splendid monument to his memory to cost many thousands. The last account we saw the amount subscribed was over seven thousand dollars.

"We understand that fifty thousand dollars are desired. Why this distinction? When the records of the two men are finally examined, where exact justice is meted out, will these two monuments be an index to the rewards there given? If not, will anyone feel rebuked for unjust discrimination here?"—*The Saints' Herald*, vol. 42, p. 470.

This was a period of special activity among the ministry, and encouraging reports were frequent. Under date of March 5, 1866, Elder Thomas Dobson wrote:—

"We have had a glorious time in the Mason Grove branch [Iowa]. Myself and Elder Eli Clothier have continued our

labors since I last wrote to you from this place, and truly the Lord has blessed our labors; fourteen have been added within the last three weeks by baptism, and many more are believing, and that too in a small settlement."—*True Latter Day Saints' Herald*, vol. 9, p. 93.

News from Iowa.

Elders W. A. Litz and C. A. Beebe wrote, March 7, 1866, from Cokerville, Monroe County, Alabama, as follows:—

"On our arrival here, January 6, we were well received, and doors were opened to us to preach almost in every house. Our meetings were well attended, and the best of order preserved. In fact, we can never speak in too high terms of praise of the people we have found here. In the two short months we have been here, we have, by the blessing of God, baptized twenty-five, who are rejoicing in the truth of God, and many more believing, who will, we suppose, obey soon. We expect on to-morrow to organize a branch here, and to baptize some more, as we learn that is the calculation of some. . . .

From Alabama.

"I think we can calculate on a large branch here, at least fifty, but others say one hundred, in this neighborhood. I suppose they know better than we do. There are some blacks who have asked for baptism, when we go again to baptize. They seem to think it would be too much trouble for us just to go to baptize them.

"We have not heard from Brn. Graybill and Ballowe, and know of no chance before we get home, as we don't expect to go farther before we return. The weather is very warm here, and we have all the work we can do; and we shall reap while the harvest lasts, and when we have reaped the field and secured the grain to the garner of the Lord, then, if the Lord will, we hope to see our brethren in the West.

"Since the foregoing was written, we have baptized four more, and three more request baptism. We have organized a branch, and call it the 'Lone Star.'"—*True Latter Day Saints' Herald*, vol. 9, pp. 109, 110.

Such reports were coming from all over the States and the Canadas, also from England and Wales.

On March 22, General Connor, who was in command at

Camp Douglas, Utah, called at Plano, Illinois, for the purpose of conferring with President Smith on the Utah problem, but unfortunately President Smith was absent at Nauvoo, whither he had gone to perform the sad duty of burying his youngest child.

Gen. Connor.

The Annual Conference was held at Plano, April 6-13, 1866. Presidents Joseph Smith and William Marks presided; J. W. Gillen and Isaac Sheen were clerks. On the 6th and 7th the following district presidents reported: Z. H. Gurley, Sen., James Blakeslee, Josiah Ells, Samuel Powers, Reuben Newkirk, Charles Derry, E C. Briggs, L. W. Babbitt, George Morey, and A. H. Smith. J. W. Briggs reported the European mission; and Elders Wilson Sellers, A. M. Wilsey, and J. S. Adams reported. Sunday, the 8th, was devoted to preaching. On the 9th the following-named men were ordained high priests: Hiel Bronson, Ebenezer Robinson, Loren W. Babbitt, Jesse Price, Philo Howard, S. W. Condit, G. A. Blakeslee, Joseph Parsons, and Ahira Jones.

Annual Conference.

The President nominated Hiel Bronson and Jesse Price to fill the places of Calvin A. Beebe and A. G. Jackson, deceased, in the High Council. These nominations were confirmed by the conference, and the persons chosen were ordained by J. W. Briggs, James Blakeslee, and Josiah Ells. T. W. Smith was ordained a seventy, and J. B. Lytle was ordained an elder. The following missions were appointed: J. W. Gillen, Utah. Wilson Sellers, Southern Nebraska and Northern Kansas. J. C. Crabb and J. B. Lytle, Indiana. George Hatt, England. C. G. Lanphear and J. D. Bennett reported.

On the 10th the following resolutions were adopted:—

"Resolved, that the time has arrived for the church to publish the New Translation immediately.

"That the church take immediate measures to release the hands of the Twelve, that they may carry the gospel to the nations of the earth. That the Bishops be instructed to collect means for that purpose.

"That any member of this church having been lawfully married, and having put away their companions for any

other cause than for the cause of fornication, is unworthy of the fellowship of the saints of God; and that the church be very careful, with all inquiry, that they receive none into the church who have put away their companions for adultery, they themselves being the offenders.

"That in view of the demand of the work in Utah, it is deemed advisable that, as far as practicable, the saints in that region remain for the present."—*True Latter Day Saints' Herald*, vol. 9, p. 123.

The High Council reported [2]:—

[2] The High Council of the Church of Jesus Christ of Latter Day Saints, met at the house of President Joseph Smith, in Plano, Kendall County, Illinois, on the 9th day of April, 1866.

Members present: Joseph Smith, President.

Members of the High Council: William Aldrich, John C. Gaylord, Jacob Doan, George Morey, O. P. Dunham, Winthrop H. Blair, and Hiel Bronson.

The following high priests were chosen to act in the places of Edwin Cadwell, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, and Jesse Price, who were absent; to-wit: Lorin Babbitt, Joseph Parsons, Silas W. Condit, George A. Blakeslee, and Ebenezer Robinson.

Opened by prayer by the President. E. Robinson was chosen clerk.

The President made a statement that the first business to be presented was an appeal made by Cornelius Bagnall, William Potter, E. C. Brand, Henry Robinson, Miriam Brand, Julia Marvin, George W. Oman, George C. Millgate, and others, from the 6th of April conference of 1865, held in San Francisco, California.

Clerk read appeal from above parties. President read proceedings of a court of elders, held at Sacramento, California, December 20 and 21, 1864, and also commenced reading minutes of a semi-annual conference, held at San Francisco, California, April 6, 1865. . . .

After a full and free discussion of the whole subject, as appearing before the council, the President made the following decision: That this High Council sanction the action of the conference held in San Francisco, California, April 6, 1865, in withdrawing the hand of fellowship from the following named persons; to wit: Cornelius Bagnall, William Potter, Edmund C. Brand, Henry Robinson, Miriam Brand, and Julia Marvin; also in suspending George W. Oman and George C. Millgate.

On motion it was voted unanimously to sanction the decision of the President.

Inasmuch as the full and careful examination of the foregoing appeal had also necessarily included an examination of the case of Elder George P. Dykes, on motion, voted unanimously, that the action of the conference held at San Francisco, California, April 6, 1865, in sustaining the action of the court of elders in the case of Elder George P. Dykes, be sanctioned by this High Council.

On motion, voted, that this High Council recommend that in all cases where persons are cited to trial, in this church, that the charges shall be specified in writing, at the time of citation. . . .

JOSEPH SMITH, President of Council.
E. ROBINSON, Clerk.

—*True Latter Day Saints' Herald*, vol. 9, pp. 126, 127.

The ordination of H. P. Brown to the office of high priest, and of H. S. Dille to the office of elder, was provided for.

Apostles J. W. Briggs, E. C. Briggs, and Samuel Powers ordained the following men: George Hatt and John B. Lytle, to the office of seventy; Thomas Standeven, to the office of elder; and Ebenezer Barnum, to the office of priest.

Thomas Standeven was appointed a mission to England.

Bishop Rogers nominated William Aldrich and Philo Howard as his counselors, and they were so appointed by resolution.

L. B. Richmond was ordained a seventy, by Apostles Z. H. Gurley, Sen., and Josiah Ells.

The following resolutions were adopted:—

"Resolved, that the relief of the poor of the church be more prominently brought before the church by apostles, high priests, presiding elders, elders, priests, teachers, and deacons.

"While we deeply deplore the great apostasy and turning the truth into lasciviousness, which has occurred in the Church of Christ in years gone by, resulting in the organization of numerous factions and schisms, yet we cannot shut our eyes to the great truth that the priesthood which was conferred by the ministry of the angel of God upon the head of our martyred prophet, Joseph Smith, and Oliver Cowdery, in May, A. D. 1829, when he said, 'Upon you my fellow servants, in the name of Messiah I confer this priesthood, which shall remain on earth that the sons of Levi may yet offer an offering to the Lord in righteousness,' still remains, and has continued to remain from that day to this. Therefore we believe it to be our duty, as individuals having received that priesthood, to hunt up and minister to the spiritual wants of the scattered sheep of the house of Israel, those who manifest by their fruits that they have received of the Spirit of God and have maintained their integrity before him, therefore,

"Resolved, that we recognize no other rule by which to test the validity of the baptism of persons who have embraced the gospel, except the fruit and manifestation of

the Spirit. Therefore, the question of rebaptism is a matter of conscience.

"Resolved further, that a connection with those factions during the dark and cloudy day, does not necessarily invalidate the priesthood; holding as we do, that those factions could neither confer nor take away the priesthood.

"Resolved, that baptisms administered by elders without going down into the water, as the law directs, are null and void. Also, that members disfellowshiped by a branch, or other legal authorities, shall make, as far as practicable, reconciliation to said branch, or legal authorities, before being readmitted into the church."—*True Latter Day Saints' Herald*, vol. 9, p. 124.

On the 11th the ordination of George Hatt and John B. Lytle, to the office of seventy, was provided for.

On the 12th J. C. Williams and Orrin Butts were appointed a mission to Virginia and Tennessee.

The First Presidency made the following appointments: Z. H. Gurley, Sen.; Illinois and Missouri. Samuel Powers and James Blakeslee; Wisconsin, Michigan, Indiana, and Ohio. Charles Derry and Reuben Newkirk; Iowa, Nebraska, Kansas, and Minnesota. John Shippy; Canada, New Brunswick, and Nova Scotia. W. W. Blair and E. C. Briggs; Eastern and Middle States.

The special purpose of these appointments was to travel among and to strengthen and confirm the churches.

They also appointed J. W. Briggs and Josiah Ells to the European mission, to open new fields and organize churches.

The appointments were confirmed by the conference. The following business was also transacted:—

"Resolved, that the presidents of missions and of districts and branches are hereby authorized to solicit subscriptions and donations, for the publishing of the New Translation of the Scriptures made by Joseph Smith, and forward the same to the Bishop; and it is agreed that each person subscribing for this object shall receive one copy at cost.

"That William Marks, I. L. Rogers, and W. W. Blair be appointed a committee to confer with Sister Emma Bidamon respecting the relinquishment of the manuscripts of the

New Translation of the Scriptures, for the purpose of publishing the same to the church and to the world, and that said committee be empowered to enter into and fulfill the contract for the same.

"That the manuscript of the Scriptures be engrossed, and the engrossed copy be put into the hands of the printer, with a view to the preservation of the original copy.

"That President J. Smith, I. L. Rogers, and Ebenezer Robinson, be appointed a committee to publish the New Translation, and that they may be empowered to act in the name of the church, to take all necessary steps to secure its speedy completion."—*True Latter Day Saints' Herald*, vol. 9, p. 125.

Elder A. H. Smith was appointed by the conference to take charge of the California mission, with the privilege of choosing his assistants. He chose William Anderson and William H. Kelley.

R. H. Atwood was appointed to the Eastern States. Thomas Job to Utah. H. G. Whitlock; in charge in California until the arrival of A. H. Smith. J. H. Lake; to preside over String Prairie district. Elijah Banta; Eastern and Middle States. C. G. Lanphear and J. L. Adams; Indiana. G. E. Deuel and Wilson Sellers; Nebraska and Northern Kansas.

It was "resolved, that the President do have full editorial control of the *Herald*, and all matter published therein."

A. H. Smith was ordained a high priest, by Joseph Smith and J. W. Briggs, as provided for by resolution.

The following resolution concerning High Priests was adopted:—

"Resolved, that the ordination of an high priest by the direction of a district conference is null and void."

J. W. Briggs and James Blakeslee voted in the negative.

An annual conference was held at Spanish Fork, Utah, April 6–8, 1866. At this conference it was reported that a company of saints with about one hundred and fifty wagons were ready to start east; so that again the branches were thrown into disorganization by emigration.

Utah conference.

The California annual conference was also held April 5 to 8. The conference was held at Washington Corners. Elder Harvey G. Whitlock presided, and Peter Canavan was clerk. On the 7th the conference attended the funeral of Elder James M. McLam, of the Quorum of Seventy, who was the secretary of the conference. Reports of elders and branches were encouraging. The following appointments were made: Glaud Rodger; Santa Cruz and Santa Clara counties. L. S. Hutchings; under Glaud Rodger. E. H. Webb; to extend his labors to Placerville, and N. Stamm to accompany him. C. T. Garvey was ordained an elder, and he and Peter Canavan appointed to Visalia. David Bonar to Healdsburg, he to request the assistance of P. C. Briggs.

California conference.

The following officers were sustained: Joseph Smith, President of the Church; the Quorum of the Twelve; the Standing High Council; H. G. Whitlock, President of Pacific Slope; and B. C. Turnbull, Recorder of Pacific Slope. (*Herald*, vol. 9, p. 174.)

April 25; Elder J. W. Lewis wrote from Wightcraft, England, reporting much and earnest inquiry and the baptism of several.

On April 29, 30, 1866, a conference was held at Merthyr-Tydfil, Wales; T. E. Jenkins president, and N. Grigg clerk. The following is a summary of the business done:—

European Conference.

"Monday, April 30, assembled in counsel. After singin and prayer by Elder B. Thomas, the following branche were reported: Penydarren, . . . New Tredegar, . . . Aberaman, . . . Llanvabon, . . . Llanelly, . . . Aberavon . . . Hirwain, . . . Ystradgynlais, . . . Beaufort, . . . Nantyglo, . . . Alltwen. . . .

"Then the following brethren received their appoint ments, Elder William Palmer to labor at Newport, Ponty pool, and vicinity. Elders Lewis Williams and W. Morric to labor in Carmarthenshire. Elder W. Williams to labor a Neath and vicinity. Elder John Hughes to labor at Swansea and vicinity, assisted by elders from Aberavon and Alltwen Elders W. Wimpy and Thomas Morgan to labor at Troed

rhiw. Elder Charles Hickery to labor at Abertillery and Aberbeeg.

"Resolved, that the *Restorer* be published in the two languages as before, and that every effort must be made by all desirous to see the work prosper to get it out every month; all branches and subscribers to the *Restorer* are requested to send in their donations by the first of every month, let it be ever so small; and all the officers and saints are requested to strive to increase the subscribers to the same, so that it may become cheaper."—*The Restorer*, vol. 2, p. 67.

Duties of Twelve and Seventy.

On May 1, 1866, President Joseph Smith published over his own signature a document defining the duties of the Twelve and Seventy. This document is well worth preservation, both because of its merit, and because it treats of the duties of two of the chief quorums of the church. It is as follows:—

"The duties of the Twelve, as a quorum, are to sit in council upon matters appertaining to the spread of the work abroad, and the firm continuation of it in the land of Zion; and upon this is based the recognition of their right to ordain and set in order all other officers in the church.

"Now, it seems to follow, that as they are to be representatives of the church while the gospel is being carried to the ends of the earth, and the church is to become as a light set upon a hill, this quorum of men should travel under the special direction of the spirit of their calling, and should live as it becomes righteous men to live. This being the case, the former requirements are seen to be essential, either inherent or in the process of acquirement.

"Their decisions (if unanimous) are of high importance, equal in authority to those of the First Presidency and are to be made in *righteousness;* how carefully then ought this band of especial witnesses to walk as a quorum and as individuals.

"At our April conference, just passed, the Spirit seemed to indicate that the establishment of lines and boundaries, over which the Twelve as integral parts were set to *preside*, was a contraction of duty inconsistent with the character of

the work, and an effort was made to place them more immediately under the impulses of the Spirit of God and the direction of the Presidency of the Church. We can all see that this accords with our understanding of the law; and no fears ought to be entertained that the Spirit will direct to be done that which is not in keeping with the law and the revelations heretofore received.

"The day has now come when the dread demons of distrust and suspicion must be exorcised by the efficient prayers of the faithful saints, for there are many lo heres, and lo theres, and few shall be able to stand.

"Let every one then go to with his might to purge the evil from his own heart, and united, stand for the bulwarks of our liberty in the gospel.

"The Seventy are a body of elders set apart for the work of the ministry as a traveling quorum, working under the more immediate call of the Twelve, to preach the word, build up churches, officiate in the various directions necessary in the spreading the gospel, and all acts that an elder may do by virtue of his office as such elder, a seventy may do. But there are certain conditions which require a seventy to travel, as especial witnesses, that are not binding upon the body of elders.

"There can be by the law seven quorums of Seventy, seemingly too small a number for evangelization purposes; and yet when we consider the number of elders there may be in the church, we are forced to acknowledge that God is wiser than man, and does not wish to cumber the legislative bodies of the church with too great numbers.

"The Seventy then are to be men of action; ready to go and to come, full of energy and zeal; prepared at a moment's warning to follow the lead of the Spirit, to the north, east, south, or west: proclaiming the gospel as they go, baptizing all who come unto them, laying their hands upon the sick in common with their brethren of the Twelve; under no responsibility of presiding, but when the Spirit so directs, or exigency requires, they may preside by virtue of their right to officiate as elders in the church.

"The law also contemplates the Seventy as a legislative body, and a decision made by these quorums (if unanimous) is of like importance as a decision of the Twelve.

"It may also be concluded that any act which an high priest might do, while abroad as a minister of the gospel building up the church, might be legitimately done by one of the Seventy; for in speaking of the difference between the two quorums, the law says: that those who belong not unto this quorum, neither unto the Twelve, are not under the responsibility to travel, nevertheless they may hold as high and responsible offices in the church; evidently carrying the inference that this was an office in authority greater than an elder, and if an elder *may*, why *may not* a *seventy*, or an *apostle* preside.

"It is eminently becoming to the office of a seventy to be contented and cheerful, full of the hope of a renewed covenant; free from the resident care of a local congregation, nevertheless wise as a counselor both to the world and the church, having soberness as a safeguard against the levity of the world; always bearing about the consciousness of a slain and risen Redeemer, with the assurance of a realized hope; and ever able to give by precept and example a reason for that hope.

"Is it an arduous undertaking? Most unquestionably it is; but while it is so arduous, there is a possibility that in its very arduousness lies the secret of its success, for in its successful ministry the devils are to be subject to the power of God.

"May the Lord God help the Seventy is the prayer of every well wisher of the latter-day work.

"There is a duty devolving alike upon these two quorums, i. e., the Twelve and the Seventy, that it is well to notice here. We mean the duty of being prayerful men, for by this shall come their power. Now if we could suppose that man could successfully propagate the work of the last dispensation, without the faith requisite to yield obedience to its laws, we could imagine a ministry without purse or scrip, going to the ends of the earth declaring the way of life, without prayer, but as we cannot, it follows that these

men must be cared for by the divine Ruler of all, and must exercise the faithful prayer, the earnest desire of the soul, by which they are blessed of God.

"Purse and scrip are laid aside. It is the Lord's work. He has promised to provide for them. Self-denial is to become a pleasure, danger is forgotten, fear overcome and cast out; revilings accepted with humility, and scoffings without reproach; the goods of this world measured only by their usefulness to the advance of truth; wisdom taken as a companion—a lovely handmaiden of the Lord; and with the blue dome as their rooftree, the Lord their refuge in sunshine and in storm; his hand their guard, his Spirit their comfort and their guide; Christ their pattern, his followers their brethren, and all the world their neighbors, they pass out, away from the scenes dear to them into the great harvest field, there to wield the sword of truth as ambassadors for Christ, and him crucified. Here is the sublimity of their calling, the excellency of their hope, and who shall then be found to deny them their reward? We trust not one.

"Away with the bickering jealousy of place and of power, let the ultimate accomplishment of our salvation enable us to overcome the divisions of the hour, and the distraction of the time, uniting for the present redemption of Zion.

"JOSEPH SMITH."

—*The Saints' Herald*, vol. 9, pp. 129, 130.

Visit to Washington.

On May 30, 1866, President Joseph Smith departed from Plano, enroute for Washington, D. C., having been summoned to appear before the committee on territories of which Congressman Ashly, of Ohio, was chairman; the committee wishing to consult him on what legislation he would recommend for the Territory of Utah. He was accompanied by Elders W. W. Blair and Elijah Banta, who were appointed to labor in the Eastern States. Elder Banta accompanied him to Washington, Elder Blair stopping at Kirtland, Ohio. His business was transacted by June 11, when he left Washington for Pittsburg, Pennsylvania, and Kirtland, Ohio.

On June 9, Elders B. H. Ballowe and Levi Graybill wrote

of their success in opening the work in Tennessee. Several had obeyed, but no organization had been formed. Churches, schoolhouses, and private houses were open to them, and the people anxious to hear.

Success in Tennessee.

On June 19 Elder John Shippy reported the work in New Brunswick, as follows:—

"I left Yarmouth on the 11th inst., and arrived here Saturday, the 16th, and on Sunday afternoon I preached in a schoolhouse to a respectable congregation, and on Monday evening in another schoolhouse to a large congregation, who listened with attention. I have three more appointments out, one for tomorrow night, and the other two for next Sunday. I am sorry to say that when I came here I found Bro. George Lindsley very low with consumption, and his recovery is doubtful. Nothing but the power of God can ever cure him, although he may live till next spring. I think he ought to go home as soon as possible; but he ought not to start alone, so if I had the means I would go with him to Plano. He has sent home for money. Bro. James McCormick has gone home. Bro. J. Landers is on Indian Isle yet. The work is prosperous there. He is expected here soon. What will be the result of my preaching here is yet in the future. What few saints are in Yarmouth are good ones. I left them strong in the faith.

From New Brunswick.

"GRAND MANAN, N. B., June 19, 1866."

—*The Saints' Herald*, vol. 10, pp. 14, 15.

June 22, 1866, Elder T. E. Jenkins wrote from Merthyr-Tydfil, Wales, stating that the Brighamites were resorting to slander to oppose the progress of the gospel. He adds:—

Slander.

"Elders Hatt and Standeven have arrived in England, and have begun preaching and baptizing. Elder J. W. Lewis was with us at our conference of April 29. We had a very good conference, after which, Bro. Lewis stopped in Wales three weeks visiting the branches. He felt good while with us and the saints were glad to see him.

"The saints in Wales in general feel well, the gifts of the Holy Ghost are enjoyed, the elders are preaching very

faithfully, tracts are being distributed and we increase in number, though slower than we could wish, yet the work is onward and our hope excellent."—*The Saints' Herald*, vol. 10, p. 46.

On June 30, Elder J. W. Briggs wrote of holding some discussions in Iowa with excellent results.

News from the field.

On July 1 the editorial columns of the *Herald* contained the following summary of news concerning elders in the field and other matters:—

"In our own sphere, we notice that a more decided improvement is being made in the conduct of the various branches in a general point of view. Individuals may disregard the rules of good behavior of the church, it is true, but there is a very great inquiry for truth in almost every quarter, more especially in those places where the elders are walking in the way most pleasing to God, in uprightness and the practice of virtue.

"Brethren William W. Blair and Elijah Banta are at Brookfield, Ohio, where the prospect is good for an addition to the ranks of the church.

"Bro. Thomas Revel has been called to preside over the church at St. Louis, Missouri, and writes that a better feeling is at work among the saints there, which good news is confirmed by Bro. Noah Cooke.

"The church at Nauvoo is now under the presidency of Bro. William Redfield, Bro. Thaddeus Cutler having resigned on account of continued absence from home.

"Bro. C. G. Lanphear and Jesse Adams are in Indiana working to pretty fair effect, as we learn by letter from Bro. James B. Prettyman. A church has been organized by them at Knox, Starke county, which from accounts received is doing well.

"Bro. Levi Graybill and Benjamin Ballowe, have been laboring in Tennessee with good success, while Brethren William A. Litz and Calvin A. Beebe have done like good service over in Alabama, reporting as we see in their letter a good opening in Georgia and Florida.

"Bro. Litz is the first to report any ingathering of the

negro race, fourteen having obeyed the word under the preaching of Bro. Beebe and himself.

"Bro. John Shippy is in Maine, and we presume laboring for the cause as wisely and zealously as ever.

"Bro. Zenos H. Gurley is in the southwest of Wisconsin, having been sent there by one of those calls to which he is subject in common with other elders going where the Spirit may direct.

"Bro. Jason W. Briggs, we learn, is holding a discussion with our friends the Campbellites down at Buffalo Prairie, represented by the Rev. Mr. Fisk. He will proceed upon his mission to England as soon as is practicable.

"Bro. Thomas E. Jenkins is in Wales still striving for Zion, while Bro. John W. Lewis is up London way using the fiery weapons of our spiritual warfare to right good purpose. He has succeeded in enlisting quite a good number of efficient elders of the old time persuasion to cast in their fortunes with us.

"Bro. Lewis will please take notice, that Bros. Joseph Boswell and John D. Jones, of the church at Kewanee, Illinois, started from here on the 21st inst. for Europe. These are good brethren and will, we trust, prove an augmentation of strength to the church in England.

"Bro. Charles Derry is prosecuting the work in Iowa, and reports all as going well.

"We have been notified that Bro. Gordon E. Deuel is at Fort Des Moines and that he was doing a good work there. . . .

"Bro. Reuben Newkirk is in motion up in Wisconsin preaching the word. . . .

"Bros. Alexander H. Smith, William Anderson, and James W. Gillen are on their way over the plains to prosecute their several missions. . . .

"We had the pleasure while on our way home from Washington, of standing before a congregation assembled in the Temple at Kirtland; and amid the whirl of thoughts set in motion by such a circumstance, could not feel otherwise than impressed with the fact of the purity of the church when that temple was built.

"I felt impressed to bear my testimony to the truth and to call upon old saints to return to a consideration of the law as it was and as it is.

"We saw several of those who had in days gone by received pleasure in the truth, some of whom may again come to the fountain for a healing draught. The Temple is in tolerable repair so far as the outside is concerned, but the inside has become the prey of the spoiler.

"All the ornamentation, mouldings, letters, and carved work have been broken up by curiosity hunters, until the two upper rooms are stripped. It is in charge of Uncle Robert Greenough who is trying to keep it from receiving further damage. . . .

"While at Pittsburg we met with the saints in conference, in the hall which they are using as a meeting room. There was a most excellent spirit manifested, and a good attendance upon our preaching. The church there is under the presidency of Bro. Josiah Ells, who is making every effort to prepare for his mission to England."—*The Saints' Herald*, vol. 10, pp. 1, 2.

Missionaries west.

On July 26, 1866, Elder Charles Derry wrote from Glenwood, Iowa, of the western-bound missionaries, and the generosity of the saints towards them, as follows:—

"I accompanied Bros. Alexander H. Smith and James W. Gillen as far as Columbus, visiting the saints on the way; but time would not permit me to tarry with them, as it was time the missionaries were enroute for their destination. We found Bro. William Anderson at Columbus, awaiting the return of the brethren. He had wisely and beneficially employed his time in visiting and strengthening the saints, and in persuading others that were not with us to come back into the good old paths. His name is remembered with love and pleasure by the saints in Columbus. On the first of July Elders Gillen, Anderson, Smith, and myself took each our part in preaching the gospel as it is in Christ Jesus; and the result was that two honest, but hard-headed old Mormons of the Brighamite order, bowed in childlike simplicity to the power of truth, and renewed their covenants

with the Lord. This gave great joy to the saints, and they praised the Lord and declared that this was in accordance with the promise of God unto them. On the next day I and Elders Hudson and Galley accompanied the missionaries to the west side of Loup Fork, where we bent before the Lord on the bank of the above stream, and there with earnest hearts dedicated our beloved brethren to the keeping of Joseph's and Abraham's God, and then with melting hearts and tearful eyes we gave and took the parting hand of brothers. They will be remembered with love by all the saints that saw them on their route. Here let me pay a passing tribute to the noble generosity of the saints in Columbus. The Bishop had done his best; but their outfit was very scant, and their team inadequate to the task. The saints here saw it and began to work, not to find fault; but to supply the deficiency, and in a branch of fifteen members sixty dollars were appropriated towards purchasing a better team; and then enquiries were made and it was found that they were deficient in creature comforts. Two or three buffalo robes, worth about twenty dollars each, were donated by individuals, and feed for the team by others not now connected with us, making in all about one hundred twenty dollars worth [from] this little branch, not rich in the things of this world, but rich in the true faith that is manifested by works. All the saints in central Nebraska contributed nobly to the same object, but their numbers are small and their means limited."—*The Saints' Herald*, vol. 10, p. 61.

Elder Derry also mentioned in his communication having met a part of a company from Utah. He says:—

Utah emigrants.

"On the 23d instant I met Elder Anderson with eight wagons, from Salt Lake. He reports that they had an excellent journey, no deaths; only lost one span of mules and an ox, I think. They started and traveled together, with forty wagons, until they passed all points of danger, and then thought proper to divide. The remainder were expected in a day or two. Two gave in their names for baptism on the night that they arrived at Omaha. All seem in the best of spirits, and full of faith in

the work as far as I have seen. Elder Anderson seems to be of the right stamp. He reports that he met the missionaries forty miles east of Fort Kearney, doing well and in good spirits."—*The Saints' Herald*, vol. 10, p. 62.

Charges answered.

Charges were made both in America and Europe that President Joseph Smith was a spiritualist, and a lawyer. In answer to these he wrote Elder T. E. Jenkins of Wales, as follows:—

"*Bro. T. E. Jenkins:*—Your letter, in which you ask me to correspond with the saints through the *Restorer*, is received. I feel grateful to the saints for having accepted the little effort I made upon a former occasion, and I am at no loss to believe you when you tell me that all manner of stories are circulated in England and Wales calculated to throw discredit upon my connection with the work of the last days. I once investigated spiritualism, as it is called, but never became a believer in its marvelous manifestations; I simply examined for myself what purported to be for the *good* of men, and finding no good in it for me, paid no further attention to it. Out of this grew the wonderful stories about my being a spiritualist. I studied law under William Kellogg, in the years 1855 and 1856, in the city of Canton, Fulton county, State of Illinois, intending then to practice at the bar, which I have not as yet done, never having applied for admission. Out of this, I presume, grew the story of my being a lawyer so industriously circulated. It was evidently intended to discredit me in the eyes of the saints; but to my mind an honest lawyer stands a better chance for the celestial kingdom than a dishonest preacher of a desecrated priesthood, no matter how loudly he may declaim against spiritualists and lawyers.

"All this, however, has nothing to do with our faith, or the line of conduct to be pursued by us, both in America and England. That we are approaching an important period in the work is obviously impressed upon all interested in any way in it. For those in the valley of Utah there is given disquiet, although some three thousand seem to be added by this spring's emigration to those already there. Whether this will add to their strength remains

to be settled, and admits of serious doubt, for where in 1860 there were but some forty thousand inhabitants in the Territory, as appears by the census, there may be but a few hundreds more, and of these many must soon see how futile the faith that deceives so much.

"Our faith is predicated upon the love of God, and his Son Jesus Christ; how important then is it to be observant of the plain principles of the gospel given to us by him, and not allow ourselves to be led captive by the sophistry which seizes upon the examples left by some of the ancients who did evil in the sight of God, and who upon those examples have built a system of treacherous indulgence in crime, under the garb of new commandments received through the 'oracles' of God.

"Busy faithfulness and industrious waiting before God is enjoined upon all lovers of his truth; and no matter how boisterous we may be in declaring God's mercy to the children of men, our practical lives must demonstrate the earnestness and saving grace of our faith, or our examples will not only condemn us in the eyes of him that judgeth, but destroy that which we are so anxiously striving to establish.

"The work prospers in America as fast as could be expected, considering the gathering together of so many and so diversified a body of men, filled with every possible creed of which the last days are susceptible. We are looking for some new element of power by and by from the disentanglement of some of the knotty questions with which we have been troubled in the past, and also by a dismemberment of opposing powers.

"Let me, in conclusion, say to the brethren there, Strive diligently for the righteousness of the kingdom of God, that its peace may abide and abound with you.

"With love of God and his covenant people of the last day, I remain, yours fraternally,

"JOSEPH SMITH."

—*The Restorer*, vol. 2, pp. 81, 82.

In *Herald* for August 1, 1866, the Editor again speaks of progress, as follows:—

"Bros. W. W. Blair and E. Banta have organized a conference in the east. . . .

"The canvassing for the New Translation is going on rapidly, so also the work of transcribing is progressing.

"A train of emigrants from Utah passed through here on the 14th of July. We do not know who was in charge. We hear that a large number are at Wyoming, Missouri [Nebraska], waiting transportation. Truth goes slowly, while error travels with giant strides.

Progress reported.

"Brethren A. H. Smith, William Anderson, and James W. Gillen are on the plains, going toward sundown; while from the Pacific slope we hear that they are waited for anxiously. . . .

"Bro. Thomas E. Jenkins writes good news from England and Wales, and altogether there is much to encourag those who will be encouraged."—*The Saints' Herald*, vol. 10, p. 33.

On August 19, 1866, a branch was organized by Elder J. W. Lewis at the house of Mr. Barnes, No. 23 Wellington Street, London, England. There were six members, Elder Henry Thead president.

London branch.

On August 29, 1866, Elder A. H. Smith wrote from Salt Lake City, Utah, giving an account of the arrival of Elders Anderson, Gillen, and himself in the city, and of the manner they were received. He says: "I have seen nearly all the *big bugs* here; they all strive to win my confidence, professing love for the family to a fabulous degree." He closes his letter as follows:—

Reception in Utah.

"The people here do not believe that either you, or David, are indeed in good earnest, nor working yourselves, but simply giving your leave and names to some one else. They are taught from the stand by their masters that David will be a prince and ruler of this people; yet I heard yesterday, that in a private meeting B. Young ordained his son to the office he himself holds. I have seen Dr. Bernhisel and had a short talk with him. He is much broken, and looks old." —*The Saints' Herald*, vol. 10, p. 108.

Report from the East.

On September 10, Elder W. W. Blair wrote from Fall River, Massachusetts, a very cheering report of the progress of the church in the East, and added:—

"The work of the Lord is onward. The light and power of his Spirit are with his people; their darkness is passing away, their tribulations are ending, their sorrows are being turned into joy, and their souls are made happy in the goodness and glory of the Highest."—*The Saints' Herald*, vol. 10, p. 108.

Idaho conference.

From Utah the work had spread into Southern Idaho, and in September a conference was held in Malad City, Idaho, and a district organized. Thomas Job presided, and William Woodhead acted as clerk. The minutes contain the following entries:—

"John Evans was ordained a deacon.

"Seventeen persons were baptized by Bro. Gillen and others during conference.

"Resolved that Oneida, Idaho, Cache, and Box Elder counties, Utah, be organized into a conference district.

"Resolved that William D. Jones preside over the said conference.

"Resolved that this conference uphold and sustain Joseph Smith as Prophet, Seer, Revelator, and Translator, and President of the Reorganized Church of Christ, and William Marks as his Counselor.

"Resolved that we uphold and sustain all the authorities of the Reorganized Church of Christ of Latter Day Saints.

"Resolved that we uphold and sustain John Lewis as president of the Malad branch.

"Resolved, that Lewis Gaulter act as Bishop's agent for this conference district."—*The Saints' Herald*, vol. 11, p. 45.

Vile means.

Elder M. H. Forscutt wrote from Salt Lake City, Utah, September 21, 1866, giving an account of a very disreputable and condemnable effort to destroy him and others. He wrote as follows:—

"During the stay of the brethren at my house, I found the following paper inserted under my window sill:—

"'Aug. 31, 1866.

"'If not out of this Territory in one week, you will die the death of a miserable apostate dog.

"'(Addressed) MR. FORSCUTT.'

"The following Sabbath several of the saints, Bros. Gillen, Anderson, and my own family took supper at my house, and all excepting the two brethren and myself, and my eldest daughter, (five years old,) were immediately taken sick. They vomited most fearfully, and experienced a very peculiar sensation, accompanied by spasms in the stomach, and numbness of the hands and feet. One of the sisters, Jane Maloney, wife of Bro. Maloney, (on whose life an attempt was made nearly a year and a half since, as reported in *Herald*,) resides at camp. She and her son were very sick, and in conversation with the army surgeon, her husband was informed there was every indication of strychnine. My wife cooked down in the cellar, to which there is a separate entrance, and a neighbor's boy, on hearing of the circumstance, the day following, said he saw two men, whom he described, standing near the stove on the day in question, during the temporary absence of Sister Forscutt with her company. They doubtless did the execrable work, but thanks be to God, who gave us the victory, they were foiled considerably in their nefarious design. All are again restored whom the murderous preparation affected, excepting Sister Maloney, and she experiences a deadening sensation in her toes only. Those whom they most designed to destroy were totally unharmed.

"SALT LAKE CITY, Sept. 21, 1866."

—*The Saints' Herald*, vol. 10, pp. 142, 143.

Sometime in August, 1866, a colony under direction of Elder G. J. Adams left America for Palestine, claiming that they were divinely instructed to build upon the Holy Land. They had a prosperous voyage and arrived safely at Jaffa, as the following communication to the *Israelite Indeed* will show:—

G. J. Adams.

"Bark Nellie Chapin, near GIBRALTAR, Aug. 28, 1866.

"*Dear Brother Lederer:*—I can only write you a few lines at this time as you see we are now full half way to Pales-

tine. We number one hundred and sixty-eight persons, old and young, on board of our good vessel, and we have had beautiful weather and fair wind for thirteen days and nights in succession, and it still continues so. All things thus far have been successful. We have a full load of lumber; we have also other passengers and freight, and what is better still, we have already engaged full freight for next year. . .

"September 3, midnight.—We have had the most pleasant voyage that men ever had who crossed the Atlantic; fair wind and good weather. We are all hopeful, and none of us look back. Our faith is strong, our hope high.

"Near Malta, September 12.—We could not stop at Gibraltar, as we passed it in the night, and had a fair wind. We have made about four thousand miles in thirty-two days. A glorious passage, thank the Lord.

"JAFFA, Syria, October 4.—Dear brother, by the blessing of God and his goodness, we arrived here safely in forty-two days, a remarkably quick passage. We are received by everybody in the kindest manner, and all things are going on first rate. And now, as we arrive at the place of our destination, we can say, Praise the Lord for all his goodness and loving kindness towards us! Not one case of sickness —except the usual seasickness—occurred on board our ship to damp our cheerful hopes. God bless you!

"Your brother in the hope of Israel,

"G. J. ADAMS."

—*The Saints' Herald*, vol. 10, pp. 174, 175.

This movement was solely an independent one upon the part of Elder Adams and company, not being authorized by the church or any of its factions in any sense.

October 4, Elder A. H. Smith wrote from Austin, Nevada, that he and Elder William Anderson were that far on their way to California, having left Elder J. W. Gillen in Utah. They found some Morrisites and others at Austin City anxiously inquiring after the Reorganization, but the lateness of the season demanded that they should hurry on over the mountain range.

News from Nevada.

October 6-8, 1866, the Semiannual Conference was in session near Council Bluffs, Iowa. Elder Charles Derry was

elected president pro tem., and C. W. Lange and D. H Bays secretaries. The following elders reported on the first day: Wheeler Baldwin, S. W. Condit, Alexander McCord, R. C. B. Elvin, J. A. McIntosh Thomas Dobson, Z. S. Martin, Charles Derry, Hugh Lytle, W. A. Litz, B. H. Ballowe, C. A. Beebe, Levi Graybill, Wilson Sellers, Orrin Butts, and J. C. Williams. The second day was devoted to preaching.

Semiannual Conference.

The minutes of the third day of the session show the following business transacted:—

"Bishop Gamet reported his stewardship as follows: The whole amount received, from October 6, 1865, to October 6, 1866, $844.42. Amount paid out, $1,024.96. Leaving the church indebted to the Bishop, $180.54. Report accepted.

"Resolved that the deficiency in favor of Bishop Gamet be made up by the various branches in the district.

"Elder McCord was released from the presidency of the Pottawattamie district, and Elder J. M. Putney appointed in his stead.

"Resolved that Elder Thomas Dobson be released from the presidency of the Shelby County district, and Elder McCord be appointed in his place.

"Resolved that southern Nebraska be set apart as a district, over which Elder R. C. B. Elvin preside.

"Resolved that Elder W. Baldwin continue to preside over Fremont district.

"Elder S. W. Condit was sustained as president of the Harrison district, Elder Z. Martin as president of Central Nebraska district, and Elder Charles Derry as president of the Western Iowa district.

"MISSIONS.

"Elder John H. Lake and George Redfield were appointed to labor in Canada; Elders Wheeler, Cannon, and Dexter P. Hartwell to labor under the direction of Elder W. Baldwin; Elders C. W. Lange and Samuel Longbottom under the direction of Elder J. M. Putney; Elder Howard Smith continue to labor in the Pottawattamie district; Elder Hans Hansen labor among the Danish people of Omaha, Nebraska Territory, and organize the same into a branch; Elders W. A.

Litz and Hugh Lytle appointed as presidents of Alabama, Mississippi, Virginia, North Carolina, and Tennessee; Elder J. D. Craven to labor under the direction of Elder Litz.

"Resolved that Bro. William Booker be ordained an elder, and labor under Elder Lytle, Alabama; that Elder Wilson Sellers labor under the presidency of Elder R. C. B Elvin; that Elder A. H. Struthers preside over the String Prairie district; that Elder Thomas W. Galley labor in Colorado Territory, and Elder Peter Murie be released from said mission; Elder Gordon E. Deuel appointed to Northumberland, Canada West.

"Resolved that this conference request the president of the Utah district to send, if possible, some elder to labor in Montana Territory. . . .

"Resolved that Bro. Ezra Landon be ordained an elder, and labor under the direction of Elder John Shippy. . . .

"On application, Resolved that Bro. and Sister Scovil be received into the church on their original baptism.

"Resolved that the southern missionaries, including Elder Gordon E. Deuel, have the privilege of visiting the various branches to solicit means to enable them to proceed to their respective missions.

"According to previous motion Bros. Landon, Booker, and Longbottom were ordained elders under the hands of Elders Charles Derry, S. W. Condit, and H. Lytle.

"Bro. Joseph Smith was sustained and upheld as Prophet, Seer, Revelator, and President of the Church of Jesus Christ of Latter Day Saints, throughout the world, and Bro. William Marks as his Counselor; likewise the Quorum of the Twelve, with Elder Jason W. Briggs as president, and all the other quorums in the church."—*The Saints' Herald*, vol. 10, p. 140.

The East.

October 15, 1866, Elder W. W. Blair wrote from Fall River, Massachusetts, giving an account of the organization of the Massachusetts district, to include Massachusetts, Connecticut, and Rhode Island. William Cottam was chosen to preside. He spoke of the activity of Elders E. N. Webster, George C. Smith, C. E. Brown,

and William Cottam. Of the progress in Fall River he stated as follows:—

"It has seldom been my good fortune to meet with such spiritual saints as those at Fall River. Ten of them have received the gift of tongues. All but two of them have received the gift since uniting with the Reorganized Church, the others received it in the old organization. They have three interpreters, and four who have the gift of prophecy. Healings, spiritual dreams, and visions are had among them to a great degree, and they are all living in the unity of the Spirit, and the bond of peace. This branch was organized, as you will remember, in December last by Bro. James W. Gillen. It then had sixteen members, they now have sixty-three members, and a great many more are believing, while some have expressed a determination to be baptized soon." —*The Saints' Herald*, vol. 10, p. 141.

Joint council.

On October 16, 1866, there was a council held at the residence of Elder Zenos H. Gurley, Sen., near Sandwich, Illinois, composed of the Presidency, three of the Quorum of Twelve, two high priests, and several elders. The following resolutions were adopted:—

"Resolved that in view of the circumstances of the case, it is the opinion of this council, that Bro. Jason W. Briggs should not prosecute his mission to England alone; but should labor in this country until such time as Bro. Ells can accompany him, unless otherwise ordered by the spring conference.

"Resolved that the Publishing Committee be requested to obtain information respecting the way the translation of the Scriptures was made, preparatory to the issuing of the preface, etc.

"Resolved that we believe that it is the duty of all the members of the Quorum of the Twelve to go forth from church to church and preach on the law of tithing, in connection with all the other principles of the gospel, so that they may be enabled to devote all their time to the ministry.

"Resolved that to carry out the principles of the law of tithing, it is the opinion of this council, that the law should

be carried out in the scattered condition of the church, and that as far as we can approximate to that law, is upon the principle of freewill offering, for the practical purposes indicated by that law.

"Resolved that the bishops, in connection with the ministry of the church, should travel and preach the law of tithing.

"Resolved that we do most earnestly entreat all the saints to remember, that all their 'surplus property' is the Lord's, and that it is needed for the support of the poor of his people, and the families of the elders whose time is engaged in the ministry.

"By order of council. JOSEPH SMITH, President."

—*The Saints' Herald*, vol. 10, pp. 158, 159.

Conference in Wales.

A conference was held at Merthyr-Tydfil, Wales, October 28, 29, 1866. Elders T. E. Jenkins and J. D. Jones presided, Nicholas Grigg was clerk. The conference was attended by one seventy, thirty-five elders, and several of the lesser or Aaronic priesthood. The following resolutions were passed and reports presented:—

"Resolved that we uphold and sustain in righteousness, by our faith and prayers, Joseph, son of Joseph Smith the Martyr, as Prophet, Seer, and Revelator of the Church of Jesus Christ, including all quorums in their proper places, as the law directs.

"Resolved that we uphold and sustain in righteousness, by our faith and prayers, Elders Thomas E. Jenkins and John D. Jones as laborers in the principality of Wales.

"Resolved that any officer or member found advocating or contending for polygamy as a divine institution, either in public or private, be excommunicated, unless a spirit of true repentance be manifested to the satisfaction of the church.

"Resolved that the second Sunday of December next be set apart for fasting and prayer for the prosperity of the work of God in this land. (Let all the saints strive to have the true desire in their hearts, so that it may not be in vain.) . .

"Resolved that the principality of Wales be divided into three districts, and that the elders of each district meet in a

council once every six months (and oftener if needed) for the advancement of Christ's kingdom.

"Resolved that every officer and member do their best to sell and distribute the publications of the church whenever time and opportunity presents itself. . . .

"The following branches were then reported: Penydar ren branch; . . New Tredegar; . . . Llanelly; . . . Aberaman; . . . Aberavon; . . . Llanvabon; . . . Nantyglo; . . . Beaufort; . . . Ystradgunlais; . . . Hirwain; . . . Alltwen."—*The Restorer*, vol. 2, pp. 98-100.

November 6, Elder Forscutt wrote from Columbus, Nebraska, of Utah affairs as follows:—

News from Utah.

"I wrote you on leaving Great Salt Lake City, and merely drop you a line to state that I spent Sabbath here, and had a truly soul-refreshing time. I leave here tonight for Omaha, and will be in Plano as soon as I can manage my affairs enroute.

"Times are lively in Utah. Dr. Robinson, next door but one neighbor to me, and a personal friend, was murdered two days after I left. I also learned from a gentleman who left there the day after the doctor's murder, that General Connor and eight others were under orders from the Danite fraternity to leave or die."—*The Saints' Herald*, vol. 10, p. 175.

Elder J. W. Gillen wrote from Pleasant Grove, Utah, November 12, to President Smith giving the incidents attending labor there in a more explicit manner than others had given them. We extract as follows:—

"While Alexander was here he preached once in Provo, during his discourse he was interrupted several times. . . . On the following day Bro Kerry took us (Bros. Alexander, William, Job, and myself) to Goshen, where we were made welcome by Sister Job. On the following morning Bros. Alexander and William preached. In the afternoon we went to Camp Floyd. Alexander preached in the evening, and I followed with a few remarks; after meeting we were informed that we could not have the house again. I think that there are some honest souls there, and that good was done by the preaching of the word Next day we went to

the city, as there had been an appointment made there for the next evening (Sunday) in Independence Hall. (Bro. Forscutt paid $5.00 for it that evening.) Alexander and William occupied the time to the general satisfaction of the Gentile portion of the congregation. Alexander preached again, by invitation, on Wednesday evening at Fox's Gardens, which had been previously seated for the display of fireworks. There was a good attendance. Your cousin, Joseph F. Smith, was present, and at the close of the meeting he requested the privilege of speaking, which was granted. He spoke in defense of polygamy, and also Brigham's position. He also delivered a prophecy in the name of the Lord, that you and David would come and indorse the proceedings here. He also spoke of the great friendship of the Twelve for your father's family. After he sat down Bro. Alexander followed him and gave him one of the worst castigations that I ever saw any person receive.

"The brethren left the city for California on September 15. I accompanied them as far as Lewella City. On our arrival there we found eight ready to be confirmed, who had been baptized by Priest Joseph Lee, of Lewella City. After confirmation I organized a branch; Joseph Lee, presiding elder, Elder Blodgett to discharge the duties of priest. On the following morning with tearful eyes I took the parting hand of my beloved brethren, not knowing that I ever should have the privilege of again beholding their faces in the flesh. I returned to the city in company with Bro. Job, with a sorrowful heart. Since then I have attended a conference at Malad City, Idaho Territory, one hundred ten miles north of Salt Lake City. There were eighteen baptized during conference. On our return we preached at Box Elder, and two were added to the small branch at that place. I have been laboring in Provo, preaching in private houses; have baptized seven there, and organized a branch. There are many more there believing, but they are afraid to come out and obey it. The fact is, . . . the people are in the worst kind of bondage, they are terror-stricken, and are afraid of their masters. Whenever a person comes out and obeys the gospel, then their enemies use every effort they

are capable of to keep them out of employment, and to ruin them in every possible manner. If they have debts owing to them they cannot collect them. There is another great barrier, nearly all have been through their endowment, and this is a cause of terror. . . .

"There has been great excitement of late in the city, caused by the murder of Dr. Robinson. He was called out between the hours of eleven and twelve p. m., by a man to see a man by the name of Jones who had had his leg broken by the fall of a mule. He dressed himself hastily and followed the man, and at the distance of one hundred seventy-five steps from his house he was knocked down, and then shot (he was a Gentile). They can find no trace of the murderers. Some time before that they broke up his bowling alley, and he had the chief of the police bound over to the next term of court. A short time before that the Editor of the *Vedette* was knocked down, and afterwards led around the Temple block and made to swear that he would leave the Territory in twenty-four hours. Two days before that they tore down Captain Brown's house, and the houses of two others, and then put a rope around their necks and threw them into the Jordan; then pulled them out and threw them in again, and then gave them a week to leave the Territory in. These are a few of the proceedings in the Great Salt Lake City. . . . JAMES W. GILLEN."

—*The Saints' Herald*, vol. 10, pp. 177, 178.

On December 7, Elder Thomas Job wrote of affairs in Utah and the West, as follows:—

"I beg leave to state that the testimony Bro. Alexander left here works like leaven among the multitude. There is no more use for Brigham to protest that you are not with us. 'That is played out,' and some other refuge, of course, must be resorted to, as you may learn from the minutes of their conference here. Since Brn. Alexander and William left, I have been on a tour through almost every town from Malad to Juab. I met Bro. Gillen at Provo, where he had stayed since Malad conference, September 23. We went together to Box Elder conference, November 25, where we first read the call for missionaries to be sent from here to Montana.

Bro. Gillen was the first that responded to the call. He left there with the brethren from Idaho where he intends to spend the most part of the winter. Bro. Gillen's moral conduct here has been worthy of his high calling as a minister of the gospel of Christ, and he will have the good will of all the saints here."—*The Saints' Herald*, vol. 11, p. 24.

California conference.

A conference was held at San Francisco, California, November 23 to 26. By the minutes of this conference it appears that Elders Smith and Anderson had arrived there. Elder A. H. Smith presided at the conference; Peter Canavan and E. C. Brand were clerks.

The minutes show the following items of business transacted:—

"Resolved that we accept and sustain Bro. Alexander H. Smith as president of the Pacific slope portion of the Reorganized Church of Jesus Christ of Latter Day Saints by our faith, prayers, and means, also Bro. William Anderson as his colaborer.

"The following branches reported: Stockton, . . . Alameda Creek, . . . Centerville, . . . and San Francisco.

"The following elders reported: Glaud Rodger, E. H. Webb, Lyman S. Hutchings, T. J. Andrews, H. P. Robbins, H. G. Whitlock, and Joel Edmonds.

"Bro. G. W. Oman stated that he came like the prodigal son, to ask forgiveness and be reinstated in the church and kingdom of God.

"Bro. William Potter wished to become reconciled to all parties where he may have given cause of offense; he desired to be in the kingdom of God. . . .

"Resolved that this conference accept Bro. William Potter (as he has become reconciled) by being baptized.

"Resolved that as Bro. G. W. Oman has made humble confession, he be restored to full fellowship.

"Resolved that this conference receive Bro. John Cooper without rebaptism, to full fellowship. . . .

"Resolved that Bro. John Cooper hold the office of high priest, agreeable to his ordination under the administration of Joseph Smith, the Martyr.

"Resolved that Bro. E. H. Webb labor in the districts of Sacramento, Stockton, and El Dorado.

"Resolved that Bro. J. Newman go on a mission to San Luis Obispo, and labor in connection with Bro. Outhouse.

"Resolved that this conference invest Bros. Alexander H. Smith and William Anderson, with power to appoint district presidents, subject to the ratification of the next conference.

"Resolved that Bro. Glaud Rodger labor as a seventy, and that he be relieved of the duty of presiding.

"Resolved that we sustain Bro. Dungan in his present field of labor in Humboldt. . . .

"Resolved that Bro. E. C. Brand has made reconciliation to this conference. That he be received by baptism into the church."—*The Saints' Herald*, vol. 11, pp. 43, 44.

Death of James Blakeslee.

An eventful and progressive year which brought many seasons of peace and joy to the saints was made sad in its closing by the death of Apostle James Blakeslee, of the Quorum of the Twelve. He died at Batavia, Illinois, December 18, 1866, after a long and painful illness. For further particulars see his biography. On December 18, Elder Thomas Standeven wrote from Hannibal, Missouri, giving an account of his labors in England and announcing that he and Elder Joseph Boswell had returned to America.

CHAPTER 24.

1867.

PACIFIC COAST—IDAHO—THE SOUTH—WALES—GENERAL INTEREST—ENGLAND—UTAH—ALABAMA—COUNCIL—ALABAMA—ANNUAL CONFERENCE—EPISTLE—RESOLUTIONS—THE WEST—WALES—UTAH EMIGRATION—NEWS ITEMS—PROGRESS IN WALES—BAPTISMS—EMIGRATION FROM UTAH.

ON January 17, 1867, Elder J. W. Gillen wrote from Salt Lake City, Utah, giving account of progress in Utah and Idaho.

On January 24 Elder A. H. Smith wrote of the situation on the Pacific coast as follows:—

"The work is gradually rising out of the mud and mire here in California, and I think the next conference minutes will show a more healthy appearance than has yet been presented in California for many days. I look forward in hopes of the blessings of God being poured out more copiously on the Pacific slope than ever yet. I do not expect so great a work here as some in their zeal anticipate. There might be a good work done throughout California, Nevada, Oregon, and Washington Territory, provided there were elders enough to labor in these localities. There is now but one active elder in the field that is now on a mission except William and I. There are good men who hold the priesthood, but branches require presidents who are competent men."—*The Saints' Herald*, vol. 11, p. 77.

Pacific coast.

On February 5, 1867, Elder William Anderson wrote from San Bernardino, California, giving an account of the journey across the plains and their labors in California. In regard to San Bernardino and the people there who had formerly been united with the Utah Church and who had settled San Bernardino Valley when Amasa Lyman and Charles C. Rich established a colony there in 1851, but who refused to return to Utah when counseled to do so to meet Johnston's army in 1857, Elder Anderson writes as follows:—

"We now have commenced a course of lectures in this place; our congregations are large, and much interest is manifested. There are many old saints here, and some are far in the dark, and nothing but the power of God can ever affect them. The laborers are few in California. My prayer to God is that he will call many good, faithful, and obedient servants to the ministry, that the many calls may be filled, and that we may be relieved of some of the burden that is resting upon us. My prayer is for Zion and her converts, that God's work may roll on in power over the head of all opposition, and that she may put on her beautiful garments, and appear 'fair as the sun, clear as the moon, and terrible as an army with banners.'"—*The Saints' Herald*, vol. 11, p. 121.

Idaho.

On February 6, Elder J. W. Gillen wrote from Malad City, Idaho, that the work was progressing and about twenty had been baptized since his last communication.

The South.

On February 9, 1867, Elder W. A. Litz wrote from Monroe County, Alabama, that he and W. L. Booker left Nebraska City, Nebraska, November 16, 1866, and arrived at Lone Star branch, December 9. He states:—

"Bro. Thomas Waddel accompanied us from St. Louis, by Bro. Hazzledine's permission. We arrived in Lone Star branch, December 9, and have been endeavoring to open new places in different directions. The people treat us kindly, as a general thing, and turn out well to hear. I have just returned from Butler County, after a two weeks' tour.

"Bro. Waddel went to Conecuh County, some thirty-five miles, to preach, and baptized seven. Bro. Waddel is well liked by the saints and friends here, and is well calculated to do good by preaching and example."—*The Saints' Herald*, vol. 11, p. 77.

Wales.

February 16, Elder J. D. Jones wrote from New Tredegar, Wales. He reported progress slow on account of the people being suspicious in consequence of the evil works of Brighamism, yet some were embracing the

cause, and faith and good works were increasing. He wrote of the sickness of Elder Jenkins and the death of Elder Humphrey, as follows:—

"Bro. Jenkins has been very feeble in body, nearly ever since I have been in this country; not able to go about from place to place, and whenever he preached it affected his lungs or breast, producing great pains; oftentimes we thought he was going to leave us; but through the prayers of the dear saints in his behalf, and his desire to stay on the land of the living to bring souls unto Christ, I am persuaded he has been permitted to stay, and his health is now improving fast. To God be the praise for his mercy towards us all.

"One of our best men is gone to rest, and his works do follow him, Elder Robert Humphrey, as you have seen in the *Restorer*. He has labored with great wisdom and zeal among his countrymen. He was beloved by all that knew him, saint and sinner."—*The Saints' Herald*, vol. 11, p. 110.

In the *Herald* for March 1, 1867, the Editor makes some observations of general interest, and we here insert them:—

General interest.

"We purpose to meet as many of the Quorum of the Twelve as can and will assemble at the conference at Nauvoo on April 1, at which time some questions of peculiar import will most likely be presented for adjustment.

"If practicable, all of the quorum should meet this spring; for the meeting last spring was productive of much that was good.

"The news from various parts is good; see Bro. Litz's letter from Dixie, and Bro. Alexander's letter from California.

"From the East comes the cheering intelligence that the Massachusetts conference is at work, and there appears to be a good work doing there.

"We learn incidentally that a good work is being done in Michigan.

"Bro. Job in Utah, and Bro. J. W. Gillen in Idaho, are busy.

"One very cheering and significant fact is apparent; viz.:

there is a very great determination to prevent the incoming of wickedness. And this is manifest by both priests and people. If it only continues, and does not degenerate into the spirit of malice and envy, we shall ere long become a happy people; for we shall have overcome the strong scruples of very many who now stand aloof, fearful of evil.

"We have also heard from Wisconsin, and learn that Bros. Powers and Newkirk are striving to do what they can. We shall be glad to chronicle their reports.

"We look forward to the coming summer with anxiety, for we hope there will be more labor done for the Master of the harvest than before. The calls are frequent, and they are remarkably urgent.

"Evidences of the truth of the Book of Mormon are rapidly developing, and although we ought not to need them, they are comforting, consoling, and confirming.

"Bro. T. W. Smith has been preaching at Burlington, Iowa, and has met with some success; at least he has conjured up the ghost of the Spalding story for the 'thousandth' time, and has had to exorcise it by a spirited controversy upon the Book of Mormon in the Burlington *Hawkeye*. What will be the result, we are not prepared to say."—*The Saints' Herald*, vol. 11, p. 73.

On March 14, Elder George Hatt wrote from Birmingham, England, giving an account of labor done, including the organization of a branch of nine members at Nottingham on July 1, 1866. The following is an extract from his communication:—

England.

"I saw Bro. Boswell. He had laid the foundation for a good work. He had baptized eleven and organized a branch. As he and Bro. Standeven were returning home to America, it was necessary that some one should take the oversight and build upon the same foundation. I have added four more by baptism. I am very sorry that the above-named brethren could not stay longer. There are many here that would be happy to see them again.

"The work is going on well with the few there are here. If there were more to travel here next summer, I believe

there would be a good work done. I am traveling from ten to fifteen miles each day. I cannot fill half the calls that I have for preaching. Will some good brethren please to come over and help us, by the Spirit of the Lord, to roll on the work of the Lord in this land?

"The people here are very poor. Will the saints please to do all they can to help these poor brethren from this land? My heart is grieved to see the poverty of the people. Men go to work all day, then come home to a little pea soup for their supper. This is true, for I have taken supper with them. But with all this they love the truth. Some of them, after working all day, will go four miles to meeting and then four miles back again. This is a proof that they have a love for the truth.

"I have spent eleven months on my mission. I can truly say it has been the happiest eleven months I have spent in all my life. I have traveled by the guidance of the Holy Spirit. I have a mother and two brothers and two sisters in this country, but I have not had time to go to see them yet. I have endeavored to go by the Spirit, trusting to the Lord to guide me to where I should go."—*The Saints' Herald*, vol. 11, pp. 156, 157.

In the *Herald* of March 15, 1867, President Smith published the following notice:—

"NOTICE.—The saints scattered abroad, and those assembled in branches, are hereby requested to observe Sunday, March 31, 1867, as a day of fasting and prayer, that God will favor us at our assembling in conference, April 6, 1867." —*The Saints' Herald*, vol. 11, p. 89.

About this time Elder Thomas Job reported much interest and some additions in Utah as a result of Elder A. H. Smith's labors.

On March 17, 1867, there was a conference held at Flat Creek, Monroe County, Alabama, but there was no permanent organization reported.

On March 30, 1867, Elder S. J. Vestal wrote from Red Hill, Alabama, reporting labor done in North Carolina, East Tennessee, and Alabama.

Council. Just prior to the Annual Conference the Presidency, the Twelve, and some others met at Nauvoo in council and adopted some very important resolutions. [1]

Alabama. On April 4, 1867, Elder T. H. Waddel wrote from Evergreen, Alabama, giving an account of the organization of a branch in Conecuh County, composed of ten members.

Annual Conference. The Annual Conference convened April 6, at Keokuk, Iowa. Joseph Smith presided; M. H. Forscutt and Charles Hall acted as clerks. After an address by the President of the conference, the following districts were reported: St. Louis, by W. H. Hazzledine; Nauvoo, by Richard Lambert; First District of Illinois, by David Williams; Pittsburg, by Josiah Ells; Pittsfield, by L. W. Babbitt; Southern Nebraska, by R. C. B. Elvin; Potta-

[1] At a council meeting of some of the general authorities of the church, held at Nauvoo, Illinois, April 3, 4, and 5, 1867, the following resolutions were passed:—

Resolved that any official member of the church who shall, in public or private, indorse, teach, or encourage, either directly or indirectly, the doctrines of polygamy, spiritual wifery, or marrying for eternity, should be silenced; and if he does not repent of the evil, he should be cut off.

Resolved that whereas, too great laxity in the observance of the marriage relation amongst the saints is calculated to result in the destruction of the honor and sanctity of that relation; therefore, it is the opinion of this council that the spiritual authorities of the church should seek to inculcate by precept, also by example, the sanctity of the marital relation in all holiness and virtue; and that nothing less than the strict observance of the covenant of marriage is becoming the character of Latter Day Saints.

While we cannot, as an ecclesiastical body, declare a rule binding the conscience or controlling the belief, we can advise the erring, declare against doctrine manifestly subversive of the general faith of the church, and may regulate the conduct of persons toward the body; therefore,

Resolved that a persistent belief in the doctrines of polygamy, sealing (marrying for eternity), or spiritual wifery, shall be considered as heretical; and the persons so holding to such doctrines, subject themselves to suspicion of apostasy; and such persons, if found advocating those, or any of those doctrines, should be labored with; and if they refuse to conform to the rules prescribed by the body respecting the teaching or advocating heresy, publicly or privately, they are in danger of the council, as not being in possession of the Spirit of God.

Resolved that public meetings are not the proper places for accusation, slander, or deprecation of the character of a brother or sister; also, that one so offending should receive a just rebuke.

Resolved that persons married, who become so estranged in feeling

wattamie, Fremont, and Central Nebraska, by M. H. Forscutt; String Prairie, by Alexander Struthers; Canada West, by George Shaw; Second Division of Northern Illinois, by Z. H. Gurley, Sen.

President Smith reported the Lone Star branch, Alabama; Elders Longbottom and Lange reported labor done in Iowa; Elder John H. Lake reported his labors in the Canada mission; and Elder Joseph Boswell by letter the English mission.

"The following brethren were then presented and sustained unanimously: Bros. Alexander H. Smith and William Anderson as the presidency of the California mission. Bro. Thomas E. Jenkins as president of the Welsh mission. Bros. Thomas Job and James W. Gillen as the presidency of the Utah mission. Bro. William Hazzledine as president of the St. Louis conference. Bro. Loren W. Babbitt as president of the Pittsfield district. Bro. Alexander Struthers as president of the String Prairie district, Iowa. Bro. R. Lambert as president of the Nauvoo district, Illinois. Bro. R. C. B. Elvin as president of the Southern Nebraska district, Nebraska. Bro. Wheeler Baldwin as president of the Fremont district, Iowa. Bro. Hiram P. Brown as president of the Northeastern Iowa district, Iowa.

"Appointments.—Bro. James Caffall to labor under the direction of Bro. Baldwin in the Fremont and Mills County district, Iowa. Bro. James Kemp to labor under the direction of Bro. R. C. B. Elvin in the Southern Nebraska district, Nebraska.

one toward another that they can neither live together amicably nor separate without scandal falling upon the church, cannot be retained in full fellowship without endangering the public purity of the body.

Resolved that no authority is resident in the church to grant any species of letters of divorcement whatever, whereby persons duly married are justified in separating and disregarding the covenant of marriage; and persons so separating are in disobedience to the spirit of public purity enjoined upon the church. Branch organizations acting contrary to this are subject to be called to an account for the same, as we believe such acts to be illegal.

Resolved that it is the right of a General Conference to appoint the presiding officers of districts.

JOSEPH SMITH, President.
MARK H. FORSCUTT, Clerk.

—*The Saints' Herald*, vol. 11, p. 168.

"Resolved that the Territories of Utah, Idaho, and Montana compose the Utah mission.

"Resolved that the State of Missouri, and so much of the State of Illinois as lies south of the degree of latitude corresponding to the north line of Madison County, be united in one district, known as the St. Louis district.

"Resolved that the counties of Brown, Schuyler, Adams, Pike, Scott, and Calhoun, Illinois, be united into one district, known as the Pittsfield district.

"Resolved that the Nauvoo district comprise the counties of Hancock, McDonough, and Henderson, Illinois. . . .

"Resolved that the Bishops or Bishop's agents of districts are responsible to the Bishop of the whole church for all moneys or other properties received by them for the church; but they shall make a report to the quarterly conferences of their respective districts of the receipts and disbursements of said funds, said report to be examined by an auditing committee of three appointed by said district conferences.

"Resolved that the Presiding Bishop shall present, in detail, to each annual conference, his accounts with the church, and that an auditing committee of three shall be appointed to examine and report the same, a summary of which shall be published in the church paper. . . .

"Resolved that we sustain all district presidents not named in the resolutions of this morning.

"Resolved that district conferences have no authority to send missions beyond or outside of their respective limits.

"The following appointments were made by resolutions of the conference: Bro. Charles W. Lange to preach to the Germans in St. Louis, Missouri, and Davenport, Iowa, with the privilege of extending his labors. Bros. Kanute Johnson and Frederick Hansen to take a mission to Denmark. Bro. Andrew Shearer to take a mission in the northern part of Iowa, Minnesota, and Wisconsin. Bros. Stephen J. Stone, C. G. Lanphear, and Thomas W. Smith to labor under the direction of Bro. W. W. Blair.

"Resolved that the mission of Bro. E. C. Briggs be so extended as to embrace the district lately presided over by our deceased brother, James Blakeslee

"Resolved that all the traveling ministry be under the direction and control of the First Presidency and the Quorum of the Twelve.

"The President decided that all missions previously appointed, and which had neither been reported nor rescinded, would be considered continued; but that all who refused to exercise their offices in the districts to which they were, or are appointed, should be dealt with, and their cases met in their several districts by the general authorities thereof.

"Resolved that Bros. Revell, Standeven, and Boswell be released from the English mission.

"Resolved that Bros. J. H. Lake and G. E. Deuel be released from their Canada mission.

"The authorities of the church were then sustained, as follows: Joseph Smith as President of the Church, with William Marks as his Counselor. The Quorum of the Twelve. The Quorum of the High Priests. Seventies, Elders, Priests, Teachers, Deacons. The High Council. The Bishopric, with Israel L. Rogers as Presiding Bishop and William Aldrich and P. Howard as his counselors. . . .

"Resolved that Bro. George Shaw be appointed to labor in the Nova Scotia district under the presidency of Bro John Shippy.

"Resolved that Elder Charles Hall be appointed to labor in the St. Louis conference under the presidency of Bro Hazzledine.

"Resolved, by request of the President, that Elder Mark H. Forscutt be appointed to labor under the direction of Bro. Joseph Smith.

"Resolved that Elder Archibald M. Wilsey be appointed to labor in the region of country east of the Des Moines River, Iowa. . . .

"Resolved that a committee of three be appointed to draft or adopt a set of forms applicable to representation and the general use of the church.

"Resolved that President J. Smith appoint said committee."—*The Saints' Herald*, vol. 11, pp. 140-142.

At the same time that the Annual Conference was held at Keokuk, a conference was held at Provo, Utah, when Montana was provided for by the adoption of the following resolution:—

"Resolved that Bro. J. W. Morgan, M. D., go to Montana to take charge of that mission, according to the request made by the last Semiannual Conference, and be privileged to call on any elder or elders in the district to assist him in the said mission."—*The Saints' Herald*, vol. 11, p. 158.

California mission conference convened also at the same time, in San Francisco. Elder A. H. Smith presided, and Elders E. C. Brand and Peter Canavan were clerks. The following resolutions were adopted:—

"On recommendation of the San Francisco branch: Resolved that this conference ordain Bro. Orrin Smith an elder. Ordained under the hands of A. H. Smith, William Anderson, and Glaud Rodger.

"On recommendation of the Volcano branch: Resolved that this conference ordain Bros. E. C. Brand, William Roberts, and M. B. Oliver to the office of elder. Bro. Brand being present, was ordained under the hands of Alexander H. Smith, William Anderson, and Glaud Rodger. . . .

"Resolved that the presidents of branches on the Pacific slope act as agents to assist the Bishop, in accordance to the instructions of the Twelve in regard to collecting tithing.

"Resolved that the conference realize the importance of the Bishop having a general agent or Bishop on the Pacific slope, to receive the voluntary contributions of the saints in aid of the work.

"Resolved that this conference recommend the members constituting the several branches in California to supply the traveling elders with tracts for distribution, in order to spread the work and assist the truth.

"Resolved that G. P. Dykes be permitted to state his feelings to this conference.

"Resolved that we sustain Elder Joseph Smith as President, Prophet, Seer, Revelator, and Translator of the Church of Jesus Christ of Latter Day Saints, and William

Marks as his counselor; also Bro. Alexander H. Smith as president of the church on the Pacific slope, and Bro. William Anderson as his colaborer.

"Resolved that we sustain all the authorities of the church in righteousness. . . .

"Resolved that Bro. Orrin Smith and Priest McMillen be appointed the district of Virginia City and the surrounding country, in the State of Nevada.

"Resolved that Bro. E. C. Brand and Priest G. P. Slayton be assigned the city of Austin and surrounding country as the field of their labors.

"Resolved that the wife of Elder E. C. Brand be recommended to the Volcano branch for a livelihood while he is on his mission.

"Resolved that Bro. Lowell be recommended to labor in Sacramento and vicinity, including the locality of his temporal labors.

"Resolved that Bros. H. Faulk and J. Newman be appointed to labor in Colusa County, and the adjoining counties.

"Resolved that Bros. E. H. Webb and D. Phillips labor in the Stockton district, extending as far east as Centreville.

"Resolved that Bro. Young be appointed to labor in Santa Cruz County, and to choose his colaborer.

"Resolved that all local elders be instructed to labor in the vicinity of their location, as much as possible.

"Resolved that William Roberts and M. B. Oliver labor in their respective counties as circumstances permit.

"On recommendation of the Petaluma branch: Resolved that Bros. G. W. Oman and Jacob Adamson be ordained to eldership. Ordained under the hands of Alexander H. Smith and William Anderson.

"Resolved that Bro. Foxall labor under the direction of Bro. Glaud Rodger.

"Resolved that Bro. T. J. Andrews be requested to labor in San Francisco, preaching the gospel.

"Resolved that Bro. Dungan be sustained as president of the Humboldt district.

"Resolved that this conference appoint some person to receive voluntary contributions of the saints on the Pacific slope, for the support of the families of the traveling officers, and that he be empowered to solicit aid of the saints as circumstances may call for relief; also that Bro. T. J. Andrews be chosen as that person, to receive the above contributions and disburse the same in righteousness, where most needed." —*The Saints' Herald*, vol. 11, pp. 174, 175.

On April 8, 1867, the following epistle and resolution was issued:—

"EPISTLE OF THE TWELVE AND THE BISHOP.

"To the Household of Faith in all the World, Greeting; Beloved Brethren and Sisters:—Grace and peace be unto you, from God and our Lord Jesus Christ. We, as watchmen upon the walls of Zion, and stewards of the great Master to you-ward; of the manifold grace of God toward Zion and her converts; address you at the present time concerning the work and its requirements at the hands of all who love the truth and are willing to labor for its triumph. The ministry whom God has appointed, the spiritual authorities of the church, are expected to be self-sacrificing—to carry the gospel to every creature—and we enjoin and beseech all who have received missions, presiding authorities over districts and branches, to be faithful in the discharge of duties, exemplary in word and deed, ensamples for the flock whom the Lord has called you to 'feed.' The work of setting in order the house of God, of redeeming from thraldom the victims of false guides, and the carrying of the gospel to those who have long sat in darkness, is an arduous one; and the widening fields of labor opening in the Eastern, Middle, and Southern States, the great West, including Utah, Idaho, and the Pacific slope; the Canadas, Nova Scotia, and New Brunswick, upon this continent, as well as England and Wales, and the open doors in Denmark and Germany upon the Eastern Continent, demand an increase of laborers; and this demand cannot be overlooked nor neglected by us. Neither may we neglect the poor, for if they cry at all unto God he will hear and

Epistle.

succor them by other hands, while condemnation will fall upon those whose duty it is to minister to them.

"The reports of elders from every part of the vineyard show that doors are open on every side for the word to be preached; and the cry from across the sea is, 'Come over and help us,' and still but few comparatively are in the field. Why is this? The reasons are, that most elders have families, who look to them (very properly) for the necessaries of life. This is the first duty of every head of a family, and the Lord holds such responsible for its faithful discharge, and while God recognizes this obligation, he has imposed another, viz.: to travel and preach the gospel. Some are required to do this continually; and that they may do so, without neglecting their duties to their families, the Lord has commanded a law of consecration and tithing for this very purpose, among others, that the hands of those bound may be loosed. The Lord has said that this is a day of sacrifice and tithing of his people, that the day of tithing precedes the day of burnings, and a promise is made that those tithed shall not be burned. In view of the law of God upon this subject, and of the requirements of the work, and the responsibilities resting upon us to 'execute the law of tithing,' through much travail of soul and patient hearing of reason through words and arguments, and prayerful seeking unto the Lord for wisdom and for truth, we have unanimously presented our exposition of the law in question, in a resolution that will accompany this, which we believe is in unison with the letter and with the Spirit, as we believe we have been led by the Spirit; and in the name of the Lord it shall bear testimony to you also.

"While we regard a tenth as what the Lord requires, we also recognize the right and duty of all who tithe themselves to exercise a prayerful watchcare over its uses, that all may be done agreeably to the will of the Lord. Those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of the tithing required by that law, such cannot strictly be regarded as subjects of the law of tithing. And such as have over and above, or a surplus, of them the Lord requires this surplus, which the

Lord calls a tithing, or tenth; while all may bring their offerings into the storehouse of the Lord, from time to time, as the Lord gives to them, and in proportion to the willingness to do so, will the blessings of Heaven descend upon the cheerful giver.

"It is the duty of presidents of branches to present this duty, with others, as in its time and place equal with any other requirement of the gospel. And in the absence of a resident bishop, or special agent, it is their duty to act as agents of the Bishop in this matter, and send to the Bishop such means as are raised in the several branches.

"The question has been asked, How shall the needy in the several branches be relieved? We would say, Let such be relieved first, when needed, out of the tithing, and send the residue to the Bishop, or to the treasury of the whole church. Tithing and offerings, it is evidently contemplated, shall supply every legitimate want of the poor and needy; and therefore it is improper for any to solicit means of the members of the branches, individually, in the name of the church, or as an elder. Brethren, we have felt compelled to call your attention to this subject, for God has ordained this as one of the means to carry forward the great work of building up his kingdom, and blessing his children; the obligation to obey this law is included in the covenant made at baptism; and as you obeyed the ordinance of baptism, so do in respect to tithing. It is a freewill offering. As such, the Lord will accept and have respect unto it; but offered from other motives, he will not have respect to the offering. Finally, brethren, the work has reached a point that requires a more extended and systematic effort to evangelize the world and convert and strengthen the brethren. To this work we have covenanted with the Lord to give ourselves, and all that we possess, of soul, body, and spirit. Fulfilling this covenant assures the triumph of our faith, and prepares us for the seal of our God, giving us a right to the tree of life.

"May the God of all grace bless you, ye Latter Day Saints. Peace be unto you. Amen.

"From your brethren and fellow-laborers in the kingdom of God, in the name of our Lord Jesus Christ.

"J. W. BRIGGS, President of the Twelve.
"I. L. ROGERS, Presiding Bishop."

"We, the Quorum of the Twelve, in view of the wants of the cause in which we are engaged, after careful, protracted, and prayerful deliberation touching the same, and the law under which such wants can only be supplied, and to answer our consciences towards God, and towards the church, have adopted the following resolution:—

"Resolved that we regard the law of consecration and tithing as a means of fully establishing equality among the saints in the building up of Zion, as the kingdom of God, to which we look for the coming of the Lord Jesus to reign a thousand years upon the earth. But the scattered condition of the church precludes the carrying out of the law in its fullness. Yet the present necessities of the work do require a portion of tithing and consecrations, and we believe that the tithing now required is one tenth of the properties of all who possess a surplus; afterward, one tenth of their annual interest annually. Others not having more than supplies their necessities, are expected to bring their freewill offerings, as the widow brought her mite.

"By order of the Quorum of Twelve,

"JASON W. BRIGGS, President.

"NAUVOO, April 8, 1867."

—*The Saints' Herald*, vol. 11, pp. 145-147.

In April the Quorum of Twelve met at Nauvoo, Illinois, and passed resolutions on the marriage covenant and other important subjects.[2]

[2]Resolved that while we recognize the validity of the marriage contract entered into before coming into the church, we also recognize the validity of divorces by the courts, touching those same contracts, except in the case pointed out in paragraph 20 of section 42, Doctrine and Covenants, wherein the parties who are the cause of the separation are the offenders: and further, that while the injured party remains unmarried, the offender is not entitled to baptism.

Resolved that no conference has power or authority to send a traveling ministry beyond its own jurisdiction.

Resolved that the whole traveling ministry are under the direction of the First Presidency and the Quorum of the Twelve.

On April 26 Elder A. H. Smith wrote from San Francisco, California, of the mission in the West, as follows:—

"The work is in a good condition here in California. The elders are beginning to awaken to a sense of their duty, and are going into the field in good earnest; yet there is an urgent call from Oregon, that I wish could be met. It may be that I can yet meet it myself, but I cannot see how to do it yet. Bro. Andrews will send all the money I collect for *Herald* and New Translation. Bros. Newman and Faulk are here waiting for the boat to take them to the field of their labors. Bros. O. Smith and A. McMillen have gone on their mission a week ago. Bros. Brand and Slayton are on the move. Bros. Rodger and Young are likewise on the eve of entering the field, in fact, Bro. Rodger is laboring already; and in all there is a better prospect for the progress of the work than was shown after our first conference here. We start today for Petaluma, thence we propose going through Sacramento to Nevada." —*The Saints' Herald*, vol. 11, p. 188.

The West.

A conference was held April 28, 1867, at Merthyr-Tydfil, Wales; T. E. Jenkins president, J. D. Jones clerk. In addition to the general routine of reports, which were encouraging, the following action was taken on church periodicals:—

Wales.

"The question of the *Restorer* was then presented. Many of the brethren remarked that according to their views it

Resolved that inasmuch as high priests and elders can officiate in all the lesser offices in the church, they may be chosen to present the reports of branches where it is not convenient to send by the priest or teacher.

Resolved that the Bishop be and is hereby requested to submit to this quorum an exhibit of the financial condition of the church, including the receipts and disbursements of means accruing from tithing and offerings.

Resolved that each member of this quorum present to the Bishop an inventory of his temporal affairs, agreeably to the law of tithing and consecration.

Resolved that we advise the First Presidency, in connection with the Bishop, to take steps as soon as practicable to procure a power press.

Resolved that the Bishop be and is hereby requested to use the funds of the church for the liberation of the hands of the Twelve.

J. W. Briggs, President.

Done at Nauvoo, Ill., April, A. D. 1867. Charles Derry, Clerk.

—*The Saints' Herald*, vol. 12, p. 32.

ought to be all published in the Welsh language, for this reason, its columns are so small, especially when divided into two languages, its matter is trifling. Let the English therefore subscribe for the *Herald*, published by the authorities of the church in America; the Welsh for the *Restorer*, and the *Herald*, if they feel so disposed. On motion [resolved] that the *Restorer* be in future entirely Welsh, and that a person be appointed in each branch to receive donations for its publication."—*The Restorer*, vol. 2, p. 148.

On May 14, 1867, Elder J. W. Gillen wrote from Camp Douglas, Utah; and of emigration he stated as follows:—

Utah emigration.

"Yesterday many of the saints left the land of Salt for the land of Zion. There were thirty-six wagons belonging to the brethren, and fifty-three wagons belonging to the government, accompanied by an escort of forty soldiers, under the command of Captain Gill. The government train goes to Fort Laramie. The government train has taken quite a number of the brethren and some disaffected Mormons, also some Gentiles who had no means of transportation of their own.

"As near as I can ascertain, the number that have left this season is five hundred. The Brigham City (Box Elder) branch have all emigrated. There is only one left in Camp Floyd and three in Tooele. Some of the Provo branch have emigrated, and the remaining part have gone to Malad City. So you see it is almost impossible to keep them in Utah after they unite with the church, and indeed they cannot remain without great loss."—*The Saints' Herald*, vol. 12, page 12.

In *Herald* of May 15, 1867, the following items of news are given editorially:—

News items.

"Bro. Alexander H. Smith writes that a good work is being done in California by Bro. William Anderson, the local elders there, and himself. Can Bro. Alexander send, or go, up into Oregon? Bro. Alvan P. Morris writes from Lebanon, Linn County, that there are numbers thereabouts that would welcome the coming of feet bringing good news from a far country. The firstfruits of the labors of Bro. William Anderson and Alexander at San

Bernardino was the baptizing of eighteen, who desired salvation and who knew the voice of the Spirit.

"Bro. Thomas Dungan writes from Cleveland, Humboldt County, California, that he is laboring there with some good results.

"Bro. Waddel from Alabama, sends a good report of the work there. . . .

"Brethren William Hazzledine, M. H. Forscutt, and Charles W. Lange were appointed a committee on forms for representation, pursuant to the resolution adopted by the conference at Keokuk, to the minutes of which reference is here made. We wrote to Bro. Mark in reference to it, but presume the letter miscarried as the receipt of it was not acknowledged in his subsequent letters.

"From advices received from Utah and Idaho, there is a showing of much good labor. As an index of the zeal and good feeling, they held a six hours' session of meeting. Bro. Job and Bro. Gillen, with many others, deserve the prayers of the saints in their behalf continually, for theirs is certainly an arduous and troublesome mission. May God cheer and protect them."—*The Saints' Herald*, vol. 11, pp. 152, 153.

Progress in Wales.

Early in June Elders T. E. Jenkins and J. D. Jones each wrote of progress in Wales, and announced the intention of Elder Jones to depart for America. On June 12, he, in company with Elder Thomas Gibbs, sailed from Liverpool, on board the City of Denmark.

Baptisms.

June 24, 1867, Elder William Anderson wrote from Genoa, Nevada, reporting general prosperity in California and Nevada. He stated that there had been thirty-two baptisms since last report in San Bernardino, three at Alameda, thirteen at Petaluma, nine in Sacramento, California. In addition he said: "I am much encouraged in the work on the Pacific slope. A brighter day has commenced to dawn on California."

Emigrants from Utah.

Elder Stephen Maloney wrote from Camp Douglas, Utah, stating that the spring emigration left there on May 20 for the East, and another company was preparing to leave about July 10.

CHAPTER 25.

1867.

ENGLAND — RIGDONITES — NEW BRUNSWICK — MICHIGAN — AN ADDRESS — PROGRESS — SEMIANNUAL CONFERENCE — TRIP WEST — MISSIONS — OREGON — INSPIRED TRANSLATION.

ON July 19, 1867, W. J. Boleyne wrote from Birmingham, England, to President Smith as follows:—

England.

"The gospel here is onward. There is a great work being done around Birmingham. We are baptizing almost every week, and the saints are rejoicing in the glorious gifts of the gospel. Truly do they thank God that he has enabled you to withstand the temptations of the Brighamite Church; and that you have come forth to offer them again the pure law given to your father. The Brighamites are losing ground here. They are fast turning to the side of truth. But they say they have been told by their elders that you will desert your post, and follow Brigham. We ever pray that you may stand faithful to God and his people.

"Bro. George Hatt has done a good work here. He has been untiring in his labors for the good of the saints and the work of God. He has proven by his walk that he is a man of God. The saints are anxiously looking for Bro. J. W. Briggs. For there are some large branches, and they are longing for the time to come when they will be organized in conference, and be able to meet together in that capacity.

"In a place called Chasetown, in Staffordshire, the meetings are largely attended by strangers, in numbers varying from one thousand to fifteen hundred people. There are few preachers here. I now conclude, praying God to bless the saints everywhere."—*The Saints' Herald*, vol. 12, pp. 92, 93.

Elder W. W. Blair wrote from Philadelphia, Pennsylvania, giving an account of labor done by himself and Elder Ebenezer Robinson among the Rigdonites, which resulted in the baptism of ten, including their presiding elder, N. H. Ditterline, and the organization of a branch of the Reorganization, over which Elder Ditterline, the former president of the Rigdonite branch, presided.

Rigdonites.

Elders Blair and Robinson were also looking after the stereotyping of the Inspired Translation, on which they reported satisfactory progress.

Of the work in New Brunswick, James Griffin wrote to Elder John Landers as follows:—

"We have had some happy times together since you left us, but we have had many temptations and trials, and persecutions too, but thank God for that faith that will not shrink. I feel if we are faithful we will receive greater blessings than we have ever yet received. We had Bro. George Parker and his wife to see us last Sunday, and we had a glorious meeting; Sister Parker both spoke and sung in tongues; the Spirit was with us in great power. Thank the Lord for his goodness. Bros. Sandy and Flagg are still strong in the faith."—*The Saints' Herald*, vol. 12, p. 110.

New Brunswick.

Elder O. B. Thomas wrote from Hopkins, Michigan, announcing that a branch had been organized at that place by Elder E. C. Briggs, and reporting excellent work done by Elders Briggs and T. W. Smith.

Michigan.

The following address from Elder A. H. Smith, in taking leave of the Pacific slope, breathes a good spirit, and is worth a careful reading:—

"*Beloved Saints, Greeting:*—Whereas, I being called on a mission to California by a conference held at Plano, Illinois, April 6, 1866, did, on the 20th day of May, 1866, in company with Bro. William Anderson, take leave of my family and all home endearments, to cross the dreary plains, mountains, and deserts, in full faith believing God had called me, and in this faith I left all I held most dear on earth, in the hand of him who doeth all things well, and took my chance in the dangers incident to a land journey across

An address.

this vast continent. My companion, Bro. William Anderson, and I have endured many hardships, but we count them as jewels of worth, as every trial of our faith that we overcome, every temptation we resisted, every hardship we bore, will be as faithful witnesses in our behalf in that day when we are called to render an account of our stewardship.

"We now have been laboring over twelve months in California, and you know with what spirit we have labored, and I believe none can say we have been slothful or negligent in our duties as missionaries. I have met the saints in every phase of life, I have endeavored to teach the principles of love, charity, forbearance, hope, faith, and loyalty to God and his Son Jesus Christ. I have endeavored to share your sorrows, bear your burdens, and lighten your trials; your griefs have been mine as well as your joys; I have prayed for you, have been sustained by your prayers, as well as the bounteous provisions for my own personal comfort. I have met you in joy, I have met you in trouble and shared the same. I have wept at parting, and rejoiced to meet you, and in all these scenes I have seen the workings of God's Holy Spirit, and I thank him for all his mercies to his choice people. I have tried to unite you in one in love and faith; how successful I have been you best know. You also know what Spirit I have brought into your midst, and that Spirit I endeavor to leave with you in our temporal separation, and I pray to God to continue that same Spirit with you, as I do know it brings 'peace,' 'love,' 'joy,' and confidence. But now the time draws nigh for my return to the bosom of my family, and I grieve to leave you, yet rejoice because of the anticipated joy of meeting mother, wife, children, and brothers, after so long a separation. It will be joy indeed to meet them once more, and now as I contemplate leaving your midst, I wish to leave with you some few words of exhortation. In view of the past troubles in which you have been mixed, let me say, the same cause will produce the same effects, and now I warn all saints to beware of self-exaltation, and avoid being lifted up in your own estimation. If you are wise give God the honor, nor boast of your wisdom and power, as God is the giver of all

we have and are; and again, never let minor differences in opinion on doctrine separate brethren, nor set up your own construction of the law of God as supreme, for there is a possibility of your being mistaken, or deceived by a wrong spirit; and again, be diligent in watching, not your brother and neighbor, but yourselves, and see that you study to make yourselves approved workmen, minding your own business and letting others do the same. If you will do this, you will in the future avoid much trouble and vexation of spirit; and one more point I wish you to notice, and that is, do not look for perfection in man till he who is perfect is come, even Jesus our Lord; never pin your faith to the sleeve of any man, nor make the arm of flesh your trust, for as sure as you do, you will meet with disappointment, and a severe fall. Worship God, and have your faith firmly fixed in Jesus Christ, and you never will be shaken in time nor in eternity.

"I desire in this brief letter to the saints, to express my gratitude for the love they have shown to me; I fear I can never repay them for all their kindness, I can only say I pray God to reward them fourfold, nay, tenfold, both spiritually and temporally, and in the future I ask you still to pray for me that I may prove faithful to the end of my days, and be saved in God's kingdom.

"In the future, should God call me to return to your midst, I shall feel sure of a welcome, for I know the faithful hearts that beat in the bosoms of the saints of the Pacific slope; I know the fountains of love that abound in those true and faithful souls obtain their supply at the fountain head, even God our Father, who art in heaven. Now you have the assurance that my prayers shall ascend in your behalf, and may peace, joy, love, and union be and abide with you, both now and forever, in time and in eternity, is the constant prayer of your servant in the gospel of Christ our Lord. ALEXANDER H. SMITH.

"WATSONVILLE, California, September 22, 1867."

—*The Saints' Herald*, vol. 12, pp. 151, 152.

In the *Herald* for October 1, 1867, the editor reports progress and sounds a warning, as follows:—

"The work is progressing rapidly in various localities. A renewed energy is discoverable in Northern Illinois, also in Missouri. Bro. Blair writes encouragingly from Philadelphia. . . .

Progress.

"A two-days' meeting at Plano, and a quarterly conference at Fox River have shown us, by their beneficial results, that there is much of good in store for us yet.

"Anyone teaching polygamy, in the name of the church, is guilty of betraying the trust reposed in them; thereby bringing disgrace upon the church, and merited punishment upon themselves.

"The saints are hereby requested to notify the First Presidency, or the President of the Twelve, of any who shall, in the name of the church, publicly or privately teach polygamy, or its cousins germane. We do not intend to be compromised by the action of persons who may hold connection with the church, who teach contrary to the well-defined position of the authorities of the church, upon the doctrine referred to.

"Those who are trusted by the church to be its representatives abroad must pay heed to this warning; for if found disregarding it, they must suffer the consequences. The church will lift the hand against them."—*The Saints' Herald*, vol. 12, p. 109.

The Semiannual Conference convened October 6, 1867, at Union Grove, Iowa, and continued three days. President Joseph Smith presided, and Elders M. H. Forscutt and William H. Kelley were clerks.

Semiannual Conference.

The first day was occupied by addresses from President Smith and Elders W. H. Kelley, Wheeler Baldwin, and Charles Derry.

On the second day districts reported, after which the following elders reported: James Caffall, James Kemp, C. W. Lange, M. H. Forscutt, W. A. Litz, Thomas H. Waddel.

The following releases were ordered during the conference: Charles W. Lange from his mission to the Germans; D. P. Hartwell and J. Craven from their mission to the Southern States; R. C. B. Elvin from the presidency of the Southern Nebraska district; Z. S. Martin from the presi-

dency of Central Nebraska district; E. Cannon from his mission in Fremont County, Iowa; James Kemp from his mission in Southern Nebraska; Lehi Ellison from his mission to Indiana.

The following resolutions regarding the Twelve and Seventy were adopted:—

"Whereas, in the opinion of this conference, it is inexpedient that an Apostle of the Quorum of the Twelve should have special local jurisdiction, except as the exigencies of foreign missions may require, be it

"Resolved that each member of that quorum now holding presidency involving such jurisdiction be and is hereby released; that the same rule be applied to the Quorum of the Seventies."—*The Saints' Herald*, vol. 12, p. 141.

By direction of the conference Elder Thomas Dobson was ordained a high priest, and Isaac Beebe an elder; the first by Charles Derry and I. L. Rogers, the second by Charles Derry and Z. S. Martin.

The following appointments were made: Samuel Longbottom and Frederick Hansen, England; William H. Kelley, Minnesota; Eli Clothier, Michigan; T. J. Smith and J. Jamieson, Missouri; Thomas H. Waddel, Calvin A. Beebe, Wilson Sellers, and Isaac Beebe, Alabama, Georgia, Mississippi, and Florida; Alexander McCord and C. W. Lange, Canada; Thomas Dobson, to presidency of Galland's Grove district; Silas W. Condit, to presidency of Harrison County district; Wheeler Baldwin, to presidency of Fremont County district; M. H. Forscutt, under special direction of President Joseph Smith; Walter Kinney, to presidency of String Prairie district; H. J. Hudson, to the presidency of Central Nebraska district; J. W. Waldsmith, to the presidency of Southern Nebraska district; James Caffall, Western Iowa and Eastern Nebraska; Z. S. Martin, Ohio; B. H. Ballowe, Tennessee and Kentucky.

The published minutes close as follows:—

"The conference was well attended by the saints, and everything passed off without a single jar. Greater unanimity of feeling and concert of action has never probably

obtained than from its opening to its close. The words of inspiration flowed; the Spirit of God was manifested; and the heart of every saint present made to rejoice in the hope of the glory of God. On Saturday, Sunday, and Monday evenings, prayer meetings were held, and on the two latter nights the gifts of the gospel manifested in tongues, interpretations, prophecies, etc. On Monday night the president of the meeting called for the sick to come forth, and having appointed Elders Forscutt, Elvin, Putney, Craven, and Kelley to administer, some twenty-eight were administered to, and many blessings conferred. The hearts of the saints leaped within them for joy, and God verified his word, proving himself to be the God of the saints by his power, as he proved himself the God of Israel of old. To him the glory, now, henceforth and forever, through Jesus his beloved Son, our adorable Master. Amen.

"JOSEPH SMITH, President.
"MARK H. FORSCUTT, } Clerks."
"WILLIAM H. KELLEY, }

—*The Saints' Herald*, vol. 12, p. 143.

Trip West.

On September 26, 1867, President Joseph Smith left Plano, Illinois, for an extended trip west. He visited the following places, a part of the time accompanied by Bishop I. L. Rogers, then by Elder M. H. Forscutt, and later by Elder S. W. Condit: Galland's Grove, Little Sioux, Union Grove (where he attended the Semiannual Conference of that year), Raglan, North Pigeon, Crescent City, North Star, Union Branch, Plum Hollow, Manti, Nephi, Council Bluffs, Preparation, Twelve Mile Grove, and Deloit, Iowa; and Camp Creek, Nebraska City, Omaha, Florence, and De Soto, Nebraska. This trip was written up in detail and published in the closing numbers of the *Herald* for 1867. His report indicated favorable conditions and encouraging prospects.

On November 25, 1867, Elder M. H. Forscutt wrote from Council Bluffs, Iowa, as follows:—

"Calvin and Isaac Beebe left Nebraska City on Wednesday last, enroute south. I attended Union conference. Bro. McCord informs me he will start about New Year. . . .

William H. Kelley has gone on his mission. B. H. Ballowe talks of starting this week."—*The Saints' Herald*, vol. 12, pp. 182, 183.

Missions.

On December 26 Elder J. C. Clapp wrote from Brownsville, Oregon, of an excellent interest there, saying: "I never have seen so much inquiry in my life."

The last *Herald* of the year brought to the waiting saints the tidings that the *Inspired Translation* of the Holy Scriptures was at last ready for mailing, five hundred out of the first edition of five thousand having just been received at the Herald Office. We have frequently made reference in this History to the translation, preservation, and preparation of this work. It was introduced to the public by an extensive and explanatory preface.[1]

Inspired Translation.

[1] This work is given to the Church of Jesus Christ of Latter Day Saints and to the public in pursuance of the commandment of God.

As concerning the manner of translation and correction, it is evident, from the manuscripts and the testimony of those who were conversant with the facts, that it was done by direct revelation from God.

It was begun in June, 1830, and was finished July 2, 1833.

Joseph Smith was born in December, 1805, and was, at the finishing of the manuscripts of this work, in the twenty-eighth year of his age.

The manuscripts, at his death, in 1844, were left in the hands of his widow, where they remained until the spring of 1866, when they were delivered to William Marks, I. L. Rogers, and William W. Blair, a committee appointed by the Annual Conference of April, 1866, to procure them for publication; and were by them delivered to the Committee of Publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson, and are now presented as they came into our hands.

It is declared in the Book of Mormon that "many plain and precious parts" have been taken away from the Bible:—

"For behold, they have *taken away* from the gospel of the Lamb, *many parts* which are *plain* and *most precious;* and also *many covenants* of the Lord have been taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles."—1 Book of Nephi 3:40—Book of Mormon.

This declaration is fully sustained by the following quotations from history, relative to the transmission of the Bible.

Professor William Whiston, in his translation of the works of Flavius Josephus, in a note to chapter 11 of book 9, Ant. Jews, in reference to a quotation, professedly from Nahum, says:—

"By which quotation we learn what he himself always asserts, viz.: that he made use of the Hebrew original, (and not of the Greek version;)

The church has ever been willing and anxious that this translation should be critically compared with other trans-

as also we learn, that his Hebrew copy considerably differed from ours."

Dupin says in his "Complete History of the Canon and writers of the Books of the Old and New Testament:"—

"St. Jerome, in his commentary upon the fortieth chapter of Ezekiel, says: 'When we translate the Hebrew words into Latin, we are sometimes guided by conjecture.'"

Again he says: "When Origen observed that there was less in the Greek than in the Hebrew, he did supply it from the version of Theodotion, and put an asterisk or star to it, to signify that this was to illustrate what was obscure. St. Jerome makes frequent mention of the *additions*, *corrections*, and SUBTRACTIONS made in the versions of the Septuagint, by Origen. . . . St. Jerome says in the preface to his commentary on Daniel, that in all, both the Greek and Latin churches, both in those in Syria and in Egypt, the edition of Origen is made use of."

Again, Dupin says: "By the carelessness of the transcribers, and sometimes of those who set them at work, the asterisks being either misunderstood, or entirely left out in some places, the *additions* of Theodotion were CONFOUNDED with the version of the Septuagint, which perhaps moved St. Jerome to say that Origen had corrupted and confounded the version of the Septuagint."

Dupin continues: "In short we must confess that there are many differences betwixt the Hebrew text and the version of the Septuagint, which arise from the corruption and confusion that are in the Greek version we now have. It is certain that it hath been revised divers times, and that several authors have *taken liberty to add* thereunto, to RETRENCH and *correct divers things*. That in the first centuries there were different editions, and that corrections have been inserted from the versions of Theodotion and others, which made St. Jerome say with reason, that in his time the version of the Septuagint was *nowhere* to be found in its purity. . . . It is mere superstition to assert, as some authors do, that the Hebrew text which we have at present is not corrupted in any place, and that there is no fault, nor any thing left out, and that we must indisputably follow it at all times. This is not only to speak without all evidence, and contrary to all probability, but we have very good proof to the contrary, for in the first place there are differences betwixt the oldest of the Hebrew copies which the Massorites have observed, by that which they called Keri and Ketib, and putting one of the readings in the text and the other in the margin, we have the different readings of the Jews of the East and the Jews of the West, of the Ben Asher and Ben Naphtali, and the manuscript copies of the Bible are not always alike."

This "Complete History of the Canon," etc., says: "The Council of Trent, (held in 1540,) when it declared the vulgar version authentic, did not thereby declare it as done by divine inspiration, neither as a piece conformable in all respects to the original texts, or free from all errors. . . . Notwithstanding the care and precaution of the Massorites and Jews who have wrote or printed the Hebrew Bibles, there are still a *great many* differences between the manuscripts and printed Bibles, as Buxtorfe has observed in his Rabbinical Library, and Capelle after him. There are differences in the punctuation about the consonants, and whole *words* and *verses*, which shows that let them be never so diligent, it is impossible but some faults will slip in, either in the copying or printing of a work. . . . Nor can it be said for certain that all those books which are cited in the Holy Scriptures were of divine inspiration.

lations of the Holy Scriptures, and then judged upon its comparative merit. The year 1867 will be remembered in

'Tis a medium and middle way that ought to be followed, according to the opinion of the fathers, who have acknowledged that there may be some books divinely inspired, and others of human composition among those that are cited in the canonical books. . . . It *cannot* be said that no fault has crept into the scriptures by the negligence or inadvertency of the transcribers, or even by the BOLDNESS of those who have ventured to *strike out*, ADD, or *change* some words which *they thought necessary* to be *omitted*, *added*, or *changed*. This is the common fate of all books, from which God has not thought fit to exempt even the sacred writings. From hence have proceeded those various and different lections between the Greek copies of the books of the New Testament, which began to appear in the first ages of the church, and are still continued."

Says Dupin: "We do not find that the two greatest men of the church, I mean Origen and St. Hierom, who had searched the ancient copies of the scriptures with so much care and diligence, and have visited so many churches in the East, have ever spoken of the originals of the New Testament, written with the hands of the apostles, which they would *not* have failed *to do* if there had *been* any in their time." To account for this, Dupin continues, "But it hath been already made to appear, elsewhere, that it is no wonder that the primitive Christians, who had not a regular body of a state in which they lived, and whose assemblies, on the contrary, were furiously disturbed by the Jews and pagans, *had lost the orignals of their books*." From the same work we take the following: "In the primitive ages there was no talk of reading the Holy Scriptures in the originals; any copy whatever, provided it was used in the orthodox churches, might be relied upon as if it had been the first original, written with the hands of the apostles."

Dupin continues: "The critics have sometimes *reformed* the text, because they looked upon it as faulty; they have met with a sense that shocked them in the text, and which might be reformed by *taking away* one single word; they have determined that the text ought to read so and so, and have *boldly corrected the text upon a mere conjecture*. The copiers or the regulators of the copies have taken a great deal of liberty upon this respect being pursued—that they should do some service in explaining it more clearly, but sometimes have determined the text by such words as give it *quite another sense*."

"St. Chrysostom observes: The Jews having been at some times careless and negligent, and at other times profane, they suffered some of the sacred books to be lost through their carelessness, and have burnt and destroyed others."—Simons' Crit. Hist. N. Test.

"The common version of the Bible was printed in A. D., 1611. The only printed editions of the Greek Testament at that time were Cardinal Ximenes', printed A. D., 1514; Erasmus', in 1516; Stephens', 1546, and Beza's, in 1562, with some editions taken from these; substantially the same may be said of the Old Testament. King James' Translation was made from no uniform edition whatever. Although there is, by authority, a standard English edition of the Bible, there is no *standard Hebrew* or *Greek* text for the original of that version. That called the 'received text,' is the text of Erasmus, which is a version of the Latin Vulgate compared with the Greek text. This edition was corrected severally, by Stephens, Beza, and Elzevir, and published by the latter, at Leyden, in Holland, in 1624, thirteen years after King James' translation was published. In the compilation of this 'received text,' Erasmus consulted but eight manuscripts, only one of Revelation; all

the annals of church history as an important one because of the publication of this Sacred Record.

of which copies were later than the tenth century. The manuscript of Revelation was but a partial one. To supply what was wanting, he translated the Latin of the Vulgate into Greek, to supply the deficiencies, to make up the 'received text.' "—March's Introduction, vol. 2, p. 846, and Penn's Annotations.

It is also declared in the Book of Mormon, touching the restoration of the Scriptures: "Wherefore the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord."—2 Nephi 2:1.

And again: "And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb."—1 Nephi 3:43.

In the Book of Doctrine and Covenants, section 22, paragraph 9, we read as follows: "And now, Moses, my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as naught, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe."

Again in section 42, paragraph 15: "Thou shalt ask, and my scriptures shall be given as I have appointed, and they *shall be preserved in safety;* and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Preface to the Holy Scriptures, pp. 3–6.

CHAPTER 26.

1868.

THE SITUATION — CANADA — ITEMS — EUROPE — FLORIDA — ANNUAL CONFERENCE — APPOINTMENTS — PACIFIC SLOPE — THE SOUTH — ENGLAND — ITEMS OF INTEREST — LAMANITES.

The situation.

IN introducing the year 1868 we can do no better than to reproduce an article written at the time and with the situation before him, and published editorially in *Herald* for January 1, 1868. It is as follows:—

"We begin this year 1868 under most remarkably favorable circumstances for us as a people. The developments in the world among the children of men point to a very unsettled, and to them, a very unsatisfactory state of things. But to the eyes of the faithful, this fearful anticipatory state reveals the near coming of Him who is to unravel and disentangle the knots of difficulty, tied by the hands of evil and wrong for so many successive centuries. The Lord is fulfilling his promise most elaborately; for he is now pleading with men, with the voice of tempest and pestilence; famine and sword; earthquakes and the raging of the sea; disaster by the land and sea, till there is neither surety nor safety of life or property, either at home or abroad. Fearful times have indeed come, when it would seem that every man's hand is against the life of his brother man, to destroy him from off the face of the earth.

"And the saints are not altogether exempt; for 'afflictions' like those that are in the world have power over them We may as a people congratulate ourselves upon the goodness of the Lord, manifested to us in the year that is past, in the signs following the believer, to an extent beyond that which many had hoped for; and if any have come short, to whom does blame attach if not to themselves?

"Another cause for congratulation is the unprecedented call for the elders of the church to declare the word of faith

in various parts of this land, as well as abroad. And although so much has not been done as might have been done, still a great deal of preaching has been heard, to the allaying of much prejudice and the salvation of many.

"Bro. E. C. Briggs and Bro. Eli Clothier are laboring in Michigan.

"Brethren W. W. Blair, T. W. Smith, C. G. Lanphear, and Stephen Stone in New York, Massachusetts, and Pennsylvania have done a good work.

"Brothers Z. S. Martin and John Taylor from De Soto, Nebraska, are in Indiana and Ohio, where there is an excellent field of labor.

"Bro. William H. Kelley is in Minnesota, in prosecution of his long appointed mission there, and would welcome an elder with gladness to his help.

"Brethren Calvin A. and Isaac Beebe, T. H. Waddel and Benjamin Ballowe are south in Dixie, sounding the trumpet.

"Bro. J. W. Gillen is yet in Utah laboring as we suppose in union with Bro. Thomas Job and others.

"Brothers M. H. Forscutt, Robert M. Elvin, T. J. Smith, and others, are in Missouri, in connection with Bro. Hazzledine and others of the St. Louis district.

"Bros. A. H. Smith and William Anderson have returned home from California, leaving the work there in the hands of Elders Thomas Dungan, E. C. Brand, T. J. Andrews, and others.

"Bro. Gurley, in company with Bros. Joseph and Henry Robinson, is off on a tour to Grand Manan and the islands off the coast of Maine.

"The officers of the different districts are striving to do good in their various fields of labor, both east and west.

"Branches have been organized within the past year at Boston and at Dennispost, Massachusetts, at Philadelphia, Pennsylvania, and at Guilford, Missouri. Some hundreds have been baptized into the faith and some few have departed from it.

"Another great and good cause for congratulation with the saints is the having in possession the 'Holy Scriptures,' which is the crowning mercy of God unto us. It is one

of the strong testimonies in favor of the divinity of the latter-day work—one of the strongest which has ever been given to us of God; for this we should be exceedingly thankful. And with this we begin the new year."—*The Saints' Herald*, vol. 13, pp. 9, 10.

Canada.

Elder C. W. Lange wrote from Streetsville, Canada, January 21, announcing that he and Alexander McCord arrived in Canada, January 10, and were struggling against sectarian prejudice.

Items.

February 2, Elder Z. H. Gurley, Sen., wrote from Little Deer Isle, Maine, as follows:—

"I am going on to the main land to preach within a few days. It is almost impossible to get about among these islands. I have held a series of meetings near Green's Landing. Spoke to full houses most of the time. I left a few days sooner than I wished, that I might get aboard a vessel going to Bear Isle. I left the meeting with Bro. Ames. He was formerly a Methodist preacher.

"Through the help of God we have been able to restore the churches to their former standing. The isles of the sea will yet send some mighty men. I am like a little boy by the side of some of them. All are men of honor, of noble principles, strong in faith, fervent in spirit, and are determined to serve God."—*The Saints' Herald*, vol. 13, p. 58.

In *Herald* for February 15, 1868, the editor stated that a communication from Frederick Ursenbach announced the presence of several old Latter Day Saints in Switzerland who would welcome an elder.

In *Herald* for March 1 a request was published for the Quorum of Twelve to meet at Plano as early as April 1, and for the High Council to be in attendance at the Annual Conference.

Europe.

On March 3 Elder Samuel Longbottom wrote from Birmingham, England, announcing that he and Elder Frederick Hansen arrived in Liverpool on December 18, 1867. They visited the Brighamite office, of which visit Elder Longbottom states:—

"After we landed in Liverpool, we went to the Brighamite office, and we showed them the New Translation of the Bible. I asked them to allow me the privilege to preach in their chapel from it, but their answer was, No! Franklin D. Richards was the only man in the office that I was acquainted with, so I had a long conversation with him, together with the rest, but they put the Book of Mormon and Book of Covenants aside, and cling to polygamy."—*The Saints' Herald*, vol. 13, p. 109.

At this visit Elder Longbottom sold Elder F. D. Richards an Inspired Translation of the Bible.

About the same time Elder T. E. Jenkins wrote that he was regaining his health, and the Lord was blessing the work in Wales.

Early in March Elder C. A. Beebe wrote of the work in Florida, as follows:—

Florida.

"Bro. Isaac Beebe and myself have been preaching in Florida this winter, and with some success. We have baptized four since we came here, and there are many more believing. I think there will be a good work done in this part of the vineyard. We have many calls for preaching; the people received us very kindly, and there is room for more elders in this part of the country.

"The saints desire that some good man should be sent here from the Spring Conference to preside over this district."—*The Saints' Herald*, vol. 13, pp. 108, 109.

The Annual Conference convened at Plano, Illinois, April 6, and continued four days; Joseph Smith and William Marks presidents, and M. H. Forscutt and J. B. Henderson clerks.

Annual Conference.

In addition to the regular routine of reports of districts, missions, and missionaries, there was not much business done, but it becomes our duty to chronicle a few items of general interest. The Bishop's court, composed of Presiding Bishop I. L. Rogers, William Aldrich, and Josiah Ells, reported a case heard before said court entitled, "The Quorum of the Twelve versus John Shippy, an officer and member of the church." Elder Shippy was charged with "misconduct, involving gross violations

of the moral law, and the discipline of the church." The court sustained the charges and recommended "that the said John Shippy be disfellowshiped from the church of Jesus Christ of Latter Day Saints, as entirely unworthy of fellowship therein." This case was disposed of by the adoption of the following resolution:—

"Resolved that we indorse the action of the Bishop's court in the case of John Shippy, and that he be cut off from the Church of Jesus Christ of Latter Day Saints."—*The Saints' Herald*, vol. 13, p. 127.

During the discussion of the Shippy case the question of the right of sisters to vote was raised, and after considerable discussion was disposed of by the adoption of the following:—

"Resolved that all private members, male and female, have a right to vote on all questions that the elders may deem of sufficient importance to bring before the church."—*The Saints' Herald*, vol. 13, pp. 126, 127.

The transaction of the following business closed the conference:—

"Released from Missions.—Eli Clothier, from Michigan. Thomas J. Smith and John Jamieson, from Missouri. Calvin A. Beebe, Isaac Beebe, and Wilson Sellers, from the Southern States. Alexander McCord and Charles W. Lange, from Canada. James Caffall, from Iowa and Nebraska. Alexander H. Smith and William Anderson, from California. John W. Lewis, from England. Charles Hall, from St. Louis conference. Stephen J. Stone and C. G. Lanphear, from the Eastern mission. George Shaw, from Nova Scotia. Archibald M. Wilsey, from Iowa. James W. Gillen, from the Utah mission, with permission to return by way of California, laboring there as many months this year, under the direction of the president of that mission, as he may choose.

"Sustained in Missions.—Samuel Longbottom and Frederick Hansen in the British mission. William H. Kelley in Minnesota, with the privilege to extend into Iowa. Thomas Waddel in the States of Florida, Mississippi, Alabama, and

Georgia. Mark H. Forscutt, under the special direction of President Joseph Smith. Zachariah Martin in Ohio. Benjamin Ballowe in Tennessee and Kentucky. Thomas Jenkins as president of the Welsh mission. Thomas W. Smith in the Eastern mission. Joseph Robinson and Henry Robinson in Maine and Nova Scotia district.

"The question of releasing, appointing, and sustaining district presidents came up, when a resolution was presented, and after being discussed and amended, was substituted by the following:—

"Resolved that organized districts have the right to elect their own officers, their presidents included.

"Resolved that the legal official acts of elders, though in transgression, are valid till they are officially silenced by proper authority. . . .

"The report and result of the labors of the committee appointed to draft forms for representation and other church purposes were presented from the Herald Office, whither they had been forwarded by Bro. M. H. Forscutt, in behalf of the committee, were accepted, and the committee discharged. . . .

"The credentials of Daniel Covert and Moses James (Lamanites) were called for, and presented to the Twelve. After a thorough examination of the facts within their reach, it was

"Resolved that this conference extend the hand of fellowship to Moses James and Daniel Covert. . . .

"Resolved that unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine. . . .

"Resolved that this conference deprecates the use of intoxicating drinks, (as beverages,) and the use of tobacco, and recommends to all officers of the church, total abstinence. . . .

"The following was presented by the Quorum of the Twelve:—

"Whereas, John Shippy has been arraigned and convicted of transgression by the Bishop's court, upon evidence that to us appears full and conclusive, as to guilt, therefore be it

" 'Resolved that he is hereby expelled from membership in the Quorum of the Twelve.' . . .

"Resolved that this conference would encourage the carrying out the provisions made for preaching the gospel to the negro race in the revelation of May 4, 1865.

"That Thomas Dungan be sustained as president of the California mission until suspended by the appointment of the district conference.

"That the presidents of districts who have been appointed by other than their own districts, be released, in accordance with a resolution passed by this conference, allowing the members of districts to choose their own presidents; the releases to take effect at the ensuing quarterly conferences of the respective districts, at which time each district can elect its own president. . . .

"The following-named brethren having been recommended, they were ordained to the offices, annexed: Joseph Snively, elder; Moses Houghton, teacher; James Houghton, elder; by J. W. Briggs, Josiah Ells, and E. C. Briggs.

"Sustaining of Authorities.—The following authorities were unanimously sustained: Joseph Smith, President, and William Marks, his Counselor; the Quorum of the Twelve; the High Council; the High Priests' quorum; the Seventies' quorum; the Elders' quorum; Israel L. Rogers and his Counselors, as the Presidency of the Bishopric; the Priests' quorum; the Teachers' quorum; the Deacons' quorum."—*The Saints' Herald*, vol. 13, pp. 139-141.

The Quorum of Twelve made the following appointments during and after the close of the conference:—

Appointments.

"Resolved: That eastern Pennsylvania, New Jersey, Delaware, Maryland, and eastern Virginia, constitute a mission, called the Eastern Pennsylvania mission, and that Elder N. H. Ditterline have the presidency thereof; that Elder Samuel Reeves labor under the presidency of Elder N. H. Ditterline in the Eastern Pennsylvania mission; that Elder Silas H. Briggs labor in connection with Elder William H. Kelley; that Elder G. E. Deuel labor in Polk, Dallas, Jasper, Story, Hardin, and Marshall counties, Iowa; that Elders Daniel Covert and

Moses James (Lamanites) labor in Canada at and in the vicinity of their home; that Elder John H. Lake be continued in his mission, and that Elder Joseph Snively labor with him; that Elder R. M. Elvin labor in southern Nebraska; that Elder Charles W. Lange labor in Wisconsin, and especially in Crawford and Richland counties; that Elders H. A. Stebbins and David H. Smith labor in Michigan and northern Indiana; that Elder S. J. Stone labor in Ohio, Pennsylvania, and New York; that Elder C. G. Lanphear labor in Illinois, and wherever the Spirit or wisdom may dictate; that Elder Thomas Revell labor in Missouri and Illinois, as his circumstances will permit; that Elder Glaud Rodger labor in California, as his circumstances will permit; that Abednego Johns labor in Nevada, as his circumstances will permit; that Elder Samuel Powers labor in the United States, Canada, Nova Scotia, and New Brunswick; that Elders Jason W. Briggs and Josiah Ells be sustained in their appointed mission to Europe; that Elders W. W. Blair and A. H. Smith take charge of, and labor in, the Utah and California missions; that Elders Z. H. Gurley and R. Newkirk labor in Illinois, Wisconsin, and Minnesota; that Elder Charles Derry extend his labors into Nebraska, Kansas, and Missouri; that Elder E. C. Briggs labor in Michigan, Indiana, Ohio, and Canada; that Elder William Anderson be requested to labor in Iowa, Illinois, Missouri, and Indiana, under the direction of the First Presidency, as his circumstances will permit; that the members of this quorum, in their several missions, are authorized to call upon such elders as they may choose, to aid them in their several fields of labor."—*The Saints' Herald*, vol. 13, p. 125.

Pacific slope.

The Annual Conference for the Pacific slope mission was held at San Francisco, April 6–9, and much important business of a local character was done. Elder Thomas Dungan was president, and M. B. Oliver and E. C. Brand clerks.

On April 22 Elder T. H. Waddel wrote from Milton, Florida, as follows:—

"I have organized one branch with ten members, about twenty miles from Milton, and have also baptized one of

the preachers four miles from Milton, on Black Water, and ordained him to the priesthood, and I hope that his flock will follow him. I expect to baptize some seven more next Sunday. Bro. G. R. Scogin will meet me this evening. Isaac Beebe is preaching in the neighborhood of the Lone Star branch."—*The Saints' Herald*, vol. 13, p. 156.

The South.

April 27, Elder J. W. Lewis reported the work in England in good condition, and that it would be left in safe hands. He was about ready to embark for America.

England.

On May 3, Elder J. W. Gillen reported seventeen baptized in Salt Lake City, April 18.

On May 9, Elder T. H. Waddel wrote from Milton, Florida, of wonderful progress. He states:—

"While Satan is working, the Lord has blessed the many testimonies that I have borne in his name, and since the first of March last, I have baptized forty, and one of them has been preaching for the last twenty-eight years. The first ten years of his ministry was in connection with the Methodist Episcopal Church, and for the last eighteen years he has been connected with the Baptist Church. His name is M. B. Ellis, well known in Western Florida."—*The Saints' Herald*, vol. 13, p. 188.

Items of interest.

On May 15, President Smith stated the situation as follows:—

"In California there is much to encourage. Brethren there are zealous of good works, and are extending their labors into Oregon. By the minutes of their April conference, Bros. Joseph C. Clapp and George P. Slayton were appointed to go up into Oregon. May God bless them in their labors.

"Bro. E. C. Brand and others, as shown in the extract of conference minutes, are at work in Nevada, doing what they can for the work.

"Bros. Gillen, Job, and others are still at work in Utah.

"The brethren in Alabama and Tennessee are also laboring with apparent good success.

"Bro. William H. Kelley, in Minnesota, writes that he is preaching with evidence of success.

"Bro. Thomas W. Smith, writing from South Brooksville, Maine, seems to think from the circumstances surrounding him there, that the cause is gaining ground.

"We might continue naming the different localities where the elders are at work, and in them all there are evidences of good being done."—*The Saints' Herald*, vol. 13, p. 153.

On May 20 Elder Daniel Covert, one of the Indian missionaries appointed at the General Conference, wrote as follows:—

Lamanites.

"I have little time to write to you tonight, to tell you how we are getting along. We are all well. Our Indian friends received us good. We had a good meeting last Sunday at four o'clock. I think we shall baptize some next Sunday. Our house is too small where we have our meetings. We have hard times to live here. We have to work very hard every day, so cannot preach much. The Indians want me to preach every day, they so glad to hear our preaching, but it is very hard on us, but we shall preach whenever we can. Our Indian friends are so poor they cannot help us to anything."—*The Saints' Herald*, vol. 13, p. 186.

Elder J. W. Gillen wrote, May 21, giving an account of thirty-seven baptized by him in Salt Lake City, including the seventeen before reported.

Elder J. C. Clapp wrote, on May 26, from Lebanon, Oregon, announcing that he and Elder G. P. Slayton had arrived in that mission from California.

On May 27 Elder W. W. Blair wrote from Philadelphia, indicating that he had started on his mission to California, accompanied by Elder Elijah Banta. He says: "We will sail in the Santiago de Cuba and Oregonian, and will start at noon, June 5.

CHAPTER 27.

1868.

SEVENTIES — INDIANS—LEWIS RETURNS—MONTANA—BRIGGS AND ELLS IN ENGLAND—SCOTLAND—FLORIDA—YOUNG CONDEMNS HISTORY—TENNESSEE—NEW BRUNSWICK—CONFERENCE IN ENGLAND—THE SOUTH—PRESIDENT SMITH'S POSITION—PENSTON BRANCH—SEMIANNUAL CONFERENCE—ADDRESS TO EUROPE—DEATH OF ELDER WADDEL—PACIFIC SLOPE.

THE Editor of the *Herald*, on July 1, 1868, briefly stated the situation as follows:—

"An increasing activity is manifested in the various directions where the elders are preaching.

"Bro. S. Powers writing from Lafayette, Iowa, says that an excellent opportunity is afforded for the preaching of the word.

"A new branch is organized in Hardin County, Iowa, of eighteen members. It is near the home of Bro. Jason W. Briggs.

"Bro. Thomas W. Smith writes of good being done in or near South Brooksville, Maine.

"In fact it does seem that wherever an effort is being made souls are being won to Christ. Fifteen or twenty were baptized at St. Louis week before last, who recognize the voice of the Good Shepherd calling them to come to him that he might heal them. We congratulate the brethren of St. Louis upon the efficiency of their labor there."—*The Saints' Herald*, vol. 14, p. 10.

Seventies.

July 1, Elder A. M. Wilsey, of the Presidents of the Seventy, in accordance with the resolution of General Conference, wrote the following request and published it in the *Herald* for July 15:—

"A CALL TO THE SEVENTY.

"'Resolved that the Presidents of the Seventies be requested to inquire into the conditions of the Seventies.'

"According to the above resolution of the Annual Conference, I consider myself under obligation to inquire into the state or condition of my brethren of the Seventies, and I cannot see how I can, except through the *Herald*, for there has not been a sufficient number of the Seventies at the last two conferences to form a quorum for business.

"I would hereby request the presiding elder of each branch of the church at large to advise every member of the Quorum of the Seventy in his branch to report to me by letter, individually, to my address, with regard to his situation or capacity for laboring in the vineyard, so that we and the Quorum of the Twelve may know, and that we may report to the next Semiannual Conference, their condition and intentions with regard to traveling to preach the gospel. All who write to me should give me their post office address.

"Dear brethren, let me say the harvest is great and the laborers are few, as in the Savior's day. Let us pray the Lord of the harvest to send forth more laborers into his harvest. May you be diligent that you may receive your crown. Your brother in Christ,

"PAVILION, Kendall Co., Ill., July 1, 1869. A. M. WILSEY."

—*The Saints' Herald*, vol. 14, p. 32.

About this time Elder C. G. Lanphear wrote from Binghampton, Wisconsin, of his labor among the Indians in Wisconsin, as follows:—

"The Lamanites of the Oneida and Stockbridge tribes are near here. Myself and two others held one meeting among the Oneidas, on my way up to the Pittsfield branch. They received the preaching favorably, and expressed a desire for more meetings, which we trust they will be favored with. Our meeting was held at the house of one by the name of Moses Doxteller. I learned that he was a believer in the gospel as taught by the saints, though somewhat at the present connected with the Methodists, the government missionary among them being of that order. He had formerly embraced the gospel under the preaching of those of the Cutler Society, when they were in Kansas. He evidently retains yet the work at heart. We stayed with

Indians.

them over night, and when we left in the morning he and his wife wished us to call again if we came that way. He came from Kansas several years past, and settled with the tribe here.

"The tribe here numbers some twelve or fifteen hundred. They own a strip of land eight miles wide and twelve miles long. They are very good farmers, and have got their land in a very good state of cultivation."—*The Saints' Herald*, vol. 14, p. 44.

On August 10, Elder J. W. Lewis wrote from Council Bluffs, Iowa, announcing his return from the European mission.

August 3, Jesse Broadbent reported that on July 19 the Salt Lake City branch was reorganized, the former one organized there having been disorganized by emigration.

Montana. August 4, John E. Reese wrote from Montana, announcing that a branch had been organized the fall before in Gallatin Valley, in that Territory, since which they had added seven by baptism.

Briggs and Ells in England. August 14, Elder T. E. Jenkins wrote from Wales, announcing the arrival of Apostles Briggs and Ells in England.

August 15, the *Herald* editor stated as follows:—

"We have cheering news from the east, in various localities.

"Brother E. C. Briggs, accompanied by Bro. H. A. Stebbins, has been in Grand Rapids, Michigan, declaring the word with good effect. . . . In and around north Illinois a great inquiry is being made.

"Brethren must be careful that in the political campaign now existing they do not lose sight of the rule of brotherly kindness and love. If holding adverse political views let them be amicably held.

"Peace must be in the church if it is not in the world."—*The Saints' Herald*, vol. 14, p. 59.

Scotland. August 20, Elder George M. Rush wrote from Penston, Scotland, announcing that he had opened the work in Scotland, and was contending against much Brighamite prejudice.

On August 22, Elder T. H. Waddel wrote from Milton, Florida, giving the following cheering news:—

Florida

"The weather being so hot in this part of the country, I am now taking a rest for a few days, in the Mount Olive branch, for the first time since I came to west Florida. Since I wrote you last (May 9), with the assistance of Bros. Scogin, Ellis, and others, I have baptized seventy, and organized two more branches, one in Coldwater, west Florida, twelve miles from Milton. The other in Butler County, Alabama, thirteen miles from Greenville, and I am happy to know that God has blessed my labors wheresoever I have been. I baptized one Dr. Wilkinson, who has been a Baptist preacher for many years; one of the best learned men in west Florida. Most of those who have been baptized were formerly members of sects, so you see that the work is progressing. I have more calls than I can possibly attend to, but I expect Bro. Ellis to travel with me as soon as the heat of the weather is past over."—*The Saints' Herald*, vol. 14, p. 91.

Young condemns history.

On August 24, Elder Thomas Job wrote from Salt Lake City, Utah, giving an account of a peculiar move upon the part of Brigham Young. He states:—

"Brigham Young lately traversed every settlement in the Territory, collecting up all the copies of the Biographical Sketches of Joseph Smith the Prophet and his Progenitors, by Mother Lucy Smith. He said that they are nothing but falsehoods, that there were 'more lies in them than Lucifer ever told,' that he was going to grind those books over again. But the chief cause is (as one observed) that that book gives a little more favorable account of Sister Emma than Brigham Young does. His exertion is to hurry that family into oblivion, if possible. His wrath towards that family is without bounds."—*The Saints' Herald*, vol. 14, p. 92

Elder B. H. Ballowe wrote September 2, from Johnsonville, Tennessee, as follows:—

"All things are in a prosperous condition here for preaching the gospel. The people seem to be thoroughly satisfied, and convinced that if the gospel is preached by any denomi-

nation of people, it is the Latter Day Saints. They have even gone so far as to offer to make us up a salary in the county seat of Benton County, to come and preach for them on the Sabbath, which we refused, not being able, and sent them word back that it was not the desire of their money that brought us here, but to preach the pure gospel of Christ which was for their eternal exaltation in the kingdom of God. We have also been solicited by a number of people both in west and middle Tennessee, where I have preached, to come and make their houses my home as long as I would stay and preach for them. Elders will find no difficulty in preaching the gospel."—*The Saints' Herald*, vol. 14, p. 108.

Tennessee.

On September 4 a conference was held at Campobello, New Brunswick. Elder Thomas W. Smith presided, and H. W. Robinson was clerk. At this conference five branches and several elders reported.

New Brunswick.

On September 6 and 7, 1868, a conference was held at Birmingham, England. The following are extracts from the minutes:—

"Resolved: That T. E. Jenkins preside over the district of Wales; that Elder Thomas Taylor preside over the Birmingham district; that Elders John and William Morgan labor in the Forest-of-Dean, Gloucestershire; that Elder R. Adams preside over the Nottingham district, and Herbert Beaumont labor under his direction; that Elders Charles Norton and H. Thead labor in London; Elders Brownlow and Wingfield in Sheffield and neighborhood; Elder John Seville in Stafford; Elder Thomas Whitehouse in Pelsall and vicinity; that all the elders in this land, who are not remembered by the brethren, are requested to report themselves to the president of the district, nearest to their own locality, except Elder George M. Rush, now in Scotland, who will continue to report to the president of this conference; that a fund be formed for the support of the traveling elders.

Conference in England.

"Respecting the publication of a periodical in this land, it was resolved that the conference deem it essential for the propagation of the faith of the latter-day work, in the

British Isles, by the Reorganized Church of Jesus Christ of Latter Day Saints, that a periodical be published, setting forth our doctrine in contradistinction from the corruption and abomination taught by the false apostles and deceitful workers in the Salt Land; that Jason W. Briggs be the editor of the periodical, and that it be published monthly, and the title of the periodical be the *Restorer*. That for the present its size be not less than eight pages, the editor having the right to enlarge at his own discretion, and all the presidents of branches act as agents for the sale of our periodical.

"Respecting the moneys contributed by the saints in America, for emigration purposes, and now in the hands of Bishop Rogers, it was resolved that those moneys be called for and used; that J. W. Briggs act as treasurer for the same; that this fund be called 'The Perpetual Emigration Fund,' and the persons that are aided thereby shall refund the amount obtained as soon as circumstances will permit; that Elders Ells, Taylor, Jenkins, and Norton, assist Elder Briggs in the management of this fund, and to emigrate those persons whom they think worthy; that this conference sustain J. W. Briggs and Josiah Ells as presidents of the European mission; that we sustain by our faith and prayers President Joseph Smith, his council and all the authorities in the land of Zion. . . .

"Brother J. W. Briggs spoke of the translation of the Holy Scriptures, how they had been preserved until 1867, when it was brought forth to the church, and preached to the people, although the great man of the West had tried every strategem and means to possess himself of it, but Emma Smith was strong enough to preserve them. She being the elect one, could not be deceived. He then referred to the revelation, said to be the production of the Prophet Joseph, which Emma Smith utterly denies."—*The Restorer*, vol. 2, pp. 163, 164.

Elders Briggs and Ells, on September 10, wrote from Birmingham, England: "We learn from Bro. Rush that he is now opening the door in Scotland. He has baptized five persons."

Under date of September 28 Elder T. H. Waddel wrote from Milton, Florida: "Since last fall conference I have baptized one hundred and thirteen persons, and organized four branches; one in Alabama, and three in Florida."

The South.

October 1, 1868, President Smith published the following well-written and clear statement of his present position and past experiences. We feel sure that it will be read with interest by the student of history:—

President Smith's position.

"Looking backward along life's journey is not always the most engrossingly pleasant; but doing so over a life made bitter and burdensome by evil brought about by others, designedly, or innocently through folly, is far less inviting to the mind.

"Years before we were identified with the people of God, in their endeavors to reassert their right to the favor of God, by the practice of virtue and true holiness, we sometimes dreamed of a happy, a redeemed people, and were thrilled with the ecstacy of having been instrumental, even in a dream, of aiding to bring about so great a happiness.

"The curses which fell upon separate sons who failed to do good according to their condition, was ever recurring to the mind. The grand idea of the separate and several identities answering for their several shortcomings, and receiving for righteousness a righteous reward and crown, was as an anchor to our troubled thoughts.

"And when years of maturity brought firmness of recollection, and out of the tangled mass of past fleeting reminiscences, vivid memory painted the violence and injustice which had deprived the church of a faithful friend, and ourself of a kind father; together with many other things not even now pleasant to recall, a continuing fear of losing the right to the tree of life, with a strong desire to do the duties that would, or could devolve upon the son of such a father, we sought to know whether the economy of God designed a happy people freed from bondage, or whether the eternal night of despair should forever inclose the confidence and hope once held in Christ.

"This continued seeking brought continued assurances that God had not forgotten Israel, but would in due time perpetuate his work in righteousness.

"That knowledge was not obtained by consultation with those who held affinity with Brigham Young, James Colin Brewster, Gladden Bishop, J. J. Strang, or any others who had once known or loved the truth; but was the convincing testimony with which God promised to ratify the truth.

"We were baptized into the church of Jesus Christ of Latter Day Saints by Joseph Smith, in 1843, confirmed by A. W. Babbitt and another, at a meeting of the church, held in front of the Temple at Nauvoo. This baptism we believe to have been valid, and a legal act of admission to the church or body of Christ.

"The gospel under the preaching of which we were born of water and the Spirit, was the same as that taught at the time we were born of the flesh, in 1832, hence we are frank to say that we were a native born subject of the kingdom.

"This gospel under the influences of which we received the love of the truth, had no polygamic principle in it; hence we have never learned to accept the latter as sacred, while the former has ever been dear.

"In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

"This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

"The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

"Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of

the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

"We have always felt reluctant to speak in attestation of the position as President of the Church, for three reasons.

"1st. Every aspirant for that position since the crime that left the church a prey to aspirants, has been loud in his own defense, and has each, in turn, run into vice and folly thereby causing the cause to be evilly spoken of.

"2d. Words are but cheap, protestations are but the breath of one's lips, and wisdom is never very open-mouthed, and the unsupported testimony of any man must fall.

"3d. If the Lord has promised, and the work is his, the Spirit which bore testimony to it at the beginning will continue its ministrations.

"The silence which in this respect we have hitherto kept, has been variously construed, according to the bias of the minds of the saints who have been under the various circumstances attendant upon the history of the people since 1844.

"Wiseacres, honest in their every conviction, charge fearfulness or hypocrisy; cavillers find cause for doubt, while very many stand aloof from human testimony.

"Many concede the right, but deny the manner in which we have been content to accept the honor by ordination, once conferred by blessing.

"We have never seen the day since we arrived at the years of discretion that we had the power (if we ever had the wish) to change the fact that we are the son of Joseph Smith, the prophet of the latter days; nor has this been forgotten by others. If any work was his to do that could be continued, that we may not reasonably aspire to in righteousness, we have yet to learn what that work is.

"We were left a heritage of shame. Four boys (one now rests), to bear a world's opprobrium; to receive the rude sneer as being the sons of the 'Mormon Prophet, Joe Smith,' to be accounted by their brethren as outcasts because they followed not the beck of men, and at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their

father, they sought for it not in the honors of this world, but taking up the cross in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord they forsook; to leave the embraces of the wanton whose breasts are those of a strange woman. And for this, they are called Gurleyites; for this, they are likened to Esau; for this, the scorpion whip of brethren is laid upon them; for this, they bear the world's cold sneer and the hiss of disappointed disciples; for this, they are charged with hypocrisy, base designs upon the credulity of the poor; for this, the vials of wrath of Granville Hedrick, L. D. Hickey, G. P. Dykes, Sidney Rigdon, Brigham Young, and a host of others are uncorked.

"The honors which accrue to the occupant of the position which we now hold, come not from man; nor can man divert the curses sure to follow that man who refuses to do the duty before him because he cannot in his manner of doing it please so great a variety of men.

"The ordination we received at Amboy in 1860, was under the hands of William Marks, William W. Blair, and Zenos H. Gurley, to the high priesthood, and by the voice of the church we were then acknowledged and chosen to be the President of the Church.

"There has been no 'cast iron' policy nor priesthood about the matter from beginning to end, so far as we are concerned.

"We are and have been the acknowledged and avowed enemy to the doctrine of polygamy, and are *called* to preach in opposition to it.

"In 1856, George A. Smith and Erastus Snow, from Utah, visited us. We told them then we were opposed to polygamy, and expected ever to be. Nor could we be induced to favor it in Utah nor anywhere else.

"In the same year the brethren from Zarahemla visited us. We told them we could not move in the matter till we were called, or convinced that it was our duty so to do. They left with the impression that we would keep to that view.

"Subsequently, by the means of a vision, we learned what our duty was in regard to the sin in the West. Subsequently still, in 1859, we were told by dream and vision, that the people then trying to gather up the remnants, were acknowledged of God, and for us to cast our lot with them, and raise our voice in calling upon the Latter Day Saints to return to the law which they had forsaken.

"We did so, and in 1860 we met the saints at Amboy, where they had been told we should come to them.

"That these events have not been in accordance with the ideas entertained by many, as to the manner in which the church should have been organized, or that we should have been chosen, we are quite well aware; but so it is, and so they are, and we shall trust in God for the issue."—*The Saints' Herald*, vol. 14, pp. 104–106.

This was evidently written in a humble, candid spirit, and will recommend itself to the unprejudiced mind. It is a sufficient refutation of the charge of discrepancy regarding dates and places where and when President Smith was blessed by his father.

On pages 51 and 52 of "Succession in the Presidency of the Church," published in 1894, Elder B. H. Roberts seeks to throw discredit upon the claim that President Smith received a blessing under the hands of his father, by pointing out that some of the testimony used by the Reorganization locates the place of blessing in Liberty Jail, Missouri, and some locates the place of blessing in Illinois. Here President Smith states that the blessing was pronounced upon him in Liberty Jail, and twice confirmed upon him in Nauvoo. The strength of this statement lies in the fact that it was not made to meet the criticism, nor to heal the supposed defects in the testimony, but it was made about twenty-six years before the criticism was offered.

The statement was made in the *Restorer* for October, 1868, that a branch had been organized at Penston, Scotland, by Elder George M. Rush.

The Semiannual Conference of 1868 was held near Council Bluffs, Iowa, October 6 to 8. President Joseph Smith presided, and D. P. Hartwell and Thomas J. Smith were

clerks. In addition to the usual routine of business, the following special business was done:—

Semiannual Conference.

"Resolved that the money in the Bishop's hands, contributed to the Emigration Fund, be subject to the committee appointed for their disposal; . . . that Bro. J. A. McIntosh be ordained to the office of an high priest; that Bro. M. H. Forscutt be ordained to the office of an high priest. . . .

"Missions appointed.—G. W. Martin, Thomas J. Smith, and E. G. Cannon to Ohio and portions of Indiana. Stephen Butler to northern Missouri and Kansas. Mark H. Forscutt to labor and preside in the Southern States, including Missouri and those portions of Illinois and Indiana south of the line parallel with the northern limits of the State of Kentucky.

"Released from missions.—R. M. Elvin, from southern Nebraska; M. H. Forscutt, from under the immediate direction of Bro. J. Smith; Frederick Hansen, from Denmark; Z. S. Martin, from Ohio; B. H. Ballowe, from Tennessee; C. Downs, from his roving mission.

"Resolved that William H. Kelley be continued in his mission to Minnesota; also that all elders not heretofore released be continued in their missions. . . .

"The President spoke respecting the great necessity of the saints lending more aid to the press, after which it was resolved that a committee of three be appointed to receive means, and that the presidents of branches take the matter in hand and deliver to said committee all moneys collected for that purpose; that D. M. Gamet, J. Caffall, and J. M. Putney compose the committee."—*The Saints' Herald*, vol. 14, pp. 140, 141.

On October 10, Elder W. W. Blair wrote from San Francisco, California, as follows:—

"Our conference has just closed, after a most peaceful and satisfactory session. It was more than could be reasonably hoped for, when we consider the late divided and distracted condition of this mission. Our prospects are decidedly encouraging, the elders and saints feel happy and

confident, and they seem determined to do their whole duty in Christ. The Lord ruled in the midst of our councils, and the ministry joyfully said, Amen.

"We are determined, in this mission, that no man shall be sent to preach except he is a faithful, good man, and able to teach others in plainness the ways of life and salvation; that reproach be not brought upon the work of God.

"You will see by the conference reports that there has been a fair increase, all things considered, for the last six months, in numbers."—*The Saints' Herald*, vol. 14, p. 173.

Address to Europe.

The November issue of the *Restorer* contains an address by President Joseph Smith to the saints in Europe. We commend it to a careful reading. It is as follows:—

"May the peace of our Lord Jesus Christ be with you all. Amen.

"That which we hear of your zeal and knowledge in the Lord, maketh rejoicing in our hearts, by renewing our hope of you in Christ.

"Let the elders among you wait upon the ministering in the gospel to them that are without, agreeing in the council where your separate labors shall be, by the direction of the Spirit.

"Let the elders also, in their ministry take with them, in so much as they shall be permitted, the priests, that they may be furthered on in usefulness in the truth.

"Let the care of your churches rest upon the officers called thereto by the voice of the brethren; knowing this, that to him that is called to travel in the ministry the care of the churches is burdensome, but they to whom this belongs are standing ministers to the church.

"To the elders chosen to preside in any church among you, give due honor, and let him be assisted in the care of his flock by those called to be priests, teachers, and deacons.

"The council of elders should advise with and counsel by wisdom all those having charge of churches; not to the subverting of their order of government, but to the enlightenment and encouragement of both shepherd and flock.

"Esteem every man in his own office, according to his diligence, virtue, and faithfulness; observing to love each other with the love which is in Christ.

"Leave off contentions about unprofitable points of doctrine and church government, and rather observe to do the things by which you shall be made personally pure, than to contend about the rendition of obscure passages of law and scripture.

"Teachers, observe to teach the members to do their duty in the family, in the social circle, and in the assembly of the saints, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom, and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear, until required to tell it to the council.

"Deacons, be sober and faithful. Take honest charge of those things intrusted to your keeping, being ever ready to render an account to the church of your stewardship. Keep the tabernacles of your spirits clean, and counsel others to do likewise. Be ready to assist the elder of the church to fulfill the counsel of the elders. Keep the tabernacles where the saints meet to worship clean, and with persevering care attend to all the duties required at your hands. Be not busybodies, nor backbiters, nor fault-finders, nor cavillers, nor schismatics, obey the counsel of the Lord, being fervent in spirit to oppose the wrong, and teaching and exhorting others to come to the light wherein ye walk.

"Priests, observe to minister faithfully, lay aside all perversity of spirit; visit the houses of the saints, exhorting them to be faithful, to attend every duty, to observe the rules of government of the Lord and of the church. Assist the elder in the performance of his duties; attend the sittings of the council of elders, if permitted so to do, and learning by constant attention and care what are the duties whereunto you are called, discharge them in the fear of the Lord, that you may be blessed of all.

"Elders, cease charging evil upon each other and contending with each other about prerogative, or right of

priority to teach, or preach, or lead the meetings. Lay aside all superfluity of naughtiness, provoke not one another by vain questions nor disputings about preferment. Let your aspirations be for holiness, feeling assured that to be good is to be wise.

"Assemble yourselves to counsel together, spreading the truth by precept and example. Let your teaching be in humility and in confidence; be not haughty in mind nor proud in demeanor; clothe yourselves in simplicity and cleanliness; let the mission of Christ be your theme; your constant meditation to do good to man.

"Finally brethren, come out of the wickedness of Babylon, take earnest heed to the word of the Lord, study to be approved of God that the fellowship of Christ may be yours.

"This I write by permission, in exhortation, that we may be established in faith, in strength, and in hope.

"JOSEPH SMITH."

—*The Restorer*, vol. 2, pp. 180–182.

The issue of the *Herald* for November 1, contains the following sad news from the pen of W. W. Squires:—

"I am very sorry to inform you of the death of Bro. Thomas H. Waddel, who departed this life on the 10th of October. He was afflicted eleven days with typhoid and remittent fever. By his request I dispatch this. He was with me during his sickness, and died at my house."—*The Saints' Herald*, vol. 14, p. 138.

Death of Elder Waddel.

Thus a faithful man died at his post, laying down his armor in a land remote from home. A few miles above Milton, Florida, on the east side of Black Water Bay, on an eminence overlooking the bay, where the tall pines stand as sentinels over the grave, can now be seen the lowly mound that marks his resting place. A short time ago the spot was visited by Elder Henry C. Smith, of Lamoni, Iowa, who replaced the decayed headboard with a cedar slab upon which he placed a suitable inscription of name and date of death.

On November 5 Elder W. W. Blair wrote from Santa Cruz. California. the following encouraging news:—

"Bro. Banta is doing well, and is well liked by the saints where they get acquainted with him. I baptized four at Washington Corners last week, and there are twenty or thirty more in that vicinity that are 'almost persuaded.' Some of them men of large means and kind hearts; so I learn. Bro. Dungan's health is failing; he is an old man and full of years, and may be called home at any time. I have called on the California and Nevada saints for means to be forwarded to the Bishop to aid the work; some are preparing to respond. I suppose I shall be in San Francisco in a few weeks."—*The Saints' Herald*, vol. 14, pp. 189, 190.

Pacific slope.

December 5, 1868, Elder Blair wrote from San Francisco in his usual cheerful mood:—

"We are still adding to the members of the church. I recently baptized two at Mission San Jose, and four others were baptized there since then. I also baptized five at Santa Cruz, and three at Watsonville, of late. We have promise of some money for the Bishop, soon. I hope the amount will not be less than $1,500 or $2,000; gold. I hear that the branches are generally doing well, increasing in numbers, faith, and good works.

"We are thinning down the number of elders (traveling), and are determined that none but capable, honest, faithful men, shall go forth to preach. A lack of care in this respect has wrought much evil here, as I learn by traveling through among the saints. 'Be ye clean that bear the vessel of the Lord,' we are determined shall be carried out by the ministry. We now have some noble men in the ministry. Bro. Glaud Rodger is a most excellent brother, and is now on his mission. Bro. George Adams is doing well, as is also Bros. Banta and Clapp, who are now at Yuba City and Marysville. We have many noble souls on this coast, and I trust many more will soon unite with us. I am determined to get the church here under more strict discipline than it has had; I find that our efforts in that direction work admirably, thus far, and we have unshaken faith for the future."—*The Saints' Herald*, vol. 15, pp. 54, 55.

CHAPTER 28.

1869.

ADDRESS TO EUROPE—E. ROBINSON—P. HOWARD'S DEATH—SITUATION IN EUROPE—GREEN'S EXPERIENCE—MRS. SMITH'S DEATH—ANNUAL CONFERENCE—PACIFIC SLOPE CONFERENCE—THE GATHERING—THE EAST—WALES CONFERENCE—STEAM POWER—ZION'S HOPE—ITEMS FROM ELDERS—GENERAL SITUATION.

TO INTRODUCE the year 1869 we cite an editorial written by President Smith, which indicates the progress the church was making:—

"In 1860, this Reorganized effort against the foes that had scattered the people of God, consisted of less than five hundred, all told. In 1868, conferences are held from Maine to California, including Utah, also in England, with a membership of rising ten thousand. . . .

"Within the eight years between April, '60, and April, 1868, without any organized capital, the church has printed, sold, and given away some ten thousand volumes of three and five hundred pages respectively, besides stereotyping and printing five thousand volumes of a new translation of the Holy Scriptures; which for a people proverbially poor, and flouted for their persistent fanaticism, is sufficient answer to the charge of lacking in energy."—*The Saints' Herald*, vol. 15, p. 20.

On January 9, 1869, President Joseph Smith wrote an address to the saints in Europe, full of sound, practical advice.[1]

[1]PLANO, Illinois, January 9, 1869.

Let the saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ.

The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom and a will to do good, accept the offer which he makes, and become heirs with Christ.

January 22, Elder Ebenezer Robinson wrote from Philadelphia, Pennsylvania, testifying that the Spirit of God was with the Reorganization as it was with the church in the beginning. He states:—

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So then, let our profession of faith be the practice of the gospel teachings.

The liberty of the gospel is the liberty of children of God who fear not the law, neither of carnal commandments nor good works; because by it are the children of God on the earth made coequal with the children of God in heaven, for they shall see God, and have companionship with the angels.

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified.

If in the exercise of faith we please God; it is being without the works of faith we please the adversary of all righteousness; which, when he is pleased, delighteth to torment the spirit which is in us, if haply he may enter in and destroy us.

From this the Savior-teacher, whose teachings we do well to heed, sayeth, "In patience possess your souls."

The hope of eternal life being begotten in us, let us press on in the free exercise of good works which cometh from the indwelling of that Spirit by which we are made alive in Christ; for we have been baptized in Christ with one baptism into one hope and one calling; therefore into one working of the selfsame good deed, whether in England, or in America, or in Wales.

Be of good comfort, children of light. Your Father who delighteth in the good of all his creatures, feels for your present afflictions, and will soon send healing for all your ills.

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his saints.

Be watchful, be prayerful, be sober. JOSEPH SMITH.

The Restorer, vol. 3, pp. 213, 214

"For years I longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days; behold here I find it, and why should I not rejoice?

E. Robinson.

"My lot, as you are aware, is to mingle almost constantly with the business men of the world, and much of the time comparatively with strangers, and then to have the privilege of sitting quietly in a brother's parlor and read of the dealings of our heavenly Father with his children in different countries and in different lands, furnishes such a happy contrast that I am at a loss to find language to express my gratitude."—*The Saints' Herald*, vol. 15, p. 121.

Elder Robinson united with the church October 16, 1835, at which time a remarkable manifestation of the Spirit was given (see vol. 1, p. 589); so the above testimony is quite important.

January 25, 1869, Elder Philo Howard, counselor to Bishop Rogers, died near Batavia, Illinois. Of him the editor of the *Herald* wrote:—

"It is with sorrow that we chronicle the death of Bro. Philo Howard, a counselor to the Bishop. He was a faithful and fearless witness for Christ, loved by all, respected for his many sterling qualities. About a year ago he was taken with some kind of disorder of the throat, by which his speech was injured. He thought that it would soon wear off; but it continued to grow worse; until, notwithstanding his great personal worth, the fervent prayers of the saints, the frequent administration of the ordinance for the healing of the sick, and the remedies which skill prescribed, he gave up the contest, and has gone to rest, his body to the grave, his spirit to the paradise of God. Two strong pillars were taken when Dimic and Philo Howard laid down the weapons of their earthly warfare."—*The Saints' Herald*, vol. 15, p. 83.

P. Howard's death.

On January 26, Elder Jason W. Briggs wrote from Birmingham, England, recommending that some elder be sent to Scotland to assist Elder Rush. He also stated that he could not recommend the sending of any-

Situation in Europe.

one at the time to England; yet if one was to be sent he thought it should be Elder William H. Kelley or Elder George Hatt.

On the same date, and from the same place, Elder Josiah Ells wrote, and among other things said:—

"The odium caused by the apostasy seems, for the present, to have closed every virtuous ear. The accounts of their doings are sickening. I have reference to this land; but their cause is forever dead, and nothing but the hope that they will be taken to the States holds them together as a people."

Green's experience.

On February 12, Elder T. P. Green wrote from Jeffersonville, Illinois, regarding his past experience and present satisfaction, as follows:—

"An experience of thirty years in God's work has given me a solid footing, and it seems to me that I could stand on no other platform than that of God's truth, and feel safe.

"During the long and dark apostasy of the church, I have remained here attending to my profession as a doctor, making homes for my family, and preaching around in this circuit of country. Like all the brethren I have had my dark days and my sunny days; but I thank God for the Reorganization.

"Brothers William Anderson and Frank Reynolds were the first to visit us, and tell us the news of your mission, and we thank God for the faithful labors of those brethren. We have also been since blessed with the teaching of other brethren, among whom are Brothers Hazzledine and Mark H. Forscutt. The work in this region has been progressing finely; their almost unceasing labors have furnished a fine example of industry, and their influence, both among the saints and in the world, is very great.

"During the past the Lord has been very kind to us here, and he is so still. As far as I could, I have labored for him in return. I have visited around in all the branches of this subdistrict, and find them in good working order. The Dry Fork Elm River, and Brush Creek branches have reported before; but through the blessings of the Lord, we have now

another branch added, called the Little Wabash—it being located near the stream of that name."—*The Saints' Herald*, vol. 15, p. 152.

On March 16, Elder Thomas Taylor wrote from Birmingham, England. He was very sanguine of success, and commended highly the work of Elders Briggs and Ells.

Mrs. Smith's death.

March 25, 1869, Mrs. Emma Smith, wife of President Joseph Smith, died at Plano, Illinois. By this sad bereavement President Smith was left with three small children.

Annual Conference.

The Annual Conference convened April 6, at St. Louis, Missouri. Joseph Smith presided, and T. J. Smith and John Ritchie acted as clerks. At this conference the following elders reported: T. J. Smith, George Martin, M. H. Forscutt, G. E. Deuel, C. W. Lange, J. H. Lake, D. H. Smith, E. C. Briggs, H. A. Stebbins, William Anderson of Iowa, William Smith, George Horton, B. H. Ballowe, Stephen Maloney, T. W. Smith, Samuel Powers, Stephen Butler, James Wagner, D. H. Bays, S. J. Stone, J. W. Nichols, and C. G. Lanphear. Some of the above reported in person and some by letter.

Samuel Longbottom was released from the European mission, and M. H. Forscutt from the Southern mission, which he had not been able to fill.

William H. Kelley was appointed to Minnesota; A. H. Smith and D. H. Smith to Utah and Pacific slope; James Wagner and G. E. Deuel to West Virginia; C. W. Lange and H. A. Stebbins to Wisconsin; B. H. Ballowe to Illinois, Kentucky, and Tennessee; Elke Jasper to Holland; J. W. Briggs and Josiah Ells to the European mission; G. W. Martin and T. J. Smith to Ohio and Indiana; T. W. Smith and S. J. Stone to the Eastern mission; C. G. Lanphear, Southern mission; D. H. Bays to northern Kansas; J. H. Lake and J. S. Snively to Canada.

The compilation of a new hymn book was authorized by resolution, and Joseph Smith appointed on the committee of compilation, he to choose his associates. He chose M. H. Forscutt and David H. Smith, and also appointed Norman

W. Smith to act in case D. H. Smith was gone on his mission before the completion of the work. Each of them assisted in the work, and the four names appear as committee in the Saints' Harp, which was the result of this provision.

The Bishop's financial report was as follows: Balance due Bishop at last report $2,452.29; received from all sources, $900.16; paid out for all purposes, $2,130.93; due the Bishop from the church, $3,683.06.

Several resolutions were adopted, of which the following are the most important:—

"Resolved that it is not the true policy of the Church of Jesus Christ of Latter Day Saints that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone.

"A motion prevailed recommending to the publishing committee the issuing of a Sunday school paper, monthly or semimonthly. . . .

"The following preamble and resolution presented, and resolution passed:—

"School of the Prophets.—The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been, and now is, felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

"Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

"Church property contributes to the stability of the work,

and we need a school wherein to educate our own young men.

"As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

"Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of body and mind, and by this means a school could be made both efficient and self-sustaining.

"In keeping with the above, I respectfully offer the following: Resolved that this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference. . . .

"Whereas, the past financial policy of the church is believed by many to have a damaging tendency, and to some extent is drying up the various financial streamlets that would otherwise flow freely to assist the work of God; wherefore,

"Resolved that in the opinion of this conference, the true policy of the church, in this matter, is to be found in the epistle of the Twelve to the church on tithings and offerings, viz.: through the branch presidents as Bishop's agents should all moneys come into the church treasury, and that the spiritual authorities of the church should discountenance the paying of moneys directly to the Bishop, where that policy works to the injury of the poor in districts or branches. . . .

"Resolved that this conference consider Bro. James Anderson a member of the Reorganized Church, on his original baptism."—*The Saints' Herald*, vol. 15, p. 281, 282.

The editor of the *Herald* comments on this conference as follows:—

"The conference at St. Louis was one of the happiest meetings of the spiritual authorities that it has been our lot to attend. From the first there seemed to rule every mind but this one thought, 'How shall I serve the cause of Christ?' No man seemed to think his way or will should govern or control; but let righteous counsel prevail, and peace continue.

"Advancement in the work was the desire of all; and the enhancement of their usefulness to the Master's call felt by every one.

"Every temper was under strong and contented control; every opinion or thought expressed was so expressed frankly, calmly, and earnestly, every man felt to assist his brother to express his view by listening with attention, and holding him in estimation as a brother indeed. . .

"There were not many missions taken; by reason of the fact that nearly all the elders who can take the field actively and entirely, are already out; nor was the representation very large for the same reason.

"The reports received indicate a healthier condition of the work in most places. In some, however, the contention and strife of some, with the apathy of others, are doing their legitimate work of disintegration."—*The Saints' Herald*, vol. 15, pp. 273, 274.

Pacific slope conference.

From April 6 to 8 the annual conference of the Pacific slope mission was in session at Sacramento, California; Elders W. W. Blair, Glaud Rodger, and Hervey Green presidents, and Elders J. W. Gillen and J. C. Clapp clerks. In addition to the usual reports of churches and elders, the following business was done: "Resolved that no one but those holding the Melchisedec priesthood have a right to lay on hands for the healing of the sick."

The following appointments were made: Glaud Rodger and Thomas Dungan, Petaluma district; Hervey Green and George Adams, San Francisco and Visalia district; Orrin Smith in Antioch and vicinity; J. C. Clapp, Oregon mission

Marcus Lowell, Sacramento and vicinity; M. B. Oliver, Amador County; William Potter, Elko, White Pine, and vicinity; Elders Garlick and Wardle, in Sacramento and vicinity; Elders Hiram Falk, E. C. Brand, and G. P. Slayton, and Priests J. R. Cook and J. N. Stamm, under president of mission.

Elder W. W. Blair was sustained as president of Pacific slope mission.

The following teaching of President Smith on the gathering, and the necessary preparation for it, was published in the *Herald* for April 15, 1869:—

The gathering.

"The necessity for the saints becoming self-sustaining is becoming more and more apparent The widening difference existing between the faith which we preach, and that which has grown upon the people as a gospel of saving grace, is pressing home upon us the great principle of the latter-day work, the gathering.

"When speaking of this, we deprecate that indiscriminate rushing together which has, to some extent, marked the rise and rapid increase of the church at an earlier day.

"Our reasons for this are the lamentable results which have followed the real disregard to the written word upon the subject; the uncertain reliance which it has been the means of fixing in the minds of the many, upon the word which requires a due preparation, before becoming worthy to be called 'the pure in heart.'

"These are grave considerations. We have had far more difficulty in securing the confidence of the saints than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain commands called celestial possible, we cannot yet see how, if this were granted, that it can precede in importance, or obviate the necessity of a complete and thorough purifying of the heart.

"In the purified heart there is no fear. Neither is there doubt of his word or distrust of his servants.

"It follows that those who may be afflicted by fear, or tormented by doubt and distrust, are not ready to be called

'pure in heart.' If they wait till gathered, before beginning their career of righteousness or process of heart purifying, they are distrustful of God, fearing lest his power does not reach to the confines of the borders; they doubt the wisdom of the provision which is made for those who repent.

"The man who depends upon the continued reiteration of human intentions and evidences, cannot be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precept they would gather.

"It requires a more than ordinary amount of faith to look the accumulated difficulties surrounding the word steadily in the face. Nor does it require less to bear up under the despondency which lies lurking in every work where once flourished this truth.

"Those things of which we are assured ought always to remain in our memories as fixed facts. One prominent truth of which all are convinced, is the goodness and wisdom of God. He has so far shown that he is able to control the universe. He did so while Moses journeyed with Israel; and when Jesus came it was still the same. He has not proven changeable during the years of ancient apostasy; nor may we fear that, during the terrible struggles which have fallen to the church in the modern falling away.

"Another, which is the anchor of our hope, is the promised resurrection of the dead, in which resurrection those who have proven susceptible to the influences of gospel

grace are advanced in degrees of usefulness. This gives stability to every phase of our faith and all are concentrated upon it, else are we without hope. The resurrection does not depend upon the gathering of the saints, nor does the strength of God depend upon it. The only great object to be accomplished by the gathering is the perfecting of the machinery by which the gospel is promulged; the securing a *unity of action* after the perfecting unity of thought. The unity of action through every branch of the church polity is to be attained before any political sovereignty will be permitted by that power which has hitherto ruled the church destinies, and it cannot be confidently hoped that any great power will be vouchsafed to a people not prepared to use that power wisely. That which we have fought, bigotry, superstition, intolerance, proscription, and priestcraft, are some of the ruling evils which cannot be permitted to enter into the councils of a free people; nor are they principles which will in any wise govern the ruler of Zion. That some of those things are in the minds of some who are earnestly desiring the gathering of the saints, themselves will admit.

"We are just as anxiously looking for the day when the saints may be at rest in their promised land. But while we earnestly desire this, we cannot by any device known to our philosophy, shut our eyes to the sad lack of mental and moral discipline which is calculated to bring honor to the free citizens of a free Zion.

"Men are discouraged because church authority does not punish departure from church deportment. Men are doubting because new and strange revelations are not made, while long standing commands are not fulfilled. Some there are who mourn for Zion polluted, whose very breath of weeping is defiled by that which pollutes the body. They load the air with lamentations for the departed renown and the future glory, and smile when conscience charges them with lack of virtue.

"We dare not predict a speedy and overwhelming gathering of such elements; nor need any hope for it.

"For our own part we would by far prefer to be a lonely

but faithful sentinel upon the walls, a 'vedette' upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.

"The position occupied by us, as a people, has been and is misunderstood, and persistently misconstrued. Shall we continue to foster misunderstanding and misconstruction among ourselves by refusing to be governed by those things most surely believed by us?"—*The Saints' Herald*, vol. 15, pp. 240–242.

The East. Elder T. W. Smith wrote from Machias, Maine, April 16, that he had recently opened the work there, where he had been invited by John C. Foss, whom he had recently baptized at Grand Manan.

A conference was held at Merthyr, Wales, April 24 to 26; T. E. Jenkins president, W. Grigg clerk.

In addition to the regular business these items of business were transacted:—

Wales conference. "Resolved: 'That the conference sustain the following elders in the discharge of the duties of the missions appointed them by the October conference,' Elders Robert Evans, John E. Hughs, Richard Thomas, and Lewis Williams; 'that all the authorities of the church, with Joseph Smith as President, be sustained;' 'that J. W. Briggs be sustained as president of the British mission, and Josiah Ells in connection with him;' 'that Elder Thomas E. Jenkins be sustained as president of the Welsh mission;' . . . 'that Elder Charles Hickery and Thomas Stoke, priest, be appointed to labor in Cwmrellin and Abertalary and vicinity round about.' . . .

"All the meetings passed off well; a good feeling prevailed, and the reports given were encouraging, and several have promised to be baptized in a number of the branches, and may the saints bear in mind and put in practice the good teaching and counsel given during the conference is our prayer. Amen. Official officers present: One of the Twelve; one of the Seventy; twenty-four elders; three

priests; two teachers; one deacon."—*The Restorer*, vol. 8, pp. 247-249.

Steam power.

May 1, 1869, was the date of the first issue of the *Herald* printed by steam power, the "Taylor Cylinder Power Press" having recently been purchased as previously provided for. The May number of the *Herald* also contained the announcement of a child's paper. This subsequently appeared on July 1, 1869, and has been regularly published ever since, under the name of *Zion's Hope*. It has ever been, and now is, a child's paper, dedicated to the Sunday school cause. Its present editor is Mrs. M. Walker, of Lamoni, Iowa.

Zion's Hope.

Items from elders.

About this time Elder E. C. Brand was released from the presidency of Nevada district, and started for Utah to do missionary labor.

Elder Frederick Hansen wrote from Council Bluffs, Iowa, May 10, explaining why he returned from Europe without filling his appointed mission to Denmark. [1]

On May 20, Elder A. H. Smith left Plano on his mission west.

About June 1, Elder Elijah Banta arrived home from his mission to California.

On June 9, Elder Charles Derry wrote from Manteno, Iowa, stating that Elders Alexander H. and David H. Smith

[1] I suppose that the saints are aware that Bro. —— and myself were appointed to go to Denmark on a mission, some time ago. And I suppose that many are anxious to know what the reason is that we did not go there to fulfill that mission.

There are several reasons for not going. The brother that I was to go with did not get ready to go the first summer. I then took a short mission with Bro. Samuel Longbottom to England, with the understanding that he would come to England in the spring and then go with me to Denmark. Under those agreements I went and staid there until August. During my stay there I wrote three letters to him, but received no answer. When Bros. J. W. Briggs and J. Ells came to England I supposed that they had heard from him; but they had not. I then told them all about the mission, and how it was that I had not gone any further. They said that they considered that I had done my duty and therefore was at liberty to return. I did accordingly, as I did not feel capable of taking the responsibility upon myself. But I must say I was sorry to do so; the cry has been from Denmark a long time, "Come over, for we are ready to receive you." . . .

I have still the hope of going to Denmark sometime, on a mission, if circumstances be favorable.—*The Saints' Herald*, vol. 16, p. 52.

had arrived there on their way to Utah. The editor, in *Herald* of June 15, had the following to say regarding *Zion's Hope:*—

"For *Zion's Hope* we also ask a strong effort. Every friend of progress in the church, every lover of the truth, every father, every mother, every brother, every sister, is materially affected by the teaching and training of the children of the household to which each separately belongs. A corner or column of the *Herald* is insufficient to meet the great want felt in this direction, and to give success to any new enterprise engaged in by us as a people, it is requisite that the object for which we especially strive in that enterprise be worthy and the effort persistent.

"We do not desire to quote scripture voluminously to prove that the saints should educate their children, for this is conceded.

"The tendency of the age is toward light reading. To counteract the evil growing out of this taste, it is essential that a united public opinion should pronounce against it, and should declare in favor of that which combines the elements for instruction and entertainment.

"The young mind must be fed. If fed with that which is conducive to a healthy growth, vigorous minds may be expected.

"If fed with that which does not enrich, there is no growth. Neither can we expect our faith to be correctly understood by the rising generation, unless we take some pains to inculcate its principles by precept and example."—*The Saints' Herald*, vol. 15, pp 367, 368.

Of the general situation President Smith wrote as follows:—

General situation.

"In attending the meetings of the saints in various parts of the country, we have been pleased to see such strong affection to the word with such fervent desire to do good. It only remains for them to put these desires in motion and practical righteousness will as naturally result as fertility follows the rain and the sunshine.

"The sterility of winter is but the barrenness of the state

of sin; the plenteous harvest of autumn, the result of the heat of summer; so the fruits of the Spirit are, after the cold of the winter of discontent in sin and the heat of the conflict for victory over the unrighteousness of this world. The gloom and the cold we have known, the storms and heat we are now experiencing; will the glorious harvest be ours to reap?

"Since writing for the last number of the *Herald*, we have had the pleasure of attending a meeting of the saints at Quincy, Branch County, Michigan, where we were permitted to enjoy a season of peace in Christ.

"Bro. E. C. Briggs was there, attending to the work of his ministry.

"Among others present we saw with pleasure Bro. William Arnold, of Utica, Michigan; Bro. J. C. Gaylord, of Burlington, Wisconsin; Bros. Norman W. and Sherman I. Smith, John E. Hopper, Horace Church, and Asa S. Cochran, of Hopkins, Allegan County, Michigan; Bro. Henry C. Smith, of Decatur, Michigan; all living at distances from the Coldwater branch, within the precincts of which the meeting was held. The presiding elder of this branch should feel justly proud of the steadfastness of his charge; for notwithstanding much that has occurred within the past two years was of a character to injure their faith, they are but the more firmly united. We shall pray that Bro. William Reynolds may be continued in wisdom to watch over the saints of Coldwater.

"Brothers Samuel V. and Oliver J. Bailey, George and Bradford Corless, George L. Pope, with others of the branch, seemed to be full of patient endurance for the work there.

"May it be granted that the feeble effort which we were able to put forth upon that occasion of assembling together, may work no injury to the saints in Coldwater, is our prayer.

"Messrs. L. D. Hickey, Wingfield Watson, and John S. Comstock, adherents to the claims of James J. Strang, were present at the meeting; and being permitted the liberty, asked many questions respecting the positions which the

church has assumed touching the presidency, the doctrines of the church, etc.

"To some of these questions Bro. E. C. Briggs replied. To some we replied. The answers to some were satisfactory to the questioners, to others they dissented. On the whole they expressed themselves not satisfied with our reasoning, though they could not complain of the treatment which they received."—*The Saints' Herald*, vol. 15, pp. 366, 367.

On June 22, Elder E. C. Brand was at Austin, Nevada, on his way to Utah, and was to baptize some.

On June 23, Elders A. H. and D. H. Smith were at Council Bluffs, preparing for their journey west.

CHAPTER 29.

1869.

WORDS OF CHEER—A MOB—INTERVIEW WITH B YOUNG NEWS SUMMARY—FALL RIVER MONITOR—SCOTLAND—FROM THE WEST—PROGRESS AND PROSPECTS—FASTING AND PRAYER—A CHALLENGE—SEMIANNUAL CONFERENCE—UTAH CONFERENCE—PACIFIC SLOPE CONFERENCE—BRIGGS RETURNS—ELLS EDITOR—WALES CONFERENCE—SCATHING DENUNCIATION—ITEMS—GODBE MOVEMENT.

PRESIDENT JOSEPH SMITH, on July 1, 1869, published the following word of cheer concerning the work:—

Word of cheer.

"The Lord is being good to scattered Israel. Her borders are strengthening, and her watching and waiting hosts begin to think that they must also work.

"The auspices of the Herald Office are very flattering, and new hopes are excited by the success of the past. . . .

"As we were anticipating, a much more active work is being done in the ministry this year than last, and its results are quite visible in the aroused energy to be found among the saints.

"A far better spirit is being fostered in places where hitherto a great deal of misunderstanding has existed. Some who have been idle and consequently cold, are now showing fruits meet for repentance and taking hold anew. May the peace which comes from the consciousness of duty performed attend these."—*The Saints' Herald*, vol. 16, p. 16.

A mob.

Elder Josiah Ells wrote from London, England, July 2, that a mob had waited on them the Sunday night before, thinking they were polygamists; but upon learning their mistake some of them asked the privilege of coming to hear and promised orderly behavior. Such characters should hear the truth preached until they learn that mobbing even a polygamist is despicable.

July 4, Elder E. C. Brand arrived in Salt Lake City.

The following letters from Elder A. H. Smith, giving an account of an interview with President Brigham Young, will be read with interest and profit:—

Interview with B. Young.

"Salt Lake City, July 18, 1869.

"I have had many trials in my short life, of my powers of control over my passionate temper; but never in my short life did I have need of strength more than I did yesterday.

"David gave you an account of our trip and arrival. We met many who were anxious to see us and hear us, and asked us if we were going to speak in the Tabernacle. We of course did not know, but were desirous of so doing; and to leave no stone unturned in our favor, David, myself, John Smith, Samuel Smith, George A. Smith, and John Henry Smith, (George A.'s son,) called on President Young yesterday morning, and I plainly stated our mission, and asked for the use of the Tabernacle to speak to this people.

"My statement that we differed from them in principles and points of doctrine called forth some questions, all of which I endeavored to answer in calmness, with respect and courtesy to all present. President Young then favored us with an account of how the marriage ceremony became inserted in the Book of Covenants, directly in opposition to all father could say on the matter. I told him we did not come to argue the matter there; that our reasons for differing were many—and among them, the fact that the principle he was endeavoring to sustain was contrary to all the former revelations of God, and that, in this view of the matter, we could not accept the testimony of any man or set of men that came in opposition to God's holy words in the Book of Covenants and Book of Mormon.

"Brigham then took me to task about what I had said in the garden three years ago, and denied that the Twelve ever did anything to embarrass mother in any way; but, to the contrary, that they had done everything in their power to help her in her time of trouble. I, of course, differed with him, and told him so; and then he called mother 'a liar, yes, the damnedest liar that lives,' said that she tried to poison father, that she stole Uncle Hyrum's portrait and large ring.

"He also said many other things, too numerous to mention. I cannot write all that was said. George Q. Cannon, John Taylor, Joseph F. Smith, Daniel Wells, Joseph Young, Phineas Young, Brigham Young, Jun., and several others, besides those who went with us, were present at the interview. At the close, Young shook hands with us, and wished us God's blessing in all righteous and good works, positively refusing to let us have the use of the Tabernacle.

"He said we had not the spirit of our father; but we possessed the spirit of our mother—that we had not God enough to make us a name, or to bring upon us any persecution. We told him that as to the persecution, we were thankful we had none seriously; as to the name, time, that was said to prove all things, would prove whether this were so or not.

"After our interview, we returned to John's, and I vented my anger in biting my food and swallowing it; but was nervous all the rest of the day, perhaps from indigestion, as it did not set well on my stomach.

"Yesterday we went to see, and made the acquaintance of, the Governor of Utah; reported our mission to him, and desired the territorial authorities to take cognizance of our presence. We had a very pleasant visit with Governor Durkee.

"After this visit we made the acquaintance of the Walker Brothers, thought to be the richest firm in the city, who treated us with great kindness and promised to secure a hall for us. We also had quite a long conversation with Mr. Stenhouse.

"And now let me say, in leaving the presence of Mr. Young, I took the responsibility of asking him or any of his elders to call on you in their tours eastward, and guaranteed they would have extended to them the courtesy of the meetinghouse, by asking for it, and I gave a special request for Brigham Young, from you, to call and preach in our meetinghouse.

"We have seen but few of our faith. We took supper at Sister Thimblebey's last evening, and the house she lives in

will be our headquarters in this city. A Brother Horlick owns and also lives in the house.

"Bro. Brand has gone south; we have not seen him yet.

"We wish we had some tracts on the gospel; and I would be glad if we had more of the 'Address' to give away. We have plenty on hand now; but I give them freely to those who never have read them, on their promise to read them. I can send them into families where I will not be permitted to go myself, nor will the female portion of the families be permitted to attend our meetings, the males themselves not daring to go.

"Stenhouse made some remarks concerning the office; I told him we worked by steam, and we intended to flood this country with tracts.

"This day we hold a meeting in the seventh ward, at the house of Bro. Horlick.

"GREAT SALT LAKE CITY, July 21, 1869.

"David and I have fairly entered on our mission, and everywhere we go we are received in kindness. We make it a distinctive feature of our converse to establish the object of our mission, except at the house of Cousin Joseph, and there the subject of religion has not been broached at all, in our presence. The show for the saints to remain here is very slim, I assure you. We are indebted to the Walker Brothers for assistance in procuring Independence Hall. We speak there next Sunday at two p. m.

"We spoke in a private house last Sunday afternoon, and the house was crowded. . . There is a good feeling among our people here now, and more freedom of speech than there was three years ago. Yet many scarcely dare say their soul is their own. I wish I had more of the Address to the Saints in Utah; but I do not see how I am to get them. I fear that, should it be known what they are in the post office, I might never get them. Send the *Herald* as soon as possible. . . .

"I have seen Governor Durkee, also Judge Strickland, and have their assurance of protection by the civil authorities;

also the promise of their coöperation in an effort to obtain room to preach in, should it be necessary.

"Brigham is failing in wisdom and power, and begins to look old. He did us a good turn in refusing to let us have the Tabernacle; we do not want it now. God is blessing us, and working in our favor.

"Give our love to all. Remember us in prayer.

"ALEX. H. SMITH."

—*The Saints' Herald*, vol. 16, pp. 85, 86.

Of this interview and other experiences Elder D. H. Smith wrote, July 30, as follows:—

"The next morning we visited the President. We stopped first for a little time at the Historian's, while he went over to see if we could be received. A favorable answer being obtained, we crossed the road and entering the gate stood upon the porch of Brigham's house. He was at this time receiving Senator Hooper and company. He came out on the porch, however, and shook hands with us, welcoming us into the office, where we were to await his summons. The office joined the room where he and his company were, and here we were presented to a number of bishops, clerks, and other dignitaries, the one half of whom I have forgotten. This was the most awkward, formal, and disagreeable part of our visit. To add to the unpleasantness of it all, a poor, unfortunate, half-crazed man, who came stalking in, was allowed to stand over us, and preach down our throats in a wild, discordant manner. This became so annoying that I spoke to my brother about going, when we were ushered into the presence. The room where the President sat was commodious, with chairs and sofas all round it, and a row of oil portraits hung upon the walls; among them those of father and Uncle Hyrum were prominent.

"Brigham Young appears older and more broken than I had thought to see him. He spoke graciously to us at first, and stated that if we were only on the right track he could almost embrace us.

"Alexander stated our mission to the Territory, requesting the use of the Tabernacle for the coming Sunday. Much was said on both sides. but I am happy to state that neither

my brother nor myself exhibited any anger, neither did we, although tried severely, once lose control of our language or deportment while the conference lasted.

"The President had much to say in regard to our mother's character that, although it never could diminish the luster of that character, nor soil one ray of its purity, did not add to Brigham Young's reputation for wisdom, truth, nor Christian spirit. On the contrary, such slanderous assertions must inevitably work to the detriment of his cause. Why is it not better to talk of men and principle, and not attack the character of a mother in Israel, whose life is at home, and whose occupation the care of her family. The upshot of it all was, we were refused the Tabernacle, and went on our way rejoicing.

"We have visited the civil authorities, and as many friends and acquaintances in the city as we have had time to do, and through the kindness of the Walker Brothers, influential merchants in the city, have obtained Independence Hall, and held three meetings therein, having the house full to overflowing. Yesterday, being Sunday, Alexander was examining some of the principles advocated here, when he was interrupted by our cousin Joseph F. Smith, who demanded that Alexander should read the whole of a letter he was quoting from the *Times and Seasons*. Alexander stated his displeasure at his meeting being interrupted, when the interruption was continued. This exasperated the people so that they cried out, 'Shame!' 'Put him out!' 'Silence!' Silence being restored, Alexander continued his remarks, stating that we had been refused the Tabernacle, and that now he regretted sadly that Joseph F. Smith should be the one selected to attend our meetings and oppose us, but that our determination is to hold meetings without interruption, if possible, and treat upon whatever principle we chose to examine. This so delighted the people that they broke out with thunders of applause. Silence again being restored, he finished his discourse, giving polygamy a thorough disapproval. We sang, 'Let us shake off the coals from our garments,' and were dismissed. Alexander attended a meeting of the branch, while Bro. Brand and myself repaired to

the water, and I was permitted to baptize eight souls from the Brighamite Church into the Reorganization. God has blessed us greatly. May praise and glory be to his holy name."—*The Saints' Herald*, vol. 16, pp. 130, 131.

The following summary of news is from the pen of President Joseph Smith, and was published in the church organ August 1, 1869:—

"From every quarter now comes the cheering news that the gospel is winning its onward way.

"Bros. J. W. Briggs and Josiah Ells, in England; Bro. W. W. Blair, in California; Bro. Powers, in Wisconsin; Bro. E. C. Briggs, in Michigan; Bro. Charles Derry, in Iowa, are all dealing trustful blows in behalf of the truth conferred in these eventful days.

News summary.

"Nor are these all. Brother Thomas W. Smith, with others, in Maine and the islands off the east coast; Brothers C. E. and C. N. Brown, in Massachusetts and Rhode Island; Brothers James Wagner and G. E. Deuel, in West Virginia, Brothers Benjamin H. Ballowe and Isaac Beebe, in Tennessee and Alabama, with Bro. C. G. Lanphear on the way there; Brothers H. A. Stebbins and C. W. Lange, in Wisconsin; Brothers John H. Donnellon, S. I. and H. C. Smith, and J. E. Hopper, in Michigan; William H. Kelley, in Minnesota; Brother Davis H. Bays and others, in Kansas; Brothers Summerfield and Joseph S. Lee, in North Missouri; Bro. William Hazzledine and the brethren of the St. Louis conference, in middle Missouri and Illinois; Bro. T. P. Green down in Egypt [Southern Illinois]; Bro. John H. Lake, in Canada; Brothers E. C. Brand, Alexander H. and David H. Smith, in Utah, Nevada, and California; with many others in other places, doing local preaching, make an array of talent in the field far in advance of previous years. A general feeling of great necessity for practical development of our faith is binding the brethren to an exemplary life.

"Many who have, for reasons supposed by them to have been good at the time, departed, are considering the propriety of their return.

"Mr. Ebenezer Page and —— Boone, traveling in the

interests of Sidney Rigdon, were in our office a few days since, on their way into Michigan.

"They represent about fourteen or fifteen families, gathered at Attica, Marion County, Iowa, the place appointed by Sidney for the gathering of the saints.

"Joseph Newton and William Hamilton, having rebelled for some cause not explained to us, have been cut off.

"These two men were, if we remember aright, two of three messengers sent out by Elder Rigdon at the time of the publication of the *Appeal*.

"We believe that the conduct of affairs at Attica is at present under the charge of Elder Stephen Post, although Elder Rigdon is expected there, at some time not stated to us.

"From Elder Rigdon's connection with the church during the lifetime of the Martyrs, the saints will be desirous of knowing what he is doing, and what is being done in his name, so far as that knowledge may be legitimately derived, and correctly stated.

"Of Granville Hedrick and his movements, we do not now know much, except that a number have gone into Missouri, under his direction. What will be the issue remains to be developed.

"We learn, of late, by letter, that there are now six aspirants to the successorship of Joseph Morris, slain at Weber. One in Nevada, named John Livingstone; one in Utah, named George Williams; one at Omaha, Nebraska, named G. Gull; one in Oregon, named William Davis; one in England, named George Thompson; and one in Denmark, named Lorentzen.

"The unusual prevalence of rains this season is causing great fear throughout the country, of a famine for bread.

"The Lord may plead by the voice of inspired and holy men; may reveal his wondrous goodness and excellent loving-kindness, and men remain unmoved thereby; but when he deigns to lay his hand heavily upon the prospects for a continuance of the life which now is, they quail with fear.

"Are those who should long since have been prepared for this display of power, now ready for the day of their trial?

"We are waiting anxiously to learn of companies organized, as we have before this suggested, for mutual settlement and support. Every day land is getting higher in price, and available locations are becoming scarcer. Does this sentence bring no wisdom: 'If by purchase, behold, you are blessed; if by blood, . . . lo, your enemies are upon you.'" —*The Saints' Herald*, vol. 16, pp. 80, 81.

In August, Elders A. H. and D. H. Smith made a trip to Malad, Idaho. For account, see letter from D. H. Smith, *Herald*, volume 16, page 204.

About this time the *Fall River Monitor* published the following regarding the work in the East:—

"The Latter Day Saints' conference embracing the churches of Massachusetts, Rhode Island, and Connecticut, convened in Providence, on Saturday, Sunday, and Monday. The time was occupied in religious devotion and the transaction of business. There was a large number of delegates in attendance, Fall River, Providence, New Bedford, Pawtucket, Dennisport, and Boston being well represented. There were about thirty present from our city, embracing the clergy and laity, among the former being Elders Brown, Cottam, Hacking, Smith, and Gilbert. Elder Cyriel E. Brown, of Fall River, was chosen president, and Elder John Smith, also of this city, was elected clerk. The subject of home missionary labor was discussed, and Elders Brown and Smith were chosen to preach at Little Compton, while Elder Cottam was elected to labor at Westport and Dartmouth. The rite of baptism was administered Sunday noon, to five candidates at Long Pond, which was witnessed by a large number of spectators.

Fall River Monitor.

"This conference had its origin in Fall River, October, 1866, and was made up of members exclusively from the church in this city, that church being the only one extant within the limits of the present conference. They claim to be the only true Mormon Church and the followers of Joseph Smith, the martyred prophet, rejecting Brigham Young as an impostor and apostate, who 'departed from the faith first delivered to the saints,' and instituted the system of

polygamy and other heresies, contrary to the teachings of the Book of Mormon."—*The Saints' Herald*, vol. 16, pp. 93, 94

Scotland.

Elder George M. Rush wrote from West Meryston, Scotland, August 1, stating that it was no use for anyone to go there unless he could stay at least two or three years; but if the church could send such an one he would receive him with open arms, for it was very lonely there, and he had much to meet.

Elder W. W. Blair wrote from San Francisco, California, August 2, stating that "the work was never in so good condition, internally, as now."

Elder A. H. Smith, on August 3, reported from Salt Lake City, Utah, as follows:—

From the West.

"Events as they occur here would be news to you, and all of importance we try to send you. Joseph F. has armed himself with the affidavits of some twenty-five or thirty (so I am told) women in the Territory, who declared they belonged to our father, etc., and these are the weapons they expect to use against us; also, the rumor now is, that there are some children who make affidavit that they are his. But the plan will work their own confusion; almost every step of their head center of late has resulted disastrously, and the people are fearing for the result.

"Bro. E. C. Briggs certainly deserves a great deal more credit than is generally given him for this mission. His fearlessness in coming when he did is certainly a matter worthy a due consideration. Bro. Briggs did a good work here."—*The Saints' Herald*, vol. 16, p. 151.

The following extracts of letters published in the *Herald* for August 15, will indicate general prosperity:—

"Bro. Dobson, of Denison, Iowa, writes: 'There are more calls for preaching than I can possibly fill, and everywhere large congregations. I am preaching every Sunday from four to forty miles from home, and expect to do some baptizing soon in Carroll County.'

"Hiram Bemis, of Winneconne, Wisconsin, writes: 'Bro. Savage has been here preaching to us and has baptized three, and there are more that will soon come into the church."

"R. Warnock, of Farmington, Iowa, July 13, writes: 'I am laboring in the gospel as much as possible; have had the privilege of baptizing two faithful souls at Croton since conference. The prospect is good for a good work there. I hear rumors of opposition from the pioneer preachers of Iowa (Baptist), next Saturday and Sunday; but my trust is in the Lord. All are well here, and peace prevails.'

"John Wade, writing from Missouri, wants an elder to visit and preach in his neighborhood, as he and some others are anxious to identify themselves with God's people. . . .

"Henry C. Smith, writing from Decatur, Michigan, says: 'After we left you, we visited our numerous relatives and acquaintances in Steuben County, Indiana. I could not learn that any of our ministers had ever been in that section of country, so we improved the opportunity of making full use of our feeble talent, both in public and in private. In every house we visited, we spread the good news of the kingdom, and I humbly trust that some seed fell on good ground, that will bring forth fruit to the honor of our Master.' . . .

"Bro. William Anderson, president of St. Louis branch, writing from there, July 12, says: 'Bro. G. E. Deuel left here for Pittsburg last Friday. He labored while he was with us, I believe, with good effect. We have had six added to the branch lately by baptism, three of them formerly belonged to the Reorganization, but had been cut off.' . . .

"Bro. Davis H. Bays, writing from Oregon, Missouri, says: 'The work here is marching right along.'

"Bro. E. B. Smith, of Eden, Fayette County, Iowa, writes: 'I came into the church twenty-eight years ago last March, and into the Reorganized Church four years ago last spring. I was baptized by Nathan Foster, and have not seen an elder of the Reorganized Church since. There are a number of the members of the old church scattered about here, and I think there could be considerable of a branch raised up here, if there were some of the servants of Christ to preach to us. There are many wanting to hear who never heard our faith preached.' . . .

"Bro. J. M. Wait, of Binghampton, Wisconsin, writes:

'The work of the Lord is prospering in this part of the land; may it prosper in all the land till the Lord bring in everlasting righteousness.'

"Bro. Joseph Parsons, of Pittsburg, Pennsylvania, writes: 'We have now permission from the deputy mayor and signed by the mayor of the city to hold outdoor meetings whenever we choose, and we are very much in want of tracts for free distribution.' . . .

"John Taylor, of Hannibal, Missouri, writes: 'All is well, and the work of God is on the increase here.'

"John Taylor, of Nevada City, Montana Territory, writes: 'I think there could be a deal of good accomplished in this Territory in behalf of this work, if we had one or two faithful elders to give themselves to the ministry. I think there is no society in the Territory that could collect so large a congregation as they could, provided they could come.' . . .

"William H. Kelley, of Mantorville, Minnesota, writes: 'All is well, and additions to the church here occur almost daily.' . . .

"Jacob Huntsman, of Albion, Noble County, Indiana, writes: 'I want you to be sure and send us a preacher this fall. Bros. Lanphear and Stone were here last January, and a good many here want to have them come back, commence where they left off, finish what they undertook, and satisfy the minds of the people.' . . .

"Bro. T. W. Smith writes from Machias, Maine: 'Prospect of a glorious work at Mason's Bay and Machiasport. Jonesport is bright indeed. Pray for us much. Some will obey here, one at least to-day.' "—*The Saints' Herald*, vol. 16, pp. 122, 123.

President Joseph Smith, through the *Herald* for September 15, gave the following cheering report of progress and prospect:—

"From every organized district, from every active branch, comes the cheering news, 'The gospel wins its way.' We pray therefore that there may be laborers sent into the harvest field.

"The Semiannual Conference convenes October 6, at

Galland's Grove. We expect to attend if not prevented, and shall be pleased to meet as many as possible of those who intend laboring this coming winter.

"There is a field open in Texas and New Mexico, which offers inducements for a faithful young man, who can labor in patience, in hope, in privation, care, and anxiety; being energetic, active, and full of faith.

"Bro. C. G. Lanphear will welcome laborers in the south, just as soon as he can get there himself.

"The work in England, Wales, and Scotland, is being carried on at great disadvantage, and should be sustained by the church in America to the utmost possible extent.

"It is easy to see that no effort is to be left untried to defeat the object of our labors in Utah and California. The brethren who have started and carried on the work there are entitled to the lasting esteem and confidence of the church for the perseverance and faithful devotion with which they labored there under so many and so discouraging, adverse conditions.

"Bro. Edmund C. Briggs joined Bro. W. H. Kelley, laboring in Minnesota, last week, for the purpose of aiding him in the good work lately fruiting there. Bro. Briggs once labored there, and the confidence of the people is such that they requested him to visit them again. It is anticipated that some additions will be made by baptism before Bro. Briggs returns. Bro. Kelley deserves credit for the faithful manner in which he has wrought in his mission.

"Bro. Thomas W. Smith is now laboring in Maine, in the region from which the colony to Joppa, Palestine, under George J. Adams, emigrated. He writes very encouragingly. . . .

"We attended the session of the Kewanee conference, held at Princeville, Peoria County, Illinois, on the 4th and 5th inst. The saints were made happy by a remarkably peaceful session. Bro. John S. Patterson and ourself were permitted to stand up in defense of the cause, and to declare the truth as it is in Christ.

"Bro. Z. H. Gurley, Sen., addressed the saints at Kewanee, on Sunday the 5th, and they testify that the Spirit gave him

utterance, and to them comfort and peace. Bro. Isaac Sheen addressed the people of Batavia, Illinois, twice on the same day. . . .

"Bro. M. H. Forscutt was with the saints at Amboy, during the two-days' meeting at that place. The work of the ministry was ably done. Two witnessed the profession of their faith and were received by baptism."—*The Saints' Herald*, vol. 16, pp. 176, 177.

About this time Elder Hervey Green wrote from Stockton, California, as follows:—

Progress and prospects.

"Bro. J. W. Gillen is with me at present, and is well. We expect to leave tomorrow for a visit to the Liberty branch, and then to Sacramento, and then perhaps one or both of us will visit San Jose, which will consume the time until conference. As a general thing the saints in the Central district of California are striving to live their religion, and the Spirit of God is with them to unite them together, and although every impediment is thrown in their path that Satan can invent, yet, with very few exceptions, the saints are firm and steadfast. Bro. Blair is at Santa Rosa, or was at last accounts. Bros. Rodger and Dungan are in the northern part of the State, with a prospect of doing good. Bro. J. C. Clapp is in Oregon doing a good work there. It is very cheering to us that the prospects of A. H. and David H. Smith, in Utah, are flattering."—*The Saints' Herald*, vol. 16, p. 184.

Fasting and prayer.

In *Herald* for September 15, 1869, President Smith published a request that the saints would observe Sunday, October 3, as a day of fasting and prayer, that the Lord would bless the assembling of the saints at the General, the Utah, the California, and the European semiannual conferences.

September 30, 1869, Elder E. C. Brand issued the following challenge to Elder Lorenzo Snow:—

A challenge.

"*To Mr. Lorenzo Snow, Box Elder; Sir:*—Whereas, you not only refused me a place to preach, but also threatened to 'attack me' if I did preach in your city, and did refuse to meet me in debate, I now (in compliance with section 91 [71], paragraph 2, Doctrine and Covenants,

which says: 'Confound your enemies; call upon them to meet you both in public and in private, and their shame shall be made manifest,') call upon you to meet me in discussion, in Box Elder, any time within two months from date, when I will undertake to prove,

"1. That the doctrine taught by you as found in *Journal of Discourses*, volume 1, page 50, that 'Adam is our God, and the only God with whom we have to do,' is idolatry.

"2. That Joseph Smith, son of Joseph the Martyr, is the President of the church and Melchisedec priesthood, and no one else.

"3. That polygamy is an abomination in the sight of God. The Bible, Book of Mormon, Doctrine and Covenants, and *Times and Seasons* to be received as evidence.

"Yours respectfully,

"E. C. BRAND.

"From Utah *Daily Reporter*, September 30, 1869."

—*The Saints' Herald*, vol. 16, p. 311.

This resulted, like every other attempt has, in failure to induce their leading men to engage in honorable controversy upon the issues between them and the Reorganization.

These two items were published in the *Herald* of October 1, 1869:—

"Messrs. Walker Brothers, and other citizens of Salt Lake City, have placed in the hands of Brother Alexander H. Smith, missionary in Utah, the sum of one hundred and sixty-two dollars, to be used for the good of the cause there.

"For this act of kindness to our brethren laboring in Utah we feel grateful, and thank the Father of all good that the righteous are not forsaken nor their seed wanting bread.

"Elder Joseph S. Snively passed through Plano on the 17th ult., on his way to the field in Canada, to labor with Elder John H. Lake, by appointment of the Spring Conference."—*The Saints' Herald*, vol. 16, p. 208.

Semiannual Conference.

The Semiannual Conference met at Galland's Grove, October 6 to 10; Joseph Smith president, R. M. Elvin and D. H. Bays clerks. Reports were heard on the 6th. Missions were appointed as follows: Hugh Lytle and D. H. Bays, North Kansas; William H.

Kelley and R. G. Eccles, Minnesota; C. G. Lanphear and Alexander McCord, Southern mission; W. W. Blair, A. H. Smith, and D. H. Smith, California and Utah; J. W. Briggs and Josiah Ells, European mission; T. W. Smith, Eastern mission; J. H. Lake and J. S. Snively, Canada; W. W. Wagoner and G. E. Deuel, West Virginia; M. H. Forscutt, under First Presidency; Stephen Maloney, continued in former field; E. C. Brand, Utah; E. Jasper, Holland; G. M. Rush, Scotland; J. A. McIntosh, Southern Illinois, Kentucky, and Tennessee; Ralph Jenkins and George Montague, East Virginia; Charles Derry, Western Iowa. R. A. Marchant was ordained an elder, and appointed to labor in Northwestern Missouri.

The subject of establishing a theological school was again deferred.

Elder John A. McIntosh was ordained a high priest by Hugh Lytle and Thomas Dobson.

A committee previously appointed to select lands and locate a colony reported having visited Independence, Missouri; Topeka and Atchison, Kansas; Nebraska City, Nebraska; and Council Bluffs, Iowa. They had made no selection.

S. W. Condit, R. M. Elvin, and James Caffall were appointed a committee to ascertain what a suitable tent would cost in which to hold the Semiannual Conferences.

The *Herald* editor made the following comments on the conference:—

"The Semiannual Conference of 1869 is over. From the first hour of its convening, peace prevailed. The weather from Wednesday morning till Sunday evening, with the exception of Friday, was most excellent.

"The business of the conference was rapidly dispatched, in order that the afternoon of each week day and Sunday might be devoted to the preaching of the word.

"Everything went very smoothly, until Friday morning was ushered in wet, rainy, and disagreeable. Some few of the brethren became frightened at the prospect for rain, and left the ground for home. The great body of the saints, however, decided to remain, trusting in the Lord. The rain

ceased at noon, and the business proceeded. At the prayer meeting, Friday evening, the saints were blessed beyond expectation; indeed, those present declared that in their experience, none to surpass it was ever witnessed by them. Tongues, interpretations, prophecies, exhortations by the Spirit were among the exercises of the meeting.

"'The gathering' was a subject much talked of; and from indications there will be some practical efforts put forth to realize the hope of the saints in this direction."—*The Saints' Herald*, vol. 16, p. 272.

Utah conference.

The Utah semiannual conference was held at Salt Lake City, October 6 to 8; A. H. Smith president, William Worwood clerk. Provision was made to ordain the following men to the office of elder: Lars Edler, William A. Holt, a[illegible] Henry Kersha.

Elders Alexander H. Smith, David H. Smith, E. C. Brand, and S. F. Walker were sustained as traveling missionaries. Elder William Worwood was appointed to the presidency of Utah district; Elders W. A. Holt and John Anderson were appointed to Salt Lake subdistrict, Elder A. B. Moore was sustained as president of the Malad subdistrict. Elder —— Metcalf was appointed to labor in Cache County, Utah; and Elder David Bona to labor in Utah. Elder W. W. Blair was sustained as president of the Pacific slope; and all the general authorities were sustained.

The conference adopted the following resolution:—

"That this conference condemns the use of tobacco; also wine and strong drink as a beverage, as unbecoming to the Christian, and as vices that should be shunned."

Pacific slope conference.

The Pacific slope semiannual conference, October 6 to 8, met at Washington Corners; Elders W. W. Blair, Glaud Rodger, and J. W Gillen presidents, Elders Peter Canavan and J. C. Clapp clerks. The following elders were appointed to different parts of California: Glaud Rodger, J. W. Gillen, George Adams, J. C. Clapp, Hervey Green, Hiram Falk, D. S. Crawley, Jacob Adamson, Cornelius Bagnall, M. B. Oliver, and Thomas Dungan.

On October 6, Elder J. W. Briggs sailed for his home in

the United States, with a company of emigrating saints, on board the steamship Minnesota. He arrived at his home in Hardin County, Iowa, October 26. 1869. His health had been poor while in England, and he was quite sick when he embarked. Elder Josiah Ells succeeded him as president of the European mission and editor of the *Restorer*.

Briggs returns.

Ells editor.

A conference was held at Merthyr-Tydfil, Wales, October 31; Thomas E. Jenkins president, Evan Morgan clerk. At this conference the following resolutions were adopted:—

Wales conference.

"Resolved: That we uphold Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints; also the constituted authorities of the church, in righteousness; that we uphold Josiah Ells as president of the European mission; that we uphold Thomas E. Jenkins as president of the Welsh mission; that John E. Hughes continue his labors in North Wales; that we sustain Richard Thomas, Lewis Williams, David Griffiths, John Watkins, as traveling elders."—*The Restorer*, vol. 3, p. 325.

November 4, Elder A. H. Smith wrote from Salt Lake City, in part, as follows:—

"Every week witnesses some addition to the church here by baptism; we have now four ready. Bro. Thomas Liez I baptized last week. Much excitement prevails. There have been more cut off the Brighamite Church the last two months, according to report, than for two years previously. Something is the matter; what do you think it is? With the exception of slight colds, we, David and myself, are both well."—*The Saints' Herald*, vol. 16, p. 312.

On November 11, 1869, Elder D. H. Smith wrote the following scathing denunciation of Utah's policy:—

"This is a splendid place to school one in steadfast perseverance, for every undertaking is met with such persistent opposition, and such unfair and little advantages taken, that if one has any spirit of ambition it is called into play or hard work rather. Please do not understand that I am complaining, oh, no! I like it, but I wish to state the case in plainness.

Scathing denunciation.

"In all this city of about twenty thousand inhabitants, and a corresponding number of assembly rooms, besides two large tabernacles, halls, and public rooms of every kind nearly, we have only the privilege of one room, 'Independence Hall;' and for that, we are indebted not to the professed saints of the city, but to the Gentiles, the liberal, non-religious citizens, and the members of the Episcopal denomination.

"There is a system of intoleration, and a policy the like of which I never before experienced, and at which I am the more astonished, practiced as it is by a people who have complained so bitterly of the like spirit exhibited towards them by the world. Of all the phases of this intoleration, none assumes such low, cowardly, and mean aspects as that expressed by the odious word *policy*. Now Mr. Editor, I trust you will insert this, inflammatory as it may appear. It is a principle, and an evil one at that, that I denounce; and if you, (being devoid of this policy,) were brought face to face with it, I am sure you would feel a Christian obligation to pronounce against this evil with which Satan has corrupted the hearts of thousands here.

"It is policy that debars a line from the pen of a Josephite from appearing before the public in all the journals of the valley, save the Reporter, published at Corinne.

"It is policy that forbids us the use of water for baptism, causing us to walk weary distances, repeatedly, to perform this ordinance; while the authority rolls proudly past in rich equipages.

"It is policy that causes many to avoid our presence, and smother their honest convictions; nay, even forces them to utter sentiments averse to their very heart's belief.

"It is policy that takes away the employment of the Josephite, and comes down suddenly upon him for debts, mortages, emigration money, and tithing, and wrests his property from him, if possible, sets a thousand slanders afloat in regard to him, dogs his footsteps, watches his door, sets the teachers to questioning his wife, cuts him off from the church for reading the Book of Doctrine and Covenants, and burns Grandma Smith's history, while it

performs a hundred little, dirty offices that Satan would blush at.

"There came to my ears advice like the following: 'If you want to win the Brighamite, do not fraternize with the Gentiles; do not make use of the papers of the outsiders, for they think you connive with their enemies, and you will lose their favor.' Now, with all due deference to the ones from whom it emanated, I shall not follow it. Henceforth, any man or woman, Jew, Gentile, saint, or sinner, who manifests a proper, courteous, christianlike, upright demeanor toward me, I shall assist them, if possible; receive assistance, if necessary; and not lose this little favor, to please those who would deprive us even of this small loaf, and shut us out of 'Independence Hall,' if they could.

"The way to meet and cure this policy, if it be possible to cure it; for, like scrofula it is very chronic and hard to cure, is, to stand boldly up, declare your sentiments, and point the finger of honest indignation in the shallow face of this odious policy. If anyone debars himself of salvation upon so flimsy an excuse, you may depend upon it he is not worth saving. If the favor of such is lost, you are better off without it, and will make up in favor with God and all honest men. Thank God there is nothing like it in his gospel, or in the holy crystal-like character of his noble beloved Son.

"Monday last, Alexander baptized seven. We made quite a little company passing through the streets to our place of baptism, almost outside the city limits. Wednesday, he baptized one.

"On looking over my diary, I find that I have also baptized one since last writing. Alexander is about to send off a company, I think they intend to start next Monday. We think of leaving here ourselves the 24th of this month, for Malad, where we will attend conference of that district. Somewhere about the first of December we will spread our wings for the Pacific sea, if all goes well."—*The Saints' Herald*, vol. 17, pp. 9, 10.

Elder W. H. Kelley, on November 16, reported progress

from Minnesota, including the organization of a branch of twenty-one members in Goodhue County.

Items. Elder E. Jasper, who was appointed on a mission to Holland, returned to his home in Nebraska City, Nebraska, and from there wrote, on November 18, giving an account of the difficulties to be met in Holland.[1]

Under date of November 29, Elder W. W. Blair wrote from Malad, Idaho, of his arrival from California and Nevada, and of meeting Elders A. H. Smith, D. H. Smith, and E. C. Brand, and with them attending a conference at Malad. Of this meeting and conference Elder D. H. Smith wrote, under date of December 5, as follows:—

"I believe I have only baptized one since writing last in Salt Lake City. Cold, incurred by undue exercise of voice, and exposure, placed Alexander in the office of Apollos, so that he has the report on baptism to make.

"November 15, I preached my farewell sermon in the City of Saints; congregation very large, showing no slack in the interest manifested in our work there. The people were

[1] Bro. Joseph:—I arrived here last week. I could not stay any longer in Holland, for I did not have money, and I could not find any man to assist me. I had to pay for every meal. The Brighamites overrun the country, so that "Mormonism" has become a reproach.

I think I did some good there, I traveled as much as possible. In Zaandam I convinced a little branch of from five to six families; some in Amsterdam, and some in Rotterdam, all very good people, but too poor to assist in the work. And then they have been oppressed and deceived so much by the Brighamites, that they will stay awhile by themselves and see how we get along. If an emigration fund could be established, I think after awhile a great work could be done there; but it requires some means to establish truth in that language. I brought two converts with me, a young man and his wife.

A Presbyterian preacher in Holland asked me if I could send him the history of Joseph; he would like to know the root of this work, and whether Joseph the Martyr was called of God to do this great work. He was anxious to know this through the printed word. He is a very honest man, and is just as well acquainted with the English as with the Holland language. I gave him several tracts and asked him if he would translate them as he got time. He promised me he would. Can you send me the history of Joseph, or any other work you think proper, then I will send it to him. This I promised him. I think it will do some good. I wrote Bro. J. W. Briggs from Liverpool. I rejoice in this glorious work, and in being in the midst of the saints.

Please greet the brethren in the office from me, and also yourself.

Your brother in the gospel,

E. JASPER.

—*The Saints' Herald*, vol. 16, pp. 372, 373.

very kind, showing marked expression of friendliness and trust.

"On the 21st, Alexander made his adieu, and we took the parting hand of a large portion of a congregation still larger than that of the preceding Sunday. We could not have been made to believe that we should leave Salt Lake City with so much of regret as we did. The untiring patience and kindness of our brethren and sisters in faith, made manifest in the most substantial evidences; the long and pleasant feast of light and truth we had enjoyed together; the very trials we had passed through in common, invested our parting with heartfelt sadness.

"Time and space would fail us to mention the acts of generous friendship and hospitality enjoyed by us, or mention the pleasant names of those displaying that generosity, belonging to the Reorganization. Not alone to these were we deeply indebted, but to very many of the Gentiles of noble character, we must express thanks, not a few, for procuring a hall, for assistance in many respects, for liberal marks of courtesy and Christianity. Many also of the Jewish merchants showed great kindness toward us, and when praying for the peace of Jerusalem, we shall ever remember them with pleasure. There were some noble examples, also, wherein Brighamites displayed towards us that kindness, liberal-mindedness, and toleration,—nay, even brotherly regard, that should be observed between man and man, however marked their difference of faith. For this we shall ever remember our cousins, Samuel and John, although of opposite faith, with kindred affection. Their treatment of us was all that we could ask, and even more, notwithstanding their position in the church at the valley. For them and their families we have a most pleasurable esteem and regard.

"The last few days of our stay were spent in visiting our friends, in social gatherings at their homes in the evenings, and in preparation for our westward trip.

"We were first to make a visit to Malad to attend conference. We started the morning of the 24th. I have spoken

of this route once before. At Corinne we were joined by Bro. Brand, and had the pleasure of meeting with Bro. Blair.

"The conference at Malad was a work of great good; twelve were baptized, I think eleven by Alexander and one by Bro. Brand. While there, the Lord confirmed the work with a most remarkable case of healing. A little one of Bro. Jones was sick with a disease threatening its life unless relief came. God was good, indeed, and it was a blessing to witness its thankful smiles upon the immediate removal, by the power of God, of that sickness. . . .

"Bright hours are soonest spent. Here we are, in Corinne again; and this afternoon, if all is well, we shall begin our farther flight to the Pacific sea. Bro. Blair and Bro. Brand continue the work in Salt Lake City. May God make one in the trio."—*The Saints' Herald*, vol. 17, pp. 10, 11.

In a subsequent communication Elder Smith relates that he and his brother Alexander were furnished with passes, free, by Governor Leland Stanford, then president of the road, and arrived in Sacramento on December 7, where they tarried for a few days, and then on to San Francisco. They spent a few days pleasantly there, and December 27 found them at Mission San Jose.

In the closing months of the year 1869, there was a movement in Utah which we feel justified in briefly mentioning though it had no connection with the church. It was the rebellion of Messrs. Harrison, Godbe and others against church rule in Utah. An editorial written by Mr. Harrison, in the *Utah Magazine*, with a protest, were published in the *Saints' Herald*, prefaced with comments. We reproduce these as they appeared in the *Herald*, which will give the reader a clear idea of the issue:—

Godbe movement.

"THE ISSUE.

"We this number present to the readers of the *Herald* 'An appeal to the People,' and 'Protest,' copied from the *Utah Magazine*. They are sufficiently explanative in themselves to carry a correct understanding of the issue raised between E. L. T. Harrison and W. S. Godbe, and Brigham Young.

"We have ever held that there was freedom in the church for the expansion of the intellect and the affections, for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which man may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

"'Neither be ye called master,' is in the same strong spirit as, 'But he that is greatest among you shall be your servant;' 'for one is your master, even he whom your heavenly Father sent, which is Christ.'

"We cannot rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain, and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.

"We shall note with great interest the result of the struggle now going on in Utah; and if Messrs. Harrison, Godbe, and Kelsey will permit us, without ascribing unto us any desire to widen the breach between Brigham Young and themselves, we offer them our congratulations upon the manly stand they have taken in defense of God-given human right.

"'AN APPEAL TO THE PEOPLE.

"'Since the date of writing my last editorial, a startling change has taken place in my situation, although not in my feelings or sentiments towards the members of our church.

For writing such articles as "Our Workmen's Wages," "The True Development of the Territory," "Steadying the Ark," etc., a charge has been preferred against me of apostasy, on the ground that I have no right to publicly discuss the wisdom of any measure or policy of the priesthood and expect to retain a membership in the church at the same time. For asserting my belief that the gospel gives me the freedom to differ with the leaders of the church, and the privilege of stating my difference of opinion, provided I do it honestly and respectfully, I have been deprived of my membership in the church—the doctrine being positively laid down on the occasion of my trial by President Brigham Young and Elder George Q. Cannon, that "it is apostasy to honestly differ with the priesthood in any of their measures."

" 'If this definition of apostasy be correct, of course, I am an apostate, because it is true that I do not see eye to eye with our ecclesiastical leaders on the subject of the reduction of our workmen's wages, the mineral development of the Territory, and similar matters.

" 'I wish to give, in a brief way, a statement of the circumstances attending my expulsion, and the reasons by which I have been guided in the course I have taken, so that all my friends may judge for themselves. In doing this I shall have to omit most of the preliminaries connected with the case, inasmuch as they occurred at the "School of the Prophets." Suffice it to say that, on Saturday, 16th October, an announcement that we had been violently denounced by President Young reached our ears, and on the following Saturday we were publicly cited to appear before the High Council and "be tried for our standing."

" 'On Monday we appeared before the High Council at the City Hall, which was densely packed with the authorities of the church—no ordinary members, except those who appeared as witnesses, or were specially invited, being allowed to be present. The following is a brief synopsis of the trial from minutes made on the spot.

" 'After the charge of apostasy had been preferred by Elder George Q. Cannon, on the ground of articles in the *Magazine* containing views on financial questions differing

with those of the President, as well as on account of an expressed belief that members of the church held not only a right to think but to express their ideas on such subjects, the question was put to Elder Cannon whether "it was apostasy to differ honestly with the measures of the President," to which he replied, "It is apostasy to differ honestly with the measures of the President. A man may be honest even in hell." This idea President Wells confirmed by remarking that we "might as well ask the question whether a man had the right to differ honestly with the Almighty." Thus the doctrine was unqualifiedly asserted that the Almighty and the priesthood, so far as its official dictates were concerned, were to be accepted as one and the same thing, on pain of excommunication from the church.

"'William S. Godbe stated that his claim to conscientiously differ with the views of the leaders of the church on certain questions, could not be apostasy, inasmuch as he had always believed that such were his rights. While he bore testimony to the divine mission of Joseph Smith, and to the appointment of Brigham Young as his successor in the presidency of the church, he denied his right to enforce unquestioning obedience upon all subjects secular and spiritual from its members. He believed the preservation of our unity was worth any price short of the concession of the right of thought and speech or any other true principle. *That* price he was not willing to pay even for unity. He claimed that he entertained none but the kindest feelings toward the presidency and priesthood severally, and trusted, however much they might object to his views, that they would at least concede to him honesty and purity of purpose.

"'E. L. T. Harrison then stated that if it was apostasy to differ conscientiously with the priesthood of the church, he must be considered an apostate, for he certainly did differ with them on some matters. The point upon which he most particularly differed, was their right to expel people from the church because of a difference of opinion on matters of church policy. He admitted that they had a right to demand of him implicit obedience to every gospel ordinance,

as well as to every condition of a pure life. All that he claimed as his right was respectfully and temperately to discuss any difference of opinion he might entertain, without being cut off from the church for so doing.

" 'His reasons for considering that this was his privilege as a member of the church were, that it was part of the gospel offered to him in foreign lands. He was told that in this church the utmost freedom of speech would be permitted. Popery and other systems had muzzled freedom of speech, but in *this* church such oppression was to be crushed forever, and never raise again its accursed head. He accepted the gospel on these terms, not simply because the elders told him these were his rights, but because the Holy Spirit bore testimony that they but uttered the truth when they so taught, and he was there that day to claim these privileges of the gospel.

" 'When he was examining the doctrines of this church he was advised by the elders to use his judgment and his intellect to the fullest extent, and dispute every principle that he could not understand. This had resulted in his entrance into the church. If he had mounted up the ladder of his own reason and judgment to get into the church, why should he now be called upon to kick that down by which he had ascended, and go along without it? If it was a good thing, and had brought him blessing to use his own opinion at the first, why should he not continue the use of that which had done him so much good?

" 'He objected to the requisition for any man to accept any doctrine or principle that he did not fully understand: such a dogma could not be supported by sound reason. We could only be expected to accept any principle, because it was beautiful and true. We were not required to accept God or Jesus because they were God or Jesus, but because they presented teachings higher, holier, and more heavenly than any other beings. How could we tell that any principle came from God except it was that it was better to our intellect and judgment than other doctrine. Beyond this witness of the light of truth within us, we had nothing to fall back upon to guide us.

"'It had been argued that we must passively and unin-quiringly obey the priesthood, because otherwise we could not build up Zion. He could not see this. A nation built up on such a principle could be no Zion. The only glory or beauty that there could be in a Zion must result from its being composed of people all of whom acted intelligently in all their operations. Fifty thousand people acting in concert, building up excellent cities or doing anything else well, but doing it mechanically, because they were told, was no sight to be admired. A dozen persons, not operating half as perfectly as to the nature of their work, but doing what little they did intelligently, must be a far more delightful exhibition to God and intelligences.

"'These were his views. If they constituted apostasy, the council must deal with him according to their laws. One thing, however, they could not do. They might cut him off from his brethren, but they should never cut his brethren off from his affections. He had been twenty years a member of this church, and he intended to live and die with them, and no one should ever drive him from their midst.

"'He knew and could bear testimony that Joseph Smith was a prophet of God. He could bear testimony that Brigham Young was divinely called to succeed Joseph Smith in the presidency of the church, and he knew that the president was inspired to bring this people to these mountains.

"'He then read the following:—

"'PROTEST.

"'*To Whom It May Concern:*—We the undersigned, members of the Church of Jesus Christ of Latter Day Saints, temporarily suspended from fellowship, on a charge of irregular attendance at the "School of the Prophets," before any further action is taken on our case, do present the following declaration of our faith on the subject of church control:—

"'We hold that it is the right of all members of this church to refuse to accept any principle or measure, presented to them by the priesthood, further than the light of God within them bears witness to the same.

"'We believe that it is the right of all persons, so long as they obey the ordinances of the gospel, and live pure and moral lives, to retain a standing in this church, whether they can see the propriety of all the measures of the leaders of the church or not.

"'We also believe that it is the right of all members of the church to discuss, in the pulpit or through the press, in public or in private, all measures presented to them by the priesthood, provided that they do it in the spirit of moderation, with due regard to the sentiments of others.

"'We, therefore, hold that it is an illegal and an unrighteous use of the holy priesthood to expel any person from the church because they cannot conscientiously admit the divinity of any measure presented by the priesthood.

"'We protest against counsel for the members of the church to watch one another and observe how each votes or acts, as calculated to breed suspicion, coldness, and distrust between our brethren; and as opposed to that voluntary spirit which is the greatest beauty and glory of the gospel of Christ.

"'We also protest against the inquisitorial practice of catechising the members of this church, through the teachers, as to their private views respecting church measures.

"'And finally, we protest against the spirit of compulsion in *every* form, as well as against the irresponsible investment of power in any person holding the priesthood.

"'We claim the right of, respectfully but freely, discussing all measures upon which we are called to act. And, if we are cut off from this church for asserting this right, while our standing is dear to us, we will suffer it to be taken from us sooner than resign the liberties of thought and speech to which the gospel entitles us; and against any such expulsion we present our solemn protest before God and angels.

"'As witness our hands this 23d October, 1869.

"'E. L. T. Harrison.
"'W. S. Godbe.'

" 'Speeches on the question were then made by Presidents Brigham Young and George A. Smith, also by Elder Cannon and members of the council, and a verdict of excommunication against W. S. Godbe and E. L T Harrison finally rendered.

" 'For replying in the affirmative to the question whether he sustained the above brethren in their course, Elder Eli B. Kelsey was summarily cut off from the church.' "—*The Saints' Herald*, vol. 16, pp. 337–341.

CHAPTER 30.

1870.

SCOTLAND — TENT — GODBE MOVEMENT — DISTRICT PRESIDENTS — ORDER OF ENOCH — UTAH — ELLS RETURNS — ANNUAL CONFERENCE — FINANCE — DERRY RESIGNS — SCHOOL QUESTION — RESOLUTIONS — REPORT ON FINANCE — BISHOP'S OFFER — MEMORIAL — RESOLUTIONS — MISSIONS — UTAH CONFERENCE — PACIFIC SLOPE CONFERENCE — PECULIAR NAMES — RESTORER DISCONTINUED — WELSH CONFERENCE — THE SACRAMENT — INSTRUCTION — THE SOUTH — IMMACULATE CONCEPTION — FROM SCOTLAND — UTAH NEWS — BLAIR'S LETTER — SOUTHERN CALIFORNIA — PROGRESS IN UTAH.

THE year 1870 opened with bright prospects, though obstacles of a vexing and perplexing nature had not all disappeared.

Scotland.

January 4, Elder George M. Rush wrote from West Meryston, Scotland, that prospects were some brighter in that land, although persecution, mostly from the Brighamites, was very bitter.

Tent.

The committee appointed at the Semiannual Conference of 1869 to ascertain the cost of a suitable tent in which to hold conferences, published a report, January 15, to the effect that a suitable tent, 50x77 feet, would cost about five hundred dollars.

Godbe movement.

Elder W. W. Blair, on January 24, wrote from Salt Lake City, Utah, regarding the Harrison and Godbe movement. His theory was that it was a phase of spiritualism. He gave reasons for his conclusion.

District presidents.

Much inquiry and controversy arose about this time regarding the duties of district president, and President Smith was solicited to define said duties, which he did, as follows:—

"The presiding officer of a district should seek to obtain the good will of the congregations, and the individuals of which his district is composed. In securing this good will, he should be humble, faithful, and diligent. His first

duty toward those under his charge is to seek unto the Lord for wisdom, that he may be aided and instructed to direct the affairs intrusted to him successfully. He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others, and reprove the disregard and the want of it in others. He must be gentle. In this light he must not be heady, high-minded, or obstinate, neither in his preaching to the world nor in his demeanor to the saints. He must be an open, avowed, and honest enemy to wrong, oppression, false doctrines, and false practices. Under this rule of conduct he is authorized to silence elders preaching in his district, transient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church and by which the members should be governed. He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor, filling stated appointments, and securing, by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word. He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must therefore be clean. If he be rough in language, profane, light, using foul and indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of saints composed. He must therefore be chaste and clean in his conversation.

"He must be impartial as a judge. Under this rule he must be closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when

requested by him to call meetings to do so at once, without delay. He has a right to inquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches. He should give official notice of all specific changes in the business of the district conferences and other matters of general importance. He should see that all branches under his charge are properly instructed as to time and place of holding conferences, and should himself attend the sessions of conference. It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent. It is his duty to hear every official and proper complaint. It is his duty to discourage and refuse to hear every unofficial and fault-finding complaint, more especially should he do this in the priesthood, more especially still in the elders. It is his duty to keep his opinion of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion. He should be a thorough Christian. Under this rule we embrace the following list of duties: It is his duty to be a good son, if he have parents; a good husband, if married; if not married he should be a gallant, but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially 'to the household of faith.' Remark: No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unfailing; true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for

this position, and should neither be chosen nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarter; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander; nor should he circulate evil tales though they be true."—*The Saints' Herald*, vol. 17, pp. 80-82.

Order of Enoch.

There had also been an agitation of the question of organizing an order, among the members of the church, for the purpose of purchasing lands to provide homes and labor for the worthy and industrious poor. This afterwards materialized under the name of The First United Order of Enoch.

Utah.

Under date of February 15, Elder E. C. Brand closed a letter from Utah in the following words: "Prospects are bright all around. The gifts and blessings are with the saints in Utah. Many say they have not seen the like for twenty years."

Ells returns.

Elder Josiah Ells wrote, on March 4, from Allegheny City, Pennsylvania, announcing his arrival from Europe on March 2. He also stated that on account of poor health Elder Thomas E. Jenkins had resigned the presidency of the Welsh mission, and Elder Ells had appointed Elder John Seville to travel in Wales.

Annual Conference.

The Annual Conference was held at Plano, Illinois, April 6 to 13. Joseph Smith presided, and H. A. Stebbins and W. H. Garrett acted as clerks. Elder Josiah Ells reported the English mission; Elders W. W. Blair and A. H. Smith, the California mission; Elder E. C. Brand, Utah and California; Elder J. H. Lake, Canada; Elder T. W. Smith, the Eastern mission; Elder C. G. Lanphear, (by letter,) the Southern mission; and Elder W. H. Kelley, the Minnesota mission. Elders B. H. Ballowe, H. A. Stebbins, J. A. McIntosh, Charles Derry, J. D. Bennett, and M. H. Forscutt also reported. The report of Elder Lake was objected to on account of his having rebaptized John Shippy. After some discussion, however, the report was

accepted. On the 7th, the following business was transacted:—

"The President suggested the consideration of the memorial spoken of yesterday, and also of the financial subject. Bro. M. H. Forscutt presented a resolution that this conference do appoint a committee of five to draft, and present before this conference shall adjourn, a memorial to Congress in which shall be embodied an epitome of our faith, and especially a setting forth of our views on government, church polity, and polygamy. Pres. Joseph Smith, Bros. W. W. Blair, Josiah Ells, A. H. Smith, and M. H. Forscutt were appointed as that committee.

"A committee on finance was proposed. The President stated the need of such a committee, there being such a diffusiveness of effort and labor. Those who go forth to preach need to have their families supported, and we have in some respects failed to do this, and thus crippled, to an extent, the efforts of some of our best laborers. A committee should be appointed to present a plan for an effectual working and superintending of effort to supply the need. Resolved that this conference do appoint a committee of six to prepare and present such resolutions to this conference as in their judgment may be deemed practicable for the removing the financial disabilities now existing, and providing a plan whereby the families of missionaries may be supported, and means secured to conduct the work of the Lord. Committee appointed were Bros. J. S. Patterson, T. W. Smith, H. J. Hudson, I. Sheen, Elijah Banta, and J. M. Putney."—*The Saints' Herald,* vol. 17, p. 246.

The committee on finance reported on the 9th, and after some discussion and amendments, the conference adopted the following:—

"Resolved that the Bishop shall publish in the *Herald,* quarterly, an exhibit of all church moneys coming into his hands, with the name of parties paying the same, (unless otherwise ordered,) also a quarterly exhibit of all moneys disbursed, to whom or for what purpose, except the names of the poor."—*The Saints' Herald,* vol. 17, p. 250.

Finance.

On the 8th, the resignation of Elder Charles Derry as an apostle was presented. The published minutes on this point are as follows:—

Derry resigns.

"President Joseph Smith then read a letter from Bro. Charles Derry, presenting the resignation of his position in the Quorum of the Twelve, feeling that he was not called of God to fill that position, requesting that he might be permitted to act as an elder, and as such was willing to labor and do all he could for the good of the cause. The President made some remarks, and suggested his resignation be accepted, bearing testimony to Bro. Derry's fidelity and his strong love of the latter-day work. Bro. William W. Blair remarked, though against his own feelings, yet by reason of Bro. Derry's conviction, he would move to accept his resignation. Carried."—*The Saints' Herald*, vol. 17, p. 248.

Bro. Derry was by resolution sustained as an high priest. There was not so much as a suspicion of transgression upon the part of Elder Derry, so his resignation was purely a matter of conscience on his part. The church doubtless would have gladly sustained him. The records of the quorum while in his hands as secretary were more carefully kept than at any other time previous to their falling into the hands of Elder T. W. Smith, in 1873. To Elder Derry's carefulness is due the preservation of some very valuable documents.

School question.

The subject of establishing a school for the education of "young men," "with a view to the ministry," was taken up and discussed. After the offering of several amendments and substitutes, the following was passed: "Resolved that the School of the Prophets be organized, with Joseph Smith as its president, at the close of this conference." This was subsequently reconsidered, and the resolution lost upon the statement of President Smith that he was not prepared to enter into his duties connected with the school. Elder Stephen Richardson's original ordination as an high priest was accepted, and his official standing recognized by vote. The following resolution regarding ordination was passed:—

Resolutions.

"Resolved that all presidents of quorums, and counselors to presidents of quorums, be set apart to their offices by ordination."—*The Saints' Herald*, vol. 17, p. 249.

On the 9th, Ralph S. Young and wife, of Chain Lake, Minnesota, were received upon their original baptism, and his standing as an elder was recognized. The following resolutions regarding seventies and elders were adopted:—

"Resolved that the president of the Quorum of Seventy examine into the condition of members of the quorum regarding their taking missions, and report this afternoon. Resolved that the Elder's Quorum report through their president the names of those who may take missions or be admitted into the Quorum of Seventy."—*The Saints' Herald*, vol. 17, p. 250.

The following proceedings, regarding high priests and the rights of presidency, will be instructive:—

"The High Priests' Quorum presented the names of J. S. Patterson, J. M. Putney, and C. G. McIntosh for acceptance and ordination into the High Priests' Quorum. By reason of the refusal of the first two names to accept the office, and the ability and conditions of the last to labor more effectually as a seventy, the resolutions were not adopted.

"Resolved that the law does not make it necessary for high priests to preside over branches, although they have the right to preside when chosen by the branch. The President stated that any officer of the Melchisedec priesthood may be chosen to preside over a branch, district, or conference, though it may not be his prerogative right. High priests preside by virtue of prerogative, seventies by virtue of privilege. It was clear to the President that a high priest or seventy had a right to preside when called and the privilege given to him by the people. It is sometimes a question of prerogative and sometimes of privilege."—*The Saints' Herald*, vol. 17, p. 250.

On the 11th, the finance committee made a further report, and the following resolutions reported by them were adopted:—

"Report of committee on finance was then resumed and each item examined. Board of Publication and stock certificate came up first, and disposed of as follows: Resolved that the officers of the board be composed of a president, (who shall be the President of the Church,) a secretary, and a treasurer, who shall give suitable bonds for the faithful performance of his duties, such as shall be agreed upon by the board. That said board have the management of the publication interests of the church, and shall publish quarterly a statement of the financial condition of said board. That the board be incorporated according to the laws of the State of Illinois as the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. That the Board of Publication issue certificates of indebtedness in amounts of from five to fifty dollars each, said certificates to be redeemable within five years from date of issue, and none to be payable in less than one year, after which time said certificates to draw legal rate of interest of the State in which said certificates may be issued; and be it further resolved, that all holders of said certificates as issued by the Board of Publication may at their option after the term of one year from date, take up publications issued by said board to the amount in full of their certificates. That an immediate contribution of one dollar per head be asked by the board, of such as can possibly give it, and that all presidents, whether of districts or branches, bring this before their respective charges as early as possible."—*The Saints' Herald*, vol. 17, p. 251.

Report on finance.

The following ordinations took place: William Redfield and H. J. Hudson, high priests; Joseph Parsons, counselor to president of High Priests' Quorum; Elijah Banta, president of Elders' Quorum, and J. S. Patterson his counselor.

On the 12th, the case of John Shippy was again taken up, and the following resolution was finally adopted:—

"Resolved that this conference regard the late baptism and ordination of John Shippy as unwise and untimely, though not strictly illegal, and that we hereby demand of him that he make, in person, or by letter, full confession, and reparation, so far as he can, to the injured parties, and

that he do not officiate as a minister until further action be had in his case by a General Conference."—*The Saints' Herald*, vol. 17, p. 251.

The Bishop made a proposition to pay his tithes by crediting the church with the balance due him on account. The following is the entry on the minutes:—

Bishop's offer.

"Bishop I. L. Rogers made some remarks stating his willingness to tithe himself, and offered if the church would accept it, he would give the church all it was indebted to him, some $4,097.26, placing it on his books as his tithing, and square the account with the church; and said as God should prosper him, he would tithe himself each year; knew the work was true, and desired to see it roll on. It was then resolved, that inasmuch as the church, in account with Bishop I. L. Rogers, is found indebted to him for moneys advanced to aid the publishing department to publish the New Translation, Doctrine and Covenants, and for other purposes, to the amount of $4,097.26, and that he now offers the same to the church as tithing, Therefore, be it further resolved, that the church accept the proffer, and that he be authorized to enter the same in its proper place on the tithing books."—*The Saints' Herald*, vol. 17, pp. 251, 252.

Memorial.

The committee on memorial to Congress reported, and after some amendments the report was adopted.[1] It was subsequently presented to the United States Senate by Senator Trumbull, of Illinois, May 5, 1870, and referred to committee on Territories.

[1]Memorial to Congress from a committee of the Reorganized Church of Jesus Christ of Latter Day Saints, on the claims and faith of the church.

To Their Excellencies, the President and Vice President, and the Honorable Senate and House of Representatives of the United States, in Congress Assembled:—

Having learned that counter influences are at work to prevent or thwart the action proposed by Congress to remedy evils existing in the Territory of Utah, and knowing that a claim to be "The Church of Jesus Christ of Latter Day Saints" has been made by a large portion of the inhabitants of Utah Territory, and by other religious bodies than that which your memorialists represent, by whom doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country; and that these doctrines are claimed by those who practice them to be made binding

The following resolutions were adopted:—

"Resolved: That this conference accept Samuel H. Gurley, and Catherine his wife, as members of the church; that, whereas, the High Priests' Quorum is now sufficiently organized to do quorum business, this conference does hereby recognize said organization; that all presidents and clerks of quorums be authorized to issue

Resolutions.

upon them, as Latter Day Saints, by the revelations governing said church, we, your memorialists, would respectfully call your attention to the following statement of facts:—

The Church of Jesus Christ of Latter Day Saints was organized on the 6th day of April, 1830, and was subsequently represented by its ministry and by the establishment of churches in many of the States, the Canadas, and Europe, under the ecclesiatical presidency of Joseph Smith, until June 27, 1844, when he and his brother Hyrum were killed at Carthage, Illinois.

At the time of the organizing of the church, and at all subsequent time prior to the dispersion of its members from Nauvoo, the church was simply an ecclesiasticism; and, as such, could confer no privileges before the law not contained in the provisions of the law; nor authorize as a tenet that which was *forbidden by the law of the State where the church might exist*, or in contravention of the constitutional basis on which the church was built,—the word of God.

Under the presidency of Joseph Smith, the church became a corporate body, and adopted as a constitution or form of church government and discipline, the Scriptures, the Book of Mormon, and Book of Doctrine and Covenants. The Bible and Book of Mormon have ever been the foundation on which the church has rested its faith, and there has been added to them the Book of Doctrine and Covenants, first published in the year 1835, and republished in 1845; the former edition during the presidential term of Joseph Smith, the latter edition under the *regime* of Brigham Young, as "President of the Twelve." This book, the "Book of Doctrine and Covenants," was, on the 17th day of August, 1835, presented to each and all the quorums of officers belonging to the church, separately, and acted upon by them; it was also presented to the church in General Assembly, and was adopted unanimously. It *then became a part of the law of the church*, and the church became bound by its provisions, equally as by those of the Bible and Book of Mormon. The doctrines and law of the church so established must ever remain the basis of its government; the indorsement of them an indorsement of the church, the departure from or denial of them a departure from or denial of the church.

We would respectfully urge our conviction that there can be no true Church of Jesus Christ of Latter Day Saints excepting that which is based on the law of the church, and that the observance of the law is not only the contradistinctive feature of the church, but of every individual member thereof. That we may not present an unsupported statement on so important a point, we most respectfully call attention to the following quotations from the Book of Covenants, which we submit as evidence:—

Section 42, paragraph 5 (old edition sec. 13): "The elders, priests, and teachers of *this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel,*

licenses to the members of their respective quorums, and that the President and Secretary of the church be author-

and they *shall observe the covenants and church articles* to do them, and *these shall be* their teachings."

Section 42, paragraph 21 (old edition sec. 13): "*Every person* who belongeth to *this Church of Christ* shall observe to keep all the commandments and covenants of the church."

Having, we trust, set forth sufficiently clearly the binding character of the church, state, and national law upon whoever may claim to be "The Church of Jesus Christ of Latter Day Saints," your memorialists would beg permission to refer to the following items of church law found in the Bible, Book of Mormon, and Doctrine and Covenants, touching matters in which there is a direct antagonism between the church your memoralists represent and the church in Utah with which the government is at issue, and presenting the actual law on those points which are in disputation; and more especially upon the duties and privileges of the marriage relation:—

BIBLE.

Malachi 2:14, 15: "Yet, ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the *wife* of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the *wife* of his youth."

Matthew 19:4–6: "And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his *wife:* and they *twain* shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

First Corinthians 7:2: "Nevertheless, *to avoid* fornication, let every man have his *own wife*, and every woman have her own husband."

BOOK OF MORMON.

Jacob 2:6: "Wherefore, my brethren, hear me, and hearken to the word of the Lord; for *there shall not any man among you have save it be one wife;* and concubines he shall have none."

DOCTRINE AND COVENANTS.

Section 42, paragraph 7 (old ed. sec. 13): "Thou shalt love thy *wife* with all thy heart, and shall cleave unto her and *none else;* and he that looketh upon a woman to lust after her, *shall deny the faith.*"

Section 49, paragraph 3 (old ed. sec. 65): "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is *lawful* that he should have *one wife*, and they *twain* shall be one flesh."

Again, and to conclude our direct evidence upon this point from the church law, we submit the following extract from the article on marriage, in which the minister officiating is required first to ascertain if there be any legal objections, and on becoming satisfied that there are none, the law thus instructs: "He *shall say*, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other and from all others during your lives.*' And when they have answered 'Yes,' he shall pro-

ized to issue licenses to the general officers of the church; that there be appointed a Secretary of the Church of Jesus

nounce them 'husband and wife,' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him."

The claim put forth by the advocates of polygamy that a subsequent revelation authorizes the practice of polygamy, is rendered invalid by the law of the church in Book of Covenants, section 27, paragraph 4 (old ed. sec. 51), which reads: "Neither shall anything be appointed unto any of this church *contrary to the church covenants*, for all things must be done in order and by *common consent* in the church."

That *polygamy* could not become a tenet of the church while the church existed in the several states of the union, is plainly indicated by a clause of the law governing the church from an early day, which reads: "Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land." Book of Covenants, section 58, paragraph 5 (old ed. sec. 18).

In a careful examination of the publications of the gospel church from its earliest existence to the present time, your memorialists have not found one single clause authorizing, justifying, or even permitting polygamy. The New Testament; the Book of Mormon; the Book of Covenants; the standard works of the Latter Day Saints' Church; the periodicals of the church, embracing the *Evening and Morning Star*, the *Messenger and Advocate*, the *Gospel Reflector*, the *Nauvoo Neighbor*, the *Times and Seasons*, published in America; and the *Millennial Star*, published in England, are all silent on the question of polygamy, except wherein they refer to it historically, or to condemn either impliedly or directly its practice. The scriptures are opposed to it, and the works published in the church of Latter Day Saints most unqualifiedly condemn it. Not even the body that now practices and teaches polygamy made any public profession of it till the year 1851, and not officially to the outside world before 1852.

Four months before the death of Joseph Smith, and *seven months after polygamists date the receiving of a revelation which they assert came through him, authorizing polygamy*, this same Joseph Smith published in the *Times and Seasons* a notice of the *excommunication of a man* for "*preaching polygamy* and *other* false and corrupt doctrines in the county of Lapeer, State of Michigan," in the following terse language: "This is to notify him and the church in general that he has been *cut off from the church* for *his iniquity*, and he is further notified to appear at the special conference on the 6th of April next to answer to these charges." (Signed) Joseph Smith, Hyrum Smith, Presidents of said Church. This expulsion, we submit, could not have taken place had polygamy been made a church tenet *seven months previously*.

In addition to this, Mr. John Taylor, now one of the apostles of the polygamic doctrine, in a public discussion held in Boulogne, France, July 11, 1850, impliedly denied the doctrine of polygamy and condemned it in the following language: "We are accused here of polygamy, and actions *the most indelicate*, *obscene*, and *disgusting*, such that none but a corrupt and depraved heart could have contrived." (Taylor's Discussion, p. 8.)

We, your memorialists, would therefore submit for the consideration of Congress in its action on the Utah question, and in its legislation on the question of the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter Day Saints:—

1. That the law of the church found in the Bible, the Book of Mormon,

Christ of Latter Day Saints, whose duty it shall be to sign all documents authorized by general provisions of General

and the Book of Covenants, books accepted by the polygamists themselves, expressly *forbids to one man more than one living wife.*

2. That the law contained in those books is the constitution of the church; that no law can obtain in the church in contravention thereof, and that therefore the pretended revelation on polygamy is illegal and of no force.

3. That in the "Remonstrance" presented to Congress from the polygamists of Utah, dated March 31, 1870, the non-publication of this pretended revelation till the year 1852 is admitted in the following language: "Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to Washington to publish and lecture on the principles of plural marriage as practiced by us. . . . For ten years before the passage of the act of 1862, the principle was widely preached throughout the union and the world, and was universally known and recognized as the principle of our holy faith."

4. That the plea of polygamy not being at variance with the law of the land because not expressly in violation of any law on the statute book of the Territory of Utah, is not admissible, for this reason, the polygamic revelation claims to have been given in 1843, when the church as a body was in Illinois, in which State bigamy, or polygamy, was then, as now, *a crime.*

5. That polygamy, being a crime against the law of the State of Illinois, could not have been authorized by revelation from Him whom polygamists themselves affirm gave the revelation found in Book of Covenants, section 58, paragraph 5 (old edition sec. 18), which declares, "Let no man break the law of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be."

6. That the pretended revelation on polygamy was not published till 1852, is strong presumptive evidence that it was not in existence; but even if it were, it would still be of no force in the church, as it contravenes revelations previously given to and accepted by the church, and is therefore precluded from becoming a church tenet by that clause of the church law before quoted, which declares, "Neither shall any thing be appointed unto any of this church contrary to the church covenants."

It is known throughout the nation, and in many parts of the old world, that there is an influential and rapidly growing organization of Latter Day Saints, separate and distinct from, and in this matter of polygamy, in church polity, and in the relations of the church to the government, entirely dissimilar and opposed to that which the Cullom Bill requires Congress to legislate upon.

This organization, known as the "Reorganized Church of Jesus Christ of Latter Day Saints," is now being represented in conference at Plano, Illinois, by delegates and visitors from many of the Eastern, Southern, and Western States, from the Pacific States, the Territories, including Utah, and Great Britain. Your memorialists are a committee appointed by this conference, and as such, would respectfully present to their Excellencies, the President and Vice President of the United States, and to each of the honorable members of the Senate and House of Representatives in Congress assembled, our views on the questions herein set forth, and accompany them with an abstract of the faith of the true Church of Jesus Christ of Latter Day Saints in relation to governments and laws in general as published in 1835 and in 1845, and affirmed by the

Conference, to sign licenses and certificates issued by the First Presidency, and to perform any and all other duties

Reorganized Church at as early a date as 1853 and again in 1864; which faith, as so affirmed, is based upon the Bible, Book of Mormon, and Doctrine and Covenants:—

FAITH OF THE CHURCH ON GOVERNMENTS AND LAWS IN GENERAL.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a republic,) or the will of the sovereign.

We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, *unless their religious opinions prompt them to infringe upon the rights and liberties of others;* but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; *that the civil magistrate should restrain crime,* but never control conscience; *should punish guilt,* but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that *all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest,* at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station; rulers and magistrates, as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; *human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man,* and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their *religious* belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws—*such religious opinions do not justify sedition nor conspiracy.*

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, *should be punished according to their criminality and their tendency to evil among men,* by the laws of that government in which the offense is committed; and for the

coming properly within the province of an organized government; that Mark H. Forscutt be that secretary; that this

public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them—they can only excommunicate them from their society and withdraw from their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

We, your memoralists, regret that a necessity exists for the faith of the Reorganized Church being presented in contradistinction to that of other churches claiming the same name that we bear; but there is so manifest a tendency to confound the Reorganized Church with the polygamic factions, that we deem it but just that we be placed aright upon the record, theologically, socially, and morally, as well as politically. We therefore respectfully submit the following epitome of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints:—

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that through the atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel. We believe that these ordinances are: 1. Faith in God and in the Lord Jesus Christ. 2. Repentance. 3. Baptism by immersion, for the remission of sins. 4. Laying on of hands for the gift of the Holy Ghost. 5. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years shall have expired. 6. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good or evil they shall have done. We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in

conference does hereby recognize the organization of the Elders' Quorum; that the President of the church be hereby authorized to publish and distribute the memorial as he may deem best."—*The Saints' Herald*, vol. 17, p. 252.

The ordination of Franklin P. Scarcliff to the office of an elder was ordered. Then the following missions were appointed: J. H. Lake and J. S. Snively, Canada; A. M. Wilsey, eastern Iowa; T. W. Smith, under direction of the President of the Church; W. H. Kelley and

Missions.

the ordinances thereof. We believe in the same kind of organization that existed in the primitive church; viz.: apostles, prophets, pastors, teachers, evangelists, helps, and governments. We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time. We believe in the powers and gifts of the everlasting gospel; viz.: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, and all other Christian graces. We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. We believe that to all men there should be accorded the right to worship Almighty God in such a manner as the conscience of each may approve, provided that such worship does not enjoin a disregard of wholesome laws, or lead to an infringement of the rights of others.

In some States of the Union, the church has not been without representatives for the past forty years, or nearly, and in these churches neither the theory nor practice of polygamy has ever obtained. The body which your memorialists represent is mostly composed of churches and members scattered throughout the land from Maine to California and from Florida to Minnesota—all subscribing to the constitution of the church—all opposed to polygamy.

In view of the foregoing facts, we, your memorialists, would urge the validity of the claim of the Reorganized Church to be *the* Church of Latter Day Saints, and in urging this claim, declare unqualifiedly the faith of the body your memorialists represent that, according to the law of the church given under the presidency of Joseph Smith, no body of people can be properly considered "The Church of Jesus Christ of Latter Day Saints" but that body which recognizes the constitutional provisions of the law under which the church obtained an existence; and as loyalty to the government and a monogamic institution of marriage are absolutely and imperatively demanded by the law of the church, as necessary to govern it in its political and social relations, we do most fully, freely, and unreservedly affirm that there is nothing required by the law or polity of the church that can render its members violators of the laws of the land in any of their legal provisions.

We, your memorialists, would therefore petition that in the consideration of the questions of polygamy and disloyalty, as affecting a body calling themselves the Church of Jesus Christ of Latter Day Saints, in

R. G Eccles, Minnesota, Wisconsin, and Iowa; W. W. Blair, in charge of Utah and Pacific slope mission; A. H. Smith, Utah mission; Josiah Ells, Eastern mission, including Pennsylvania and part of Ohio; E. C. Briggs, Michigan, Indiana, Ohio, and Canada; Z. H. Gurley, Illinois, Wisconsin, and southern Iowa; Charles Derry, western Iowa, Kansas, Nebraska, and Missouri; D. H. Smith, Elijah Banta, J. A. McIntosh, and John Landers, under First Presidency; Joseph Parsons, Pittsburg, Pennsylvania, and vicinity; G. M. Rush, Scotland; C. G. Lanphear and colaborers in Southern mission; H. A. Stebbins, Wisconsin and Illinois; E. M. White, under E. C. Briggs; Alfred White, under George Walker in Des Moines district; J. D. Bennett, under J. S. Patterson, or western Illinois, or eastern Iowa; Samuel Ackerly, Prairie Du Chien, Wisconsin; B. V. Springer, Kansas and western Missouri; J. T. Phillips, under W. H. Hazzledine; J. P. Dillen, under Z. H. Gurley; James Wagner, under Josiah Ells. It is always understood in the conferences that an appointment to a new field is equivalent to a release from the former appointment. The following were released and not reappointed to any special field, for different causes not affecting their standing

the Territory of Utah, the crimes of polygamy and disloyalty may not be made to stain the mantle of the pure faith of the Church of Jesus Christ of Latter Day Saints, by such official sanction and legislation of your honorable bodies as shall, in order to legalize the crimes of a few hundreds of polygamists in Utah, (many of whom we trust will yet abandon their folly,) enstamp with infamy and disloyalty the faith of many thousands throughout the United States, whose bold stand in the hour of the nation's trials, whose integrity of purpose and life, whose loyalty is unquestioned, and whose faith is that of the Reorganized Church of Jesus Christ of Latter Day Saints. And for the peace, prosperity, and perpetuity of the government your memorialists will ever pray.

JOSEPH SMITH,
ALEX. H. SMITH,
MARK H. FORSCUTT,
WM. W. BLAIR,
JOSIAH ELLS,
} Committee on Memorial.

Presented and read before the Annual General Conference of the Church of Jesus Christ of Latter Day Saints, held at Plano, Illinois, on the 11th day of April, 1870, and adopted by said conference.

JOSEPH SMITH, President.

HENRY STEBBINS,
WILLIAM H. GARRETT,
} Clerks.

—*The Saints' Herald*, vol. 17, pp. 321–327.

as ministers: J. W. Briggs, George Montague, and B. H. Ballowe. All others appointed at the Semiannual Conference of 1869 were sustained.

By resolution I. L. Rogers, Isaac Sheen, J. W. Briggs, and Elijah Banta were associated with the President of the church as a Board of Publication. The committee to audit Bishop's report, reported as follows:—

"We the committee to audit the Bishop's accounts, report that we find he has received church funds, in all, for the past year $693.74, and paid away, $737.50, leaving balance in his favor of $43.76. E. Banta, chairman, John Chisnall, William H. Hazzledine."—*The Saints' Herald*, vol. 17, p. 251.

The conference adopted the following: "Resolved that this conference recognize the movement being made in the Order of Enoch as a good one." The minutes close with the following:—

"The President then made a few remarks relative to the prospect before us, stating he was greatly encouraged. 'The elders are occupying a higher position spiritually, and there is an increase of spiritual power among them; and I would instruct the elders to make it their special forte to preach Christ and his mission. I apprehend if this course is pursued there will be a greater increase in the church, and if there is any question asked you that is not clear to your mind, tell them frankly, "I don't know." This is better than to attempt a subterfuge, which you may have to meet at some future time, and which will militate against the church.' . . .

"Throughout the entire session the Spirit and peace of God the Father and our Lord Jesus Christ prevailed. The brethren discussed, calmly, all questions, and did not take it as an offense if a brother held different opinions to them. The weather was remarkably clear and beautiful from the commencement of conference to the hour of adjournment, and we were greatly blessed and strengthened, and our faith increased.

"JOSEPH SMITH, President.

"HENRY A. STEBBINS,
"WILLIAM H. GARRETT, } Clerks."

—*The Saints' Herald*, vol. 17, p. 254.

The Utah semiannual conference was in session in Salt Lake City from April 6 to 8. The mission was divided into the following subdistricts: Malad, Weber, Salt Lake, and South, with Elders Nicholas, Larsen, J. Foreman, and William Worwood to preside in the order named. Thomas Liez was appointed recorder.

Utah conference.

The Pacific slope semiannual conference was in session from April 6 to 9. The following appointments were made: Thomas Dungan, to preside over the Pacific slope mission until the arrival of those appointed by General Conference; George W. Sparks was sustained as president of San Bernardino district; E. Penrod, as president of Nevada district; T. J. Andrews, as book agent; Peter Canavan, as recorder. The following elders were appointed to do missionary work, all in California: Glaud Rodger, J. W. Gillen, Hervey Green, J. C. Clapp, Hiram Falk, George Adams, D. S. Mills, D. S. Crawley, Jacob Adamson, and Cornelius Bagnall.

Pacific slope conference.

About this time, as before and since, there was some speculation regarding the significance of the peculiar names found in the revelations. In consequence of this, President Smith published an explanation from his own pen, in the *Herald* for April 15, 1870.[2]

Peculiar names.

[2] In the Book of Covenants there are several revelations which are given to the church as examples for their guidance. These revelations are professedly the commandments given to Enoch, and the names which are there given, with few exceptions, are evidently the names of men living in Enoch's time. Orson Pratt, and perhaps some others in teaching these revelations, in order more fully to illustrate the principles, used the names as types, which was perhaps permissible. A difficulty has grown out of it, which has resulted in embarrassing the brethren in certain localities when defending the faith. This difficulty is, that the rumor that there was a secret organization in the church to which these names answered, has color from the interpretations. What we wish to state, then, is this, that when the order which is contemplated in those revelations is fully established, the persons holding the various positions therein provided will fill the types given in those names; not that they shall of necessity be called by those names, but simply to correspond with the example.

There are no secret organizations in the church known to us. If members of the church belong to any, they are the various secret orders existing in the world, not in the church. The different quorums of the church, when in a state of complete organization, hold business sessions; but are organizations like unto corporative bodies of towns, cities, and church officers of other religious sects. It is therefore quite time that the notion of secret church societies

Restorer discontinued.

Under date of April 19, Elder Josiah Ells gave notice that the publication of the *Restorer* had been discontinued.

Welsh conference.

At a conference held at Swansea, Wales, April 24, 1870, the resignation of Elder T. E. Jenkins as president of the Welsh mission was accepted, and Elder John Seville was sustained as his successor.

On May 1, President Smith presented through the *Herald* the following instruction on the ordinance of the Lord's supper:—

The sacrament.

"Perhaps a few suggestions and plain teaching respecting this ordinance may not be amiss, during the divided opinions of the many who have superficially thought upon it. The time of its observance should be as often as once each month; it may be as often as once each week. It should be in the afternoon, toward evening. The emblems should be prepared beforehand, and should be good, sweetbread, and the pure wine of the grape, if wine is used. When wine is used it should be made by the saints, of the pure juice of the grape. Water, or water poured upon raisins and then expressed, may be used in the place of wine, when wine cannot be had.

"The saints should gather together in the spirit of solemnity, and should avoid rudeness and laughter, either going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses, and pray for forgiveness.

be exploded. Joseph Smith and others in the church may have answered to the names of Baurak Ale, Gazelam, etc., as types, general or specific, without subjecting to any charge of complicity in encouraging secret societies hostile to the laws of the land or of society. In making this statement, we speak only as to societies which it is charged are sanctioned and sustained by church law, and hereby declare that we know of none more secret in their character than the meetings of the various quorums of the church for council, at the Annual and Semiannual Conferences of the church.

In issuing the "Concordance and Reference Guide," the names of men in the church who occupied positions understood to be provided for in those revelations by the names therein given, are supposed to be substituted, to show the force and application of the example given. We sincerely hope that this statement will be sufficient to relieve the church from the various imputations cast of fostering evil secret institutions.—*The Saints' Herald*, vol. 17, p. 240.

"The manner of procedure should be on this wise: The elder or the priest should break the bread provided into as many fragments as he may in his judgment deem necessary for all; he should then kneel, the saints kneeling if practicable, and ask a blessing upon the bread as given in the Doctrine and Covenants. After all have eaten, the elder or the priest should ask if any have been missed in passing the bread. He should then pour the wine, (if wine be used,) or the water into the cups prepared, and kneeling with the saints, as before in blessing the bread, ask a blessing on the wine, or water.

"If the congregation be small the elder or priest may pass the emblems to the saints; if the congregation be large, or wisdom dictate, two or more should be chosen to present the emblems to the saints. The person or persons, for two may act, officiating in blessing the emblems, should require the persons who are to present the emblems to partake first, after which the persons who carry the emblems to the saints should present them to the officiating officers and then take them and present them personally to every member of the church present. No person should officiate in the act of blessing the emblems, or in the presenting them to the congregation, who is not willing and in condition of mind and body to partake. The person officiating should see that all the bread broken should be eaten; and the persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them. After the wine is passed, the elder or priest should ascertain if any have been missed. If all have partaken, then he should in a few words of exhortation request the saints to speak of the goodness of God, bear testimony to the work, or exercise other gifts as they may be led by the Spirit. . . .

"The sacrament should not be administered in a dirty room, nor should the saints meet to partake of the emblems in filthy places. They should also be clean in person, having washed their bodies in pure water that they may show forth the purity of their intentions and their hopes. The

hands of the persons breaking the bread and pouring the wine should be clean, so should the hands of those who bear it to the saints.

"If the foregoing rules be generally observed, there will need be no contention as to the materials used, nor as to the manner of its administration. A pure heart is the most essential ingredient in the whole matter. The administration of the sacrament comprehends the breaking the bread, pouring the wine, blessing the bread, blessing the wine, passing or presenting the emblems, and the partaking thereof. These all constitute the sacrament of 'The Lord's Supper,' an ordinance of the church."—*The Saints' Herald*, vol. 17, pp. 272, 273.

May 15, Bishop Rogers and others published the following instruction concerning the organization of the First United Order of Enoch:—

Instruction.

"The first of September has been settled upon by those who are more directly moving in the matter, for the completion of the organization of the proposed order. The reasons for this appointment are these: As much time will be gained by organization and location made in the early fall, as in midsummer. Many who have made up their minds to take shares will then be better able to make definite calculations for paying in; and many not able now, may then be in circumstances to take one or more shares.

"It is earnestly urged upon all who are interested in the success of the enterprise, that they now prepare to pay the first installment of their shares, or the whole if they so desire, to the Bishop, Israel L. Rogers, by the first of September next. The Bishop will receipt for all moneys so paid to him, and will transfer the several amounts to the treasurer of the company as soon as he shall be appointed and qualified.

"As soon as the organization shall be completed, the directors will at once enter upon the discharge of their duties, and assume the management of the affairs of the company. These directors are to be elected by the shareholders annually, by ballot. The first board of directors is

formed by the commissioners who are named in the articles of incorporation; it is therefore necessary that so many of the shareholders as practicable should assemble at the Semi-annual Conference at Council Bluffs, Iowa, September 15, 1870, to appoint from among themselves these seven commissioners; for, to a very great extent, the subsequent success of the enterprise will depend upon their integrity and business tact.

"There are already twenty-eight thousand dollars pledged by good men to the capital stock; but it will be far better that there should be one hundred thousand taken by September 1 than any less sum. If this amount be not reached there should not be less than fifty thousand. We hope the saints will come out liberally, and manifest their appreciation of the benefit to accrue to the church from the effort being made. Besides, if there is a large amount to expend for land at the outset, it will forestall the attempts of others to buy land near by to speculate in.

"It is very desirable that the agents, and subscribers where there are no agents, shall be prompt in the transmitting of names of subscribers, the amount subscribed, places of residence, and the amounts paid in; together with the moneys for which receipts will be given. Moneys should be remitted by express, or draft on Chicago or New York; drafts are preferable.

"In no case will less than one third of the amount subscribed be received as payment of installment; but one third, two thirds, or all of it may be paid.

"When the commissioners shall be selected, a committee will be appointed to locate and purchase. When this is done the church will be made acquainted through the *Herald* with what has been done.

"We feel assured that the committee will be directed in the search for a location by that Spirit which has charge of the affairs of God's people; for this, the prayers and the exercise of the faith of the saints are desired.

"As there can be no stock taken after the organization of the company except they shall make provision therefor, it is quite desirable that all make the effort to take shares

now, a vote of the shareholders will be necessary for an increase of stock, which vote must be called and notice thereof given by the board of directors. The reason why no increase of stock can be made except by vote of the stockholders, is that it is so fixed by statutory provision; is, in fact, 'the law of the land.'

"No shareholder will be permitted to draw out his or her stock; either in land or money; but shares will at all times be transferable.

"As the incorporation and the conducting of the affairs of the company are to be under the provisions of the law of the land; and the officers are to be guided in their administration by the law of righteousness, and are entitled to the direction of the Spirit, and are subject to instant removal and perpetual disgrace if found unworthy of trust, the saints may readily understand that they need be under no apprehension of loss. They can and ought therefore to support the movement liberally, that a step toward the redemption of Zion may be taken, and taken now.

"(Signed) BISHOP ISRAEL L. ROGERS, AND OTHERS.

—*The Saints' Herald*, vol. 17, pp. 289, 290.

The South.

May 24, Elder C. G. Lanphear wrote favorably from Milton, Florida. He stated: "A most favored and happy conference has just taken place here; which did betoken a great renewal of light, peace, and strength to the saints and work of the Lord in this district of country."

The question of the immaculate conception of Christ was agitated by a few of the elders which was the occasion for President Smith to express himself as follows:—

Immaculate conception.

"We learn with regret that there is now and then an elder who believes and teaches against the doctrine of the immaculate conception of Christ. The scriptural statement is the accepted faith of the church, and he who teaches to the contrary does not express the voice of the church. That a man's faith cannot be coerced by any human power, we are willing to admit; but all well-disciplined minds will agree to the principle that he who is a

representative of a people must not present as the doctrine of that people that which he knows is disapprobated by them. It is true that every man has the right to hold personal views and belief upon all subjects connected with time and eternity; but no man has a right, while essaying to represent the faith of a people, to present as their doctrine what he knows to be only his own private views and not held by that people.

"To hold that the scriptural relation of the immaculate conception of Jesus is untrue, is to accept him as less than Christ. We can have no confidence for our salvation in one simply mortal in his conception and life; for it is not given to man to 'redeem his fellow men, or to give a ransom for his brother.' The fact of his immaculate conception is necessary to the validity of his claim as the Son of God, and this claim is essential to the existence and truthfulness of the plan of salvation, the redemption of the body from the grave to honor and glory; destroy Christ's Sonship and the entire gospel fabric fades into the mists of infidelity.

"Our confidence in Christ is not dependent upon the antiquity of the doctrine of his Sonship alone; but the tenor of the scriptures both old and new, as well as the revela tions of God of modern date, seem to bear out the declara tion that Jesus was 'the Christ, the Son of God.' If he was the son of Joseph, begotten of the will of the flesh, then every claim to divinity and every argument based thereon for the salvation of the human family is futile, and we have no hope from anything revealed in the Bible.

"We believe in the immaculate conception of Christ, and we understand this to be the faith of the church; and we would hereby advise those who hold licenses to represent the church that they are not authorized to present a doc trine to the people as a part of the faith of the church that is not so recognized. No elder is at liberty to present his private views, held in antagonism to the body, (if any such there be,) as the faith of the church. The terms of the compact are, they shall teach the things which are given in the scriptures, according to the church covenants and com mandments. The Spirit will not lead a man to disregard

the church articles; nor will it lead him to teach personal views and speculative theories as the doctrine of the church.

"Much of the teaching which has characterized the preaching of some who have attempted to reconcile the genealogy given of Jesus, has been of a vain and intangible kind; and it has been assumed by each that his way of accounting for any difficulty was the only one which could be successfully maintained. This conclusion is based upon the idea that there could be nothing existing unless its existence was satisfactorily explained. For our own part we are willing to concede that we know of several things which exist as facts or truths, for the existence of which we have no reason to give satisfactory to us or to others. This does not in anywise interfere with their existence.

"That Jesus is the Christ may be revealed; but how he is, or how he became the Son of God, may not be within our power to demonstrate satisfactorily to all, however well developed and fortified our theory may seem to be to ourselves. To attempt, then, to throw doubt upon the scripture relation, upon the hypothesis that he may be more easily proved to be the Son of God by human reasoning and philosophy, is to us a very doubtful and destructive policy; while we by no means would attempt to stifle or prevent theorizing or reasoning."—*The Saints' Herald*, vol. 17, pp. 336, 337.

Robert Fairgrieve wrote from Penston, Gladsmuir, Scotland, June 8, as follows:—

From Scotland.

"I thank God that you, brethren, were guided by the Spirit of the Holiest to send Bro. Rush to Scotland, also that he was guided to land in the village that I belong to, because he showed clearly to us, by the demonstration of the Spirit, the doctrines of Jesus Christ, in meekness, in simplicity, and in plainness. He has planted and another may water. I say this because I should deem it right that Bro. Rush should return home, owing to his state of health; for his health is entirely broken down.

"There are seventeen members in Scotland, some in good and some in indifferent standing, so that he has had to labor hard for his living and preach the gospel also. Some of us

have done all in our power to help him, though we have not been one third able to sustain him in the mission. He has been in the west of Scotland these last twelve months, fighting, as I may call it, with all the prejudices there that he could get at, visiting our branch when required. The last visit we had from him was on the 28th, 29th, and 30th of May."—*The Saints' Herald*, vol. 17, pp. 472, 473.

Elder E. C. Brand wrote from Salt Lake City, on June 11, as follows:—

Utah news.

"I have opened several new preaching places. We are baptizing fast, about twenty in Salt Lake City last week, and ten ready for the water today. The brethren will organize a new branch today at Sugar House ward, about four miles from the city. Last week Bro. Franklin and myself went to E. T. City and Tooele City, and baptized seven. The Bishop of Tooele City opened the courthouse for your humble servant to preach in, and the school trustees lent me the benches out of the schoolhouse. This is the first bishop who has acted fairly and honorably with us in Utah."—*The Saints' Herald*, vol. 17, p. 402.

Elder W. W. Blair wrote, under date of June 23, the following interesting letter from Sandwich, Illinois:—

Blair's letter.

"On yesterday I returned from a short mission to southern Michigan and southern Indiana. By God's blessing I was enabled to baptize thirty-three in all; three at Galien, Michigan, twenty-two near Scottsville, Floyd County, Indiana, and eight near Marietta, Crawford County, Indiana. Of those I baptized in Indiana, four were preachers, and two of them were, I think, ruling elders in the Campbellite Church. Bro. Elijah Banta had preached twice in that region, in 1865, and myself with him made a short visit there in 1866, sowing the seed, and the Lord has for years past been greatly blessing a humble few with remarkable night visions in regard to the latter-day work, so that I have been reaping the fruits, to some extent, of others' labors. I may safely say that scores in Floyd, Clark, Harrison, and Crawford counties are favorably, and many

of them thoroughly, impressed with the doctrines we advocate. Nearly every species of opposition, except mob violence, was resorted to in order to hinder us, yet the Lord raised us up friends on every side; and some who were bitter enemies were turned to respect and admire our teachings. Truly the Lord prepared our way and sustained us in our labors.

"At Mt. Eden we held a three days' discussion with Elder V. Scott, of the Campbellite Church, on the prophetic calling of Joseph the Martyr. The elder is a gentleman, courteous and honorable, and for whom we have more than ordinary respect as a minister, for he would not descend to the low level of slander, a course so common to those who oppose our faith. I learned that he said it cost him over one hundred dollars to get prepared for his onslaught upon our position, (they had been looking for the past two years to a collision with our elders when they should come,) but all his and his friends' efforts proved abortive; for though we handled him gently, and even tenderly at times, yet he made an utter failure. 'Truth is mighty, and will prevail.'

"We had pressing invitations to go and labor in many other places in the vicinities of where we preached. I am confident a great work will be done in building up the church in southern Indiana, and over in Kentucky. It requires faithful, spiritual men,—men full of the Holy Ghost and of power, then the Lord will give the increase.

"I organized a branch near Scottsville, called the Pleasant Ridge branch, with twenty-one members; James G. Scott presiding elder, and David Scott deacon. I organized the Low Gap branch, near Marietta, with nine members, Isaac P. Baggerly presiding elder, John H. Bywater priest, James A. Ferguson teacher, Vardemon Baggerly deacon, and William Robinson clerk. . . . I now think to start on my mission to Utah and the Pacific coast by or before July 10."—*The Saints' Herald*, vol. 17, pp. 436, 437.

The following from Elder J. W. Gillen shows the progress where the old Lyman and Rich colony was planted in California:—

"MISSION SAN JOSE, Cal., June 23, 1870.

"*Pres. Joseph Smith:*—I have just returned from San Bernardino. The branch there is in a prosperous condition. It numbers at the present time two hundred and ninety members. There have been seventy-six added by baptism since last February, and there are quite a good many more who are favorable to the work."—*The Saints' Herald*, vol. 17, p. 436.

Southern California.

On June 24, Elder T. J. Franklin wrote from Salt Lake City: "I have baptized forty-seven myself, and Bro. Brand thirty-three, since April conference. I expect to be going to the water with some more, either today or tomorrow. While I am writing this letter, three more have come and given their names for baptism on Sunday morning."

Progress in Utah.

CHAPTER 31.

1870.

SEVENTIES—UTAH MISSION—SEMIANNUAL CONFERENCE—GENERAL NEWS—ADAMS COLONY—EMIGRATION—TRAVELS—UTAH AFFAIRS—KANSAS—SOUTHERN UTAH.

IN the *Herald* for July 1, 1870, the editor gave the following brief summary of work done in different parts:—

"There were some thirty baptized in Utah about the first of the last month; three at Nauvoo on the 12th; two at Burlington, Wisconsin, on the 19th; and Bro. Blair has baptized thirty in Floyd and Crawford counties, Indiana, and three in Michigan. Bro. Ells writes of numbers uniting at Pittsburg and in Ohio. Some thirteen have united in the Kent and Elgin conferences in Canada. A number have been baptized in Michigan by Bro. Henry C. Smith, E. C. Briggs, and T. W. Smith. Four have united near Osseo, Wisconsin, in the ministry of C. W. Lange. J. M. Wait, we are informed, is on the move in Wisconsin with Bro. Gilbert Watson. Elder Forscutt is busy in central Illinois. Bro. Wilsey is in eastern Iowa. Bro. J. S. Patterson is active in the Kewanee district. Bro. Z. H. Gurley is in Wisconsin, near Blanchardville; he has baptized three. Bro. A. G. Weeks is also moving in south Iowa. Bro. A. Sharer is still preaching in the circuit where we last noticed him. Bros. D. H. Bays, Stephen Maloney, and others are keeping the outposts in Kansas. Bros. J. S. Lee, William Summerfield, R. A. Marchant, James F. Wilson, Christian Andreason, are all at work in northwest Missouri. Bros. H. J. Hudson at Columbus; G. Hatt, J. Gilbert, J. Avondet, and Muller at Omaha; Z. Martin and Webb at De Soto; J. W. Waldsmith, R. C. B. and R. M. Elvin, James Kemp and others at Nebraska City, are all working in Nebraska. The 'host' who are laboring in the St. Louis conference with Bro. William H. Hazzledine, are carrying on the war with

vigor. They cannot fail, when such men as Hall, Gittings, Smith, Thorpe, Bellamy, Anderson, Sutton, Allen, and others are contending for the truth. Bros. W. H. Kelley and R. G. Eccles are laboring in Minnesota with good effect. Bros. C. G. Lanphear, Isaac Beebe, G. R. Scogin, and L. F. West are earnestly engaged in the work in Alabama and Florida. The work is also onward in Philadelphia, Pennsylvania. Bro. N. H. Ditterline writes that two have just been baptized, two more names been handed in for baptism on the following Sunday, and more almost ready."—*The Saints' Herald*, vol. 17, p. 400.

On July 7, Elder W. W. Blair left his home for Utah and the West.

The question of seventies presiding was agitated considerably about this time. President Smith, in an article on the subject published July 15, 1870, took the position indicated in the following:—

Seventies.

"It is our *belief* that the Seventy is a quorum in the church second in importance to that of the High Council *at home;* and abroad, to that of the Twelve. In this case, then, the nature of their office is a compromise between that of an apostle and that of an high priest; and any act therefore which may be required of them as *special witnesses* while traveling abroad they *may* consistently and legitimately do; and while *at home*, any act which is by law made the duty of an high priest they *may* by privilege perform."—*The Saints' Herald*, vol. 17, p. 432.

Utah mission.

July 19, Elder W. W. Blair was at Omaha, Nebraska, on his way west. He had visited Council Bluffs, Galland's Grove, and Little Sioux, and had invited Elders Alexander McCord and S. W. Condit to accompany him to Utah, and Elder McCord had agreed to join him in Utah after his harvest was cared for.

July 19, Elder E. C. Brand, writing from Salt Lake City, Utah, gave an account of disturbances and mobbings in Provo, Utah, and elsewhere, which were disgraceful. He states:—

"Tuesday, 5th July, came to Union Fort; preached on Legal Succession. Sixth, preached again; baptized three.

Seventh, preached at Lehi. There I visited the bishop, Mr. David Evans, in company with an old veteran of the cross. Bro. John Lawson. The bishop took up a billet of wood as thick as my arm to strike me. . . .

"Eighth, came to Battle Creek [now Pleasant Grove] and preached there. Ninth, to Provo. There, after preaching, the same spirit that caused them to take up stones to stone Jesus, was there. They stoned us with stones as big as our fists; one struck Bro. David Clark, of Lehi, on the head. The names of the prominent stoners at that place I give you to publish, if you will: Sam Warner, Al Brown, and Bill Lundow. There we baptized seven and organized a branch. Thence, on the 11th, to Springville, the spot rendered famous by the Parish murder, etc. Here, through the kindness of Mr. William Huntington, I preached in a good sized hall, to a large audience. They behaved well. Twelfth, returned to Battle Creek [now Pleasant Grove] and preached again, at the house of Bro. Sterrett. There a plan was concocted in the tithing office to mob us, and try and break up our meetings. We were saluted, during preaching, with yells such as fiends of hell only know how to execute, rocks, etc. The man living on the right of Bro. Sterrett groaning during prayer, and the man on the left, an old man named Neff, encouraging the boys to make all the noise they could. One of the *police* of the place also encouraging the boys to throw rocks. When the boys were remonstrated with and threatened with law, they declared that Alonzo Farnsworth was a policeman and was as bad as they. Bro. Sterrett then applied to the justice of the peace, Mr. Hyrum Winters, to know the names of the police (this was at 10:30 at night), that he might call on them to stop the disturbance and noise. He said he did not know who the police were. Pet Bacon and Walter Mayhew were the principal rowdies. Next part of the program was, two men, one named Alma Peak, applied for baptism at seven next morning. They came with their clothes under their arm. A crowd were waiting at the store. They intended to have baptized me, but they did not have their fun.

"Thirteenth, came to American Fork. There the bishop

instructed the police to keep order and we had a peaceable meeting. Fourteenth, returned to Lehi; baptized four; and to the credit of Lehi be it said, we had an orderly meeting. They behaved well, and the time before they did the same, with the exception of part of the bishop's family. The balance of his family behaved well. Returned on the 15th to Union Fort. Sixteenth and seventeenth, I was joined by Elders John Townsend and Jesse Broadbent; we held a two days' meeting and had a glorious time. Baptized three more and organized a small branch, and returned yesterday rejoicing, making seventeen baptized in seventeen days."—*The Saints' Herald*, vol. 17, pp. 500, 501.

Elder W. W. Blair, writing from Salt Lake City, August 15, over the signature of "Argus," gave a graphic account of the famous Newman and Pratt discussion, which had just closed in that city.[1]

[1] Yesterday, at half past four, closed a discussion between Dr. J. P. Newman, chaplain of the United States Senate, and Elder O. Pratt, of this city, on the question, "Does the Bible sanction Polygamy?" Pratt, affirmative; Newman, negative. By their usual sharp practice, Elder Pratt and his friend got the time for debate limited to six hours, two hours each afternoon for three consecutive days, beginning Friday, the 12th, at two p. m.

The first day there was an audience of about four thousand; on Saturday, about six thousand; and on Sunday, not far from ten thousand. The best of attention was paid, while Mr. Pratt vainly attempted to maintain his point, and Mr. Newman triumphantly refuted him, proving, with distinguished ability, that the Bible, though it regulated polygamy, as it did the matter of divorce and other evils, did not sanction polygamy, but utterly condemned it, under the patriarchal, Mosaic, and Christian dispensations. Dr. Newman is an able logician, a fine orator, a man of extensive research, a bold, sincere, and accomplished advocate. His labors in this city cannot fail to aid greatly in disenthralling many from the false notion of polygamy and from priestcraft. His proofs and arguments were mainly from the Bible, and such as our elders have used against "the twin relic" for years past, yet he introduced some new and very prominent ones, as you will see on perusing his speeches, which I will send you.

Mr. Pratt made an utter failure, especially the last day. I pitied the *man;* a man who was once full of the Holy Ghost and power; but I rejoiced in God to see his favorite institution battered to pieces under the ponderous blows of his talented opponent.

The masses took deep interest in the discussion, and the leading men of the priesthood were at times greatly agitated as the Doctor, with masterly skill, exposed the falsity of their arguments, or turned their own weapons against themselves, or hurled back their oft-repeated slanders against monogamic societies.

On Sunday Brigham appeared in a worshipful mood, and sang graciously with the choir. During Elder Pratt's speech he exhibited no

The Semiannual Conference was held at Council Bluffs, Iowa, September 15 to 19, 1870. Joseph Smith was president, and D. H. Bays and R. W. Briggs, clerks. The first two days were devoted to hearing reports. On the 17th, some missions were assigned and other business done as follows:—

Semiannual Conference.

"The following resolutions were adopted: That Elders A. McCord, Samuel Wood, J. W. Chatburn, and M. C. Nickerson, be assigned to the Utah mission. That Elders Thomas Nutt and William Powell be assigned to the English mission. That R. J. Anthony labor in southern Nebraska and northern Kansas. That Elder Charles Derry be reas-

little unrest, a fear of failure, as did also George A. Smith, John Taylor, George Q. Cannon, Z. Snow, and others; but when Mr. Newman opened out fully upon the grand arguments of his position, cutting, conclusive, and sweeping, as they were, Brigham was excited, and while affecting to recline in his seat and takes things coolly, he shook his fan (and the day was cool) at an unusually rapid rate, and fastened his eyes, with a vacant stare, upward to the dome of the Tabernacle. George A., with eyes strained to watch the effect produced upon the people, would cast an occasional glance at the towering and animated form of the Doctor as he hurled some crushing argument against their tottering system, while his looks clearly betrayed discomfiture and the fear of its consequences with the people.

D. H. Wells sat with eyes downcast, his side to the audience, and his hand covering his eyes and face most of the time, evidently confounded and displeased. George Q. Cannon, Joseph F. Smith, John Taylor, W. H. Hooper, Dr. Bernhisel, Judge Snow, and many other of the Utah celebrities exhibited in their looks unmistakable evidences of conscious defeat. The radical Brighamites try to put a good face on the matter, some calling the Doctor "the biggest fool that ever came to Utah," and others, using the vernacular of the valley, put in an occasional "dam," where there is no mill site; while another, a wiser, if not a more worthy class, keep "mum."

The Gentiles and Josephites are jubilant, as you may well suppose, and are hoping that the discussion may be published in pamphlet form and circulated throughout the realms of Brighamism. I suppose a synopsis of the discussion, if not the entire text, will be published in the leading journals east and west. If so, the Gentiles will have at hand a concise and complete refutation of this baleful heresy with which to meet Brigham's elders if he sends out any more on proselyting tours.

Utah's skies are brightening; her people breathe freer, of late months, than ever before. Mining interests are on the increase, and there are good reasons to hope that Utah will, ere long, be found prominent, if not foremost among the mining districts of America.

As your readers will be anxious to know in regard to the "New Movement," [Godbe movement,] I can only say that they are still holding regular meetings in the city, though it is evident that many have lost their interest in it, as their meetings are not nearly so largely attended as last winter. Some of the prominent business men of the city are connected with it, and it represents a fair class, an average class of the

signed to southwestern Iowa, southern Nebraska, and northern Kansas. That Elder J. A. McIntosh be assigned to the Galland's Grove district. That Elder H. Falk labor in northern Ohio, under the direction of Elder Josiah Ells. . . . The names of Frank Chambers, aged one hundred years and six months, and Sarah Chambers, his wife, were presented as candidates for admission on their original baptism; conference received these veterans into the church by rising vote."—*The Saints' Herald*, vol. 17, p. 633.

The 19th, W. N. Abbott was ordained an elder. The following note attends the minutes:—

"The above minutes, necessarily brief, present but a meager outline of the session through which we have just passed. Conference convened and continued to be held in God's first temple, under circumstances of the most favorable character. The weather, so threatening at first, was tempered to the exposed condition of the congregation, who felt and expressed thanksgiving and gratitude to that heavenly Father whose watchcare and loving-kindness is extended to his humblest creature. Brethren of Iowa, Nebraska, and Missouri attended in mass. Illinois was represented by our highly respected and urbane president, who is, however, in an official capacity, rather a cosmopolitan than a resident of that State; also by the sober Rogers, the energetic Banta, and the quick-thinking but silent Dancer. God bless this financial triumvirate, and enable them justly to discharge the arduous duties to which they have been appointed, in the fear of God who judgeth the heart, and in the favor of good men, who judge from

people, in a social and intellectual point of view. They are spiritualists and seem to hold the Bible, Book of Mormon, and Book of Doctrine and Covenants in no greater esteem than the productions of A. J. Davis and his compeers. Their views on marriage remain substantially what they were last winter, i. e., that men and women should be guided by their own tastes, judgment, or affinities as to whether they shall have one or many wives. Their paper, the Salt Lake *Tribune*, causes the radicals to fret. It shows up the deceptions and tyranny of Brighamism as none can do but those well acquainted with them by immediate contact. The paper is ably edited and is doing the Territory fine service in the advocacy of civil and religious liberty, as also the mining and other interests calculated to prove permanent benefits to the masses."—*The Saints' Herald*, vol. 17, pp. 539, 540.

accomplished facts. The genial-hearted Bro. Brand represented Utah, the land of grief, of broken vows, of disloyalty to the covenant of youth, sitting in the valley and shadow of death, clothed in the cypress of mourning. God forgive her! and may she soon be decked with the myrtle of rejoicing.

"The spirit of peace and love seemed to pervade the entire assembly. The evening prayer meetings were seasons of rejoicing indeed; God's promise, 'I will be with you to the end of the world,' was verified to the joy of the believer. Perfect concord and unity characterized the business deliberations, some of which were of the most important character, though not properly belonging to the minutes of the conference.

"The 'First United Order of Enoch' held frequent meetings, which resulted in effecting a permanent organization. The first regular business meeting of the stockholders was held Monday, 19th, at which time seven directors were elected. . . .

"A committee, consisting of Messrs. Rogers, Banta, and Dancer was appointed to seek a location and purchase lands. . . . The First Quorum of Elders was permanently organized, and quite a goodly number were in attendance." —*The Saints' Herald*, vol. 17, p. 634.

Of this conference and other incidents of his trip west, President Smith stated:—

"Leaving home is not always pleasant, nor always profitable. There are, however, times when it is necessary and desirable. Six years ago, 'ye editor' crossed the State of Iowa by team, leaving the Mississippi at Fort Madison, in Lee County, and traveling almost due west. The journey lasted thirteen days, only two of which were free from rain.

"On the 9th of September last we left Plano, Illinois, at 10:20 a. m., and at nine a. m. of the 10th arrived at Council Bluffs, Iowa. Such is the difference a few years has wrought.

"On Sunday, the 11th of September, we assembled with the saints of the Council Bluffs branch, in their meeting room. . . . The interval from Sunday to Thursday was

occupied in visiting the houses of the saints. Wednesday evening we had the pleasure of taking by the hand our indefatigable colaborer in Utah, Bro. E. C. Brand. The saints met this evening for prayer; but that wise presiding elder, Bro. James Caffall, suggested to the saints the propriety of listening to the elders from abroad, which they by vote decided to do. Elders E. C. Brand, Davis H. Bays, and J. Smith were requested to address the saints, which they did. An excellent spirit prevailed.

"All day, Wednesday, saints were arriving, and on Thursday morning, the 15th, when we reached the conference ground there were several hundred assembled. Conference convened at 10:30 a. m. on this day. From Thursday morning until Saturday night there were constant arrivals, until it is estimated that there were thousands present at the services on Sunday.

"The business of the conference was pretty much all concluded by Saturday night, so that the entire day on Sunday was occupied in the preaching of the word. This conference was one of the most important, considering the nature of the business accomplished during its sessions, that has ever assembled in the west. The First Quorum of Elders was filled up, and some excellent counsel was given to the elders by the president of that quorum.

"The attendance was very large. The Sunday service very impressive and well received. Much astonishment was felt and expressed by many one-time Latter Day Saints that there were so many of the Reorganization in the land. Some expressed great satisfaction at seeing so many engaged in the good work. The feeling is very general that great good will result to the cause by reason of the good Spirit prevailing. During the session the conference was addressed by brethren E. C. Brand, Thomas Job Franklin, Riley W. Briggs, Davis H. Bays, Charles Derry, and ourself. The best of feeling prevailed throughout the entire session, and hundreds of saints have returned to their homes full of comfort and peace. One excellent thing seems to have resulted from this conference, that is, numbers of old saints, who have been watching the church for a long time for the out-

cropping of evil, have about concluded that the saints of the Reorganization are really in earnest, and will succeed in reëstablishing the fair fame of the church."—*The Saints' Herald*, vol. 17, pp. 592, 593.

September 15, the *Herald* had the following regarding the work in different places:—

General news.

"Letters from Bros. H. J. Hudson, George Derry, John Avondet, and P. Tempest, in Nebraska, show the condition of the church in that State to be improving. . . . Letters from T. W. Smith show that the saints in Michigan are doing a good work. Bro. E. C. Briggs and others are actively at work there. The work in Wisconsin and Minnesota is also looking up. Brothers W. H. Kelley and R. G. Eccles in Minnesota. Brothers J. M. Wait, Gilbert Watson, C. W. Lange, and Reuben Newkirk, in Wisconsin, are doing what they can to declare the work of God. Advices from the St. Louis district give assurances of active labor there. Some of the best and ablest men of the church are in this district. Men who will perish for truth's sake, but who will give no countenance to evil. May their days be crowned with good fruits. Across in Illinois, the Wayne County saints are keeping the cause moving. In western Missouri and eastern Kansas the work of gathering 'into the regions round about' is going steadily on, and good men and true are finding the spheres of labor for Christ widening before them. May their number and their faith increase. In Utah, Montana, Idaho, Nevada, and California there is much preaching; and if those who love the truth will in their lives exemplify it, nothing will prevent the accomplishment of the purposes of God in the land."—*The Saints' Herald*, vol. 17, pp. 560, 561.

The Order of Enoch published an official notice in the *Herald* for October 1, 1870, announcing names of directors.[2]

[2] The following-named brethren were chosen as the board of directors for the First United Order of Enoch, at the meeting of the stockholders held September 19, 1870, and are hereby authorized to solicit stock, and receipt for moneys paid in as installments. Stock subscribed and paid in by January 1, 1871, will be received on the same terms as original subscriptions. E. Banta, president; D. Dancer, vice president; I. L. Rogers, treasurer; D. M. Gamet, P. Cadwell, C. A. Beebe, Alexander McCord, directors.—*The Saints' Herald*, vol. 17, p. 605.

October 18, Elder Josiah Ells wrote from Machias, Maine, giving some interesting items concerning the people who belonged to the G. J. Adams colony, who went to Palestine. He states:—

"I have preached three times to the people whom G. J. Adams organized into a congregation, and some of them went with him to Palestine; there are but three remaining in that land, as I learn from some of the party returned; they seem satisfied now that he learned his doctrine in the church organized by the Seer; and I understand they intend to be baptized; the leading men I have not seen, except one, who desired me to call upon him when I returned."—*The Saints' Herald*, vol. 17, pp. 693, 694.

Adams colony.

The same difficulty that was experienced in Utah had also to be met in England. Members of the church, as fast as opportunity offered, would emigrate to the States. No objection could be urged in regard to their going when their circumstances could be improved thereby, yet it left the work from whence they removed without the necessary support, and often resulted in breaking up and disorganizing branches and districts. Thus it appears that little has been accomplished in some of these fields, when in fact the results of progress there are to be found elsewhere. In the following letter, written October 21, 1870, from Birmingham, England, Elder Thomas Taylor mentions this disposition to move to the United States:—

Emigration.

"I believe there are some very good saints in Wales, as I receive some very good letters from some of the brethren, those who, I believe, are trying to do right, and to spread the work of the Lord; but of course it is the same there as in all other places, they are not all saints who bear the name. We have always been troubled some little in that way; but generally speaking, our branch now is in a good position, although small in number yet they are of the right kind. The Lord blesses those who are doing right. The reason of our numbers being small is, that our members keep moving to America as fast as they can get the chance. We have baptized between seventy and eighty into the Birmingham branch. We baptized four lately, and we have

good times in our meetings. I am happy to say that I think the work in this country, although it moves along slowly, is sure."—*The Saints' Herald*, vol. 18, p. 90.

Travels.

President Smith, on November 1, published an account of his visit and labors in the west. He visited, enroute, Council Bluffs (where he attended the General Conference), Little Sioux, Magnolia, Mill Creek, Glenwood, Manti, Sydney, Hamburg, Iowa; and Omaha and Nebraska City, Nebraska. He closes the account in the following language:—

"There is one thing of which we wish to make mention here, and express our strongest gratitude for. The presiding elders of the branches we visited sustained our efforts nobly. Bro. Gamet, at Little Sioux; Bro. P. Cadwell, at Magnolia; Bro. William Miller, at Omaha; Bro. James Caffall, at Council Bluffs; Bro. E. L. Hyde, at Glenwood; Bro. John Leeka, at Plum Hollow; Bro. S. S. Wilcox, at Manti; Bro. W. Calkins, at Mill Creek; Bro. K. Johnson, at Nebraska City; all gave their best efforts to second our efforts for the cause. Bro. William Redfield, presiding; and Bro. Thomas Nutt traveling in the Fremont district, took especial pains to accompany us to the different places in the district where appointments were to be held. We are also indebted in thanks for the assistance of Bro. Riley W. Briggs upon several occasions, more especially when at Sidney, where the prospect looked dark, he nobly came forward and stood with us in the declaring the word. He proved himself a 'friend in need' upon that occasion."—*The Saints' Herald*, vol. 17, p. 658.

Utah affairs.

The *Herald* for November 15, 1870, contained an account of the number emigrating from Utah in three months, aggregating over two hundred.

Elder W. W. Blair, on November 21, wrote from Salt Lake City, Utah. From his letter we make the following extract:—

"We are adding to our numbers in all parts where the elders are laboring. Prospects were never brighter, though every obstacle is thrown in the way of our progress by the

authorities of the Brighamite Church. Threats, flattery, social influence, business interests, and every force except physical, is used by them to keep the people entirely under their control, and from investigating 'Josephism.' Our trust is in the mighty God of Jacob. In him do we hope. He will set the captive free. We have sent six companies of emigrants east this year. We shall not encourage emigration to the east another year, as the way is rapidly opening for the people to procure a living, now that the mines are being extensively opened."—*The Saints' Herald*, vol. 18, p. 20.

Elder Blair again wrote of Utah affairs on November 30. From his communication we quote:—

"The Cullom bill that passed the House last winter with a three fourths majority, and was so likely to become a law, caused a degree of excitement here truly astonishing, and the mere mention of it now causes the 'muchly married' to fear and quake exceedingly. It is thought by some that that bill, or something like it, will become a law during the present session of congress. Last spring the mining interests of this territory began to be looked after with energy, and it is now a fixed fact that Utah is fabulously rich in silver, gold, copper, iron, coal, etc. The Brighamite authorities have done what they could to prevent the development of the mines until they saw it was being done in spite of them, when they *consented*. . . .

"It is rumored that the grand jury lately found a bill against some connected with the killing of Joseph Morris and others in Weber Valley in 1862, and that hearing a writ was issued, one prominent in that outrageous affair has fled from before the iron hand of justice.

"The Governor, in October last, issued a proclamation forbidding the mustering of military companies throughout the Territory, and appointing P. Edward Connor major general of the Utah militia, and Col. —— Johns adjutant general. This created no small stir among nearly all classes, and brought the indignation of the leaders to the boiling pitch. There was much speculation as to whether the Mormons would respect the proclamation; but at last

that point was settled by small squads mustering in the city, then by the muster in Cache Valley, then in Ogden, Provo, etc., and at last in this city but a few weeks since, when seven of the officers, Colonel Ottinger, C. H. Savage, two Livingstons, John C. Graham, —— Fennimore, and A. Burt, chief of police, were arrested on the charge of insurrection and sent to Camp Douglas. The United States Government seems in earnest at last, and it remains to be seen how the affair will end.

"While speaking of General Connor, I will state, that he is both detested and feared by the Mormon authorities. However much they may hate him, there are hundreds if not thousands of others who admire his manly courage, and esteem him very highly for his kindness to the poor and distressed in furnishing them food, raiment, employment, and protection, in time of great need. . . .

"I forgot to tell you that the census of this Territory, just completed, sets down the entire population, Mormon, Jew, Gentile, and apostates, at about eighty-seven thousand, instead of one hundred and fifty thousand Mormons as claimed by the Utah leaders. The population of this city is less than thirteen thousand instead of thirty thousand as has been claimed. Truth is a jewel, and facts are stubborn things." —*The Saints' Herald*, vol. 18, pp. 34–36.

He again wrote on December 12, that an interesting and successful conference was held in Ogden, on December 3 and 4. Elders Blair, Samuel Wood, J. W. Chatburn, and Alexander McCord were present.

Kansas.

On December 15, President Smith published an account of a trip to Kansas and other points, which will be read with interest. It is as follows:—

"On the 3d of November we left Plano for Nauvoo and Kansas. Had the pleasure of addressing the saints at Montrose, Iowa, on Sunday, November 6, and in the evening spoke to them at Nauvoo in the old meeting room of 'the Olive branch.' Bro. Thomas Revel is doing the best he can at Nauvoo to sustain the honor of the cause. Bros. Richard Lambert, A. H. and D. H. Smith have seconded his efforts

there. At Montrose, Bro. F. Borley presides. The branch is laboring under some difficulty, which it is hoped may be removed ere long.

"On Monday evening we spoke to the saints at Keokuk, Iowa. Found a goodly number of good people here striving to do right; but sometimes severely tried to know what was best to do. We feel that there is to be a much better day for the Keokuk branch. We left Montrose on the morning of the 9th of November, in company with Bros. John H. Lake and D. H. Smith, who are expecting to attempt an opening in Burlington, Iowa. . . .

"Met with Bro. E. Banta at Burlington, and parted with him at Osceola, on the Burlington and Missouri River railway, he going to Decatur County, and we continuing on the way to Kansas. Arrived at Cherokee Station, on the Kansas City, Ft. Scott, and Gulf railway, on the evening of the 11th of November. Found Bro. Stephen Maloney waiting there. With him and the saints located in Cherokee County, Kansas, and Jasper County, Missouri, we spent the next ten days, preaching at Galesburg, Missouri, twice, and at Pleasant View branch three times; attending the session of the Southern Kansas and Southwest Missouri conference. We had the pleasure of seeing Bros. Melvin Ross, Isaac R. Ross, Alexander Williams, John Thomas, James Dutton, and Ezra Depue from the mountains of Montana; Bro. Dutton presided over the branch at Pleasant View. Bros. Benjamin, Charles, and Richard Bird from Texas; Bros. Kidgel and John Walker from Utah; Bros. C. Randall, W. Taylor, Perry Cole, and G. W. Stone from northern Illinois, have all made settlements in this part of Kansas.

"So far as we were permitted to see the country, it is a most excellent one for the saints to make homes in. About four days' easy ride by wagon from Independence, Missouri, ten hours by rail. Coal and water are easily accessible and of a very fair quality. The climate is very good, the crops excellent, and land cheap. Cherokee lies in the southeast corner of Kansas, close by Missouri. We can safely say that we know of no better new country.

"We bade the saints of the Pleasant View branch good-bye on the 21st, and arrived at Pleasanton, Decatur County, Iowa, on the 22d. Here we took by the hand several of the early saints. Bros. G. Morey, D. Perdun, E. Robinson, A. W. Moffett, and many others, are daily striving to make the name honorable. We attended prayer meeting at the house of Bro. Morey, who was lying sick, on Wednesday evening. On Friday we went land-viewing in company with Bros. Banta and Moffett. Saw a very excellent country, but from what we learn since, though the citizens are quite favorable to the project, it is quite possible that the committee will fail in locating there, on account of the local excitement caused by the going in there to buy. Those of the saints more directly interested as stockholders should be careful that the efforts of their committee on location and purchase are not crippled by reason of slack payments of installments. Failure is not admissible, for there is energy and perseverance in the field."—*The Saints' Herald*, vol. 17, pp. 749, 750.

Southern Utah.

Elder William Worwood wrote, December 30, from Fillmore, Utah, giving an account of his own and Elder E. C. Brand's labors in southern Utah, laboring in different places as far south as Beaver and Minersville.

CHAPTER 32.

1871.

NEW YEAR—CHURCH HISTORY—LECTURES—FROM NEVADA—DEATH OF J. BUTTERFIELD—SERVITUDE IN UTAH—T. W. SMITH APPOINTED SOUTH—ANNUAL CONFERENCE—SECOND QUORUM OF ELDERS—COMMENTS ON CONFERENCE—PACIFIC SLOPE CONFERENCE—LAND OF ORDER OF ENOCH—DEACONS.

JANUARY 1, 1871, President Smith opened the record of the new year as follows:—

"We welcome the year 1871 with pleasure. We have reason to believe that the present year will be one of good to the cause dear to us all; if not so marked in peculiar evidences of advancement as the year 1870, the general results will be fully realized as indicative of the good intended by the Master for Zion's children. There should be a considerable ingathering this year, and there will be if the elders do as they say that they have a desire to do; but the idler and the transgressor will this year find little encouragement and less peace.

New Year.

"There should be the most strenuous efforts put forth to insure faithfulness, energy, industry, and honesty in the saints. If any fancy that there is too much of these commendable qualities in the church, we most decidedly admonish them to get rid of that fancy, as it is a fallacy. Nor do we by this accuse the church of evil or of wrongdoing, but just state the fact that there is no fear that we have all reached perfection's graces yet.

"The good work still goes on. North, east, south, and west they cry, 'Come, let us hear the truth.' Remarkable evidences are occurring daily to strengthen the faith of the saints and to challenge the attention of the unbelieving. As the faith of the saints increases, these evidences of God's favor will increase also, until, by and by, they will be able to say the Lord blesses continually."—*The Saints' Herald*, vol. 18, p. 17.

About this time the question of compiling a church history was agitated and some preparatory steps taken to accomplish the desired result. On February 1, President Smith wrote on this subject as follows:—

Church history.

"There has been inquiry, in the church and out of it, by friends and by enemies of the cause, for an authentic history of the church. Whether it is not within the design of the divine Ruler that it should be written for general reading, or that the members of the church have lacked the ability and character for the work, are subjects for study. There is a want of this history—a very serious want; and it has long been felt. The church under Brigham Young has continued from time to time to publish in the *Millennial Star*, extracts from the history begun in the *Times and Seasons;* but nothing like a complete history has yet been issued by it for the general reader.

"A number of works have been published, ostensibly with a view to give the public an idea of the rise and progress of the church at large; but, from any that have ever come under our notice, none but very crude notions respecting the real origination of the work, its true character and its destiny, could be gathered. These works have been written, as a general thing, by those antagonistic to the work, those who desired to retard its progress, or overthrow it altogether. Those who have not written with the intention of damaging the church, have written for the purpose of selling their writings to make money.

"From those opposed to the church we cannot expect an impartial and unbiased relation of the principal events transpiring during the rise of the church; but we can expect much that is untrue to be stated, and actual occurrences to be warped in their telling, and the motives of prominent actors in those scenes to be sadly impugned and distorted.

"From those deeply interested in the work of the last days, while we should expect the truth to be told in what is written, we must not forget that many who write, relate only what may present that work in a favorable light,

leaving untold, as a matter of course, whatever may cast shadows upon the truth.

"We have reason to believe that a history of the church would be very acceptable to the church at this juncture, and would be of value to the world as an assisting means of forming a correct estimate of its character. We have been frequently asked to attempt the writing and compilation of such a history. After a long, and we trust a faithful, contemplation of the nature of the work, we have concluded to take the preparatory steps towards the accomplishment of it. We therefore ask coöperation, and suggest the following as being a necessary aid to us in the work.

"Let all interested in the matter of church history having documents in their possession containing facts, incidents, fragments of journals of men engaged in the work, history of missions, and in short anything that will aid, interest, or instruct the student of church history, send such documents, or authentic copies thereof, to us for reference, observing the rules laid down by our respected brother, Jason W. Briggs, who purposes writing a history of the Reorganization, in connection with the history to be compiled by us. If we receive what we shall consider proper support and encouragement in this undertaking, we shall make the effort; if not, we shall defer it to some 'more convenient season.' Personal reminiscences, strange events, miraculous occurrences, visions, answers to prayer, prophecy and its fulfillment, tracts, pamphlets, and articles written in defense of the work, with date of writing and circulation, and a relation of the circumstances and place of writing, may all be found useful in compiling such a history.

"In this connection we call attention to the notice of Elder Jason W. Briggs, the historian of the Reorganization; [1] and

[1] Having been appointed Historian by a General Conference held at Zarahemla, Wisconsin, April 6, 7, and 8, 1853, in pursuance of the work then contemplated, and that it may contain whatever is known to any member of the church, that may be of interest, and that may come properly within the scope of such a work, I respectfully request facts and incidents connected with the coming forth and progress of the Reorganization of the church. Especially is this asked of those associated with, or having charge of, foreign or remote missions.

All statements of facts, if deemed important, should rest upon the tes-

we wish it to be distinctly understood that action, present and intense action, is the only means necessary to success; and that procrastination and sluggish movement can only result in sure defeat. Warning effects nothing if not acted upon; requests mean nothing if not complied with; suggestions are worthless if left to themselves; and resolutions are records of folly if not carried out. Let us then be diligent in this thing if we desire the good that may result. We once desired biographical sketches of the prominent men connected with the church, to be written by themselves, to publish in the *Herald*. One only responded. We presumed no others wished to be represented, and so let the matter rest. We hope there will be more attention paid to our present request."—*The Saints' Herald*, vol. 18, pp. 80-82.

This object was not then realized, as obstacles intervened preventing.

A series of lectures was given at Plano, of which the *Herald* states as follows:—

"A course of thirty doctrinal lectures was commenced in the saints' meetinghouse in Plano, January 1, 1871, Bro. Jason W. Briggs leading off on the subject, 'Is there a God?' Bro. Mark H. Forscutt following in the evening on the 'Being and attributes of God.' These were the first of the series, and were tolerably well attended. Both were excellent discourses upon the respective subjects, each being peculiar of its kind.

Lectures.

"On the eighth, Bro. Jason W. Briggs spoke again, this

timony of eye and ear witnesses; and, if extraordinary, should have incontestable evidence of their truth. Contributors ought to distinguish between what is known to themselves and what they learn from others, observing time, place, and order of the events narrated. All communications, to authorize their use, must have the full and proper signature of the writer; not the initials, but the proper name.

The era to be embraced in this history is the one beginning with the year 1852. The History of the Reorganization will include the history of the downfall of every faction; so that *facts* touching the dissolution of these factions, (in many cases already accomplished, and in others approximating to dissolution,) are desired to advertise the generation to come of some of the wiles of Satan, and the cunning of self-appointed leaders of the flock. All communications upon this subject should be carefully and plainly written, and should be directed to the address of Jason W. Briggs, Cottage, Hardin County, Iowa.

January 15, 1871. —*The Saints' Herald*, vol. 18, p. 95.

time his subject being 'The Scriptures; do they contain the word of God?' Bro. Jason treated the subject in an excellent manner, and much satisfaction was given to the congregation. In the evening, 'ye editor' [Joseph Smith] held forth upon the subject, 'Jesus of Nazareth—the Son of God.'

"On the fifteenth the fifth and sixth lectures of the course were delivered; the first in the morning, subject, 'Repentance and confession,' by Elder Forscutt; the second by 'ye editor,' subject, 'Water baptism; is it of divine appointment?' It is to be hoped that these lectures may do much good. If similar courses could be held occasionally in different places, a more thorough knowledge of the work might be obtained by the hearers."—*The Saints' Herald*, vol. 18, p. 85.

From Nevada

Elder W. W. Blair wrote, February 21, from Austin, Nevada, which point he had reached on his way to California. He reported the branch in Austin in a "cold and partially disorganized state;" but thirty-six miles from there he found zealous, spiritual saints, in the persons of S. F. Walker and wife. On the 27th, he reported from Carson City, Nevada, where he proposed to remain for a month. He had stopped at Lovelocks, on his way from Austin, and baptized Paul Temblay, a Catholic, and William Silverwood, a Brighamite elder. At Carson City, among others he met Thomas Harris, a member of the church, and formerly president of Swansea conference, Wales, who was then a member of the Nevada legislature.

Death of J. Butterfield.

On March 3, 1871, Elder Josiah Butterfield died at Watsonville, California. He was in an early day one of the Seven Presidents of Seventy,[2] and at the time of his death was president of Watsonville branch. Of him Elder George Adams wrote a very complimentary tribute, which was published in the *Herald*, April 1, 1871.[3]

[2] See Doctrine and Covenants 107: 44.

[3] I send you for publication the mournful intelligence of the death of Josiah Butterfield, the beloved president of the Watsonville branch of the Church of Jesus Christ of Latter Day Saints. He filled his office with ability (for his years) up to his departure, I may say. He died as

The following from the pen of Elder J. W. Chatburn will give the reader an idea of the condition of the people in Utah:—

"We came on to Pondtown, I having an old acquaintance there, one Dr. Coon, well known in western Iowa. I sent him word that I would like to obtain a place to preach in, in his neighborhood. He tried to get the schoolhouse for me, and gave the parties whom he asked the following statement as his reason for trying to get the schoolhouse for a Josephite to speak in: 'On a certain occasion,' he said, 'a couple of elders came from Utah to western Iowa. They could not get any place to preach in in his county until he went to Judge Chatburn and asked him for the courthouse in Magnolia, the Judge having control of the house. The Judge gave his consent, and not only for that time, but gave the privilege to use it as often as we wanted to. And now, brethren, this is the same man, this Chatburn, that I want the schoolhouse for.' The answer was, 'He did a good act in letting the elder have the house, and would get his reward for it, but now he was an apostate, and the command was not to take them in, nor bid them Godspeed.'

Servitude in Utah.

"We got a house to preach in, however, and had a good

he had lived for the past thirty-eight years, bearing a faithful testimony to the truth of the latter-day work, and his word no man that knew him could gainsay.

The last meeting he attended was on Thursday eve, February 23. He then spoke of leaving us, and said he was ready to go, that he had often prayed, but never could get a testimony that he would live to see the Savior come. He was powerful in testimony, and as he felt his dissolution approaching he was more vehement, and often in our meetings he would tell us, "I can do no more good here; but I want it known to the four corners of the earth that Josiah Butterfield lived and died a true Latter Day Saint, knowing that this was the work of God, and that Joseph Smith was a prophet of the living God, and that his son Joseph is his successor." Yes, he had that abiding testimony that set him free from the bondage of death, and like the prophets of old, with one glance could survey the future, look into eternity, and in the hopes of his reward claim its joys and blessings as his own. Death to him was powerless, at the approach of eternal life; and he will, by the power of the redemption wrought out by Jesus Christ, come forth in the morning of the resurrection, clothed in a more glorious body, blooming with immortality, to reign upon a renovated earth. O that his family may try to emulate his example, and live as he lived; then it will be well with them, as it was with him. Death will be swallowed up in victory.—*The Saints' Herald*, vol. 18, pp. 217, 218.

large congregation. I felt the Spirit of 'preach' in me, and handled them without gloves, showing them that that commandment did not reach me, as I had the gospel of Christ, and I could prove it, if anyone would meet me in a public discussion. . . .

"I took my valise on my shoulder, along with Bro. Worwood, and started through the snow for Payson; stayed with George Garner, *a good* man. To meet such a man in Utah is like the cooling spring in the desert to the weary traveler. From here we went to Santa Quin; here I made a stop to preach. This is a hard place. The people are poor and priest-ridden, and in fact, the farther south, the poorer the people are, and the more bound down by the iron hand of tyranny.

"Next morning Bro. Worwood left me to go to Salt Creek, his home. I stayed two or three days, and then was taken sick with the winter fever. The first chance I had, I came back to Pondtown, in order to get where I could have some attendance, not knowing what might be the result; but I am thankful that God did not forsake me, and that he has blessed me with health again. . . .

"On arriving at Pondtown I found that Orson Hyde had been there and had arraigned Dr. Coon, and Denniss (the man that let me have the house to preach in) for trial, for the part they had taken in having me preach in that place. After Mr. Hyde had dilated on the enormity of the crime they had been guilty of in harboring a Josephite, he asked them what they had to say in their defense. Dr. Coon arose and undertook to make the statement that he gave at the time he applied for the house. He got about half way through when Mr. Hyde told him to sit down if that was all that he could do, praising up our enemies. Mr. Hyde then went on with a long tirade of abuse, the Josephites in general being the subject, calling them 'apostates and designing men who would put the knife to Bro. Brigham's throat if they had the power.' Dr. Coon arose and said, 'That description of a Josephite would not fit Judge Chatburn;' for, said he, 'I know that he is a good man.' 'Sit down, Bro. Coon,' said Hyde, 'we want you to ask pardon without any

comments, or we shall cut you off.' The Doctor then arose, pale and trembling, and asked forgiveness; but Denniss told them to 'cut away.' "—*The Saints' Herald*, vol. 18, pp. 218, 219.

Elder T. W. Smith was, by the Presidency, appointed a mission to the Southern States. In the *Herald* for March 15, he and others of that mission were editorially mentioned as follows: –

T. W. Smith appointed South.

"Bro. T. W. Smith is now in the South, having gone into the Southern mission at our appointment, pursuant of act of the April conference of 1870. Bro. Lanphear, who has been in charge for some time past, wrote that Bro. Smith's coming would be welcomed. Since his arrival there we learn that he is busy attending to the ministration of the word. Bro. Lanphear has been very faithful, and those brethren of the South have reason to rejoice that their ministry has been so blessed as it has. Bro. T. Waddel, who died while prosecuting the mission, has had good successors. Brethren Isaac Beebe, G. R. Scogin, —— Booker, and L. F. West have all added their labor for Christ to the cause."—*The Saints' Herald*, vol. 18, p. 177.

Annual Conference.

The Annual Conference for 1871, convened at Plano, Illinois, April 6, Joseph Smith, president; M. H. Forscutt and Edwin Stafford secretaries; Jesse Broadbent, reporter. The usual reports were made and were encouraging. The Church Librarian reported thirty-three volumes in library. The Church Recorder reported two hundred and twenty branches, with an aggregate membership of six thousand nine hundred and three. Elder Joseph E. Betts was recommended for ordination to the office of Bishop. Consideration of the recommendation was deferred. The following resolution was adopted:—

"That the members of the Church of Jesus Christ of Latter Day Saints shall not be counted in good standing who will contract debts without a fair prospect of being able to pay the same."—*The Saints' Herald*, vol. 18, p. 287.

Judah Griffiths was by vote received as a member and high priest on his original baptism and ordination in 1831 and 1835.

On the 10th, the following resolutions were adopted:—

"That this conference send out no elders to labor or represent this church except they are out of debt, or make satisfaction with their creditors, and this to be a precedent to act upon in the future. . . .

"That this conference considers it very improper for branches to ordain men not belonging to their branch or district, and more especially when it is done without the knowledge or consent of the branch to which they belong, and that we hereby condemn all such action as unwise, and request all churches to be governed by the spirit of this resolution in the matter of ordinations in the future. . . .

"That an appeal from the decision of a branch to a quarterly district conference of which said branch forms a part, is proper, and should be had previous to an appeal to the High Council, and that such appeal gives the district conference the right to examine, and, if necessary, retry all questions that may be so appealed. . . .

"Whereas Granville Hedrick has a name on the record of the Reorganized Church of Jesus Christ of Latter Day Saints, and has left the church, and assumed to be the leader of a separate body, having no connection with said church, and opposed to it, be it resolved that this conference does hereby instruct the Secretary to prefer a charge against him for having separated himself from the church, and notify him to appear before a court of elders to be appointed at the next Semiannual Conference to try such cases as may properly come before them.

"Whereas Ebenezer Page has a name on the record of the Reorganized Church, and has left the church, and affiliated himself with Sidney Rigdon, be it hereby resolved that this conference instruct the Secretary to prefer a charge against him for having so done, and cite him to appear before a council of his quorum at the next Semiannual Conference." —*The Saints' Herald*, vol. 18, pp. 310, 311.

The ordination of Thomas P. Green to the office of high priest was provided for. President Joseph Smith reported that he had become liable for a sum of nearly $2,000 in the

erection of the church building at Plano. The conference authorized Bishop Rogers to liquidate the debt. The next day the Board of Publication was discharged according to the request of its members. They gave as a reason that they were not permitted under their appointment to choose their own president, which privilege they should be granted. The objectionable feature was removed, and Bishop I. L. Rogers and President Joseph Smith were appointed members of the Board of Publication with power to choose their assistants. They subsequently chose David Dancer, John Scott, and Elijah Banta.

At this conference the Second Quorum of Elders was organized, under direction of the first quorum. David H. Smith was chosen president, and Phineas Cadwell counselor; and they were so ordained. Jesse Broadbent was chosen secretary.

Second Quorum of Elders.

The following action was had regarding missions: Elders J. H. Lake, J. S. Snively, Thomas Nutt, William Powell, G. M. Rush, and A. M. Wilsey were released from former appointments; Thomas E. Lloyd was appointed to labor under Josiah Ells; Thomas Nutt, to Fremont district; A. M. Wilsey, under Josiah Ells; Elders A. H. Smith, D. H. Smith, C. W. Lange, Jesse Broadbent, J. S. Snively, and L. W. Babbitt were appointed to labor under direction of the President; and Priest Hans Anderson was appointed to labor under the First Presidency. All other elders under former appointment were sustained in their respective fields. J. H. Lake was ordained a seventy; and E. L. Kelley, a priest.

Missions.

The following officers were sustained: Joseph Smith, President, Prophet, Seer, and Revelator to the church; William Marks, counselor to the President; Jason W. Briggs, president of Quorum of Twelve Apostles, Zenos H. Gurley, Sen., William W. Blair, Samuel Powers, Reuben Newkirk, Edmund C. Briggs, and Josiah Ells, members of the Twelve; Isaac Sheen, president of High Priests' Quorum, Joseph Parsons, counselor; the Seventies' Quorum, with A. M. Wilsey, president; E. Banta, president of First Quorum of Elders, with J. S. Patterson,

counselor; D. H. Smith, president of Second Quorum of Elders, Phineas Cadwell, counselor; I. L. Rogers, Bishop, with William Aldrich, counselor; M. H. Forscutt, Secretary; and Isaac Sheen, Recorder.

The editor of the *Herald* commented on the conference and its work as follows:—

"The conference of the church for April, 1871, is past; and we wish to enjoin upon the saints that wise men reduce pre-
Comments on conference.
cept to practice, and good examples they follow in fact. Our work is spiritual, but temporalities enter into our labors as essential ingredients of successful labor. So with our resolutions passed in conference, they are enunciations of the popular voice, and as such ought to be regarded. We rejoice that so many evidences of advancement are found in the reports from the various districts and fields of missionary labor; but we think some of them offer opportunities for improvement.

"One thing quite noticeable in our late conference, was the strong undercurrent for good which pervaded the minds of those present. With such a feeling for good existing in the minds of a body of men like the elders in and of Israel, we are assured the liberties of the people will be safe from subversion. The attendance of delegates was not so large as last year; but the reports of the Secretary and the Recorder show a better representation, though it was by no means so accurate or so full as it should have been. We hope this will be improved, and it can be if these officers receive the coöperation of every colaborer for Zion, local and traveling, which it is their right to demand and expect. It is not their fault that reports are meager, or untrue in respect to those items which local authorities neglect to attend to properly. Let our next yearly exhibit be better in letter and spirit.

"The importance of organized districts, and branches not in districts, sending delegates to the Annual or Semiannual Conferences, was clearly demonstrated at our spring session, and we are anxious that much greater care shall be exercised hereafter in this matter. Be represented, and

that by good and true men chosen of God and approved by you.

"The law provides for the organization of the elders' quorum into bodies of ninety-six each. (See Doctrine and Covenants, section 104, paragraphs 31 and 41.) The organization of the quorums will continue till all are organized, preparatory to the calling of a grand solemn assembly ere long to take place."—*The Saints' Herald*, vol. 18, p. 273.

Pacific slope conference.

April 6 to 10, the Pacific slope annual conference was held at Washington Corners. Elders W. W. Blair and H. Green presided, M. B. Oliver and J. W. Gillen acted as clerks.

The following appointments were made:—

"J. W. Gillen and J. C. Clapp to Oregon and Washington territories; Elder Glaud Rodger to Humboldt County, in connection with Elder Thomas Dungan; Elder H. Green to his old field as president of the San Francisco district; M. B. Oliver to Amador, El Dorado, Calaveras, and Sacramento counties, assisted by Elder R. R. Dana; C. Bagnall to Sacramento, Amador, El Dorado, Calaveras, and Yolo counties; William Potter under the direction of the president of the district where he may reside; Elder James Foxall with Elder H. Green, as circumstances may permit; Elders D. S. Mills and D. P. Young to Alameda, San Joaquin, Santa Cruz, Santa Clara, and Sonoma counties; Elder George Adams to Santa Cruz and Monterey counties; Priest N. Stamm under the direction of H. Green, as his circumstances will permit; Bro. Joseph Outhouse was sustained in his labors in San Louis Obispo County."—*The Saints' Herald*, vol. 18, p. 375.

The following resolution was adopted:—

"Resolved that whereas the term of office, as president of the California mission, held by our beloved Bro. T. Dungan, has expired, by the arrival of the president of the Pacific mission, we hereby tender Bro. Dungan a vote of sincere thanks for his able and efficient service in said office."—*The Saints' Herald*, vol. 18, p. 376.

On June 1, the First United Order of Enoch published the following description of its lands, and account of the work already done:—

"Some time having elapsed since the partial organization of the Order, the directors think it just that the stockholders and the church should be informed of what has been done.

Land of Order of Enoch.

"The committee appointed last fall, for the purpose of selecting a location, traveled through Fremont and part of Page counties, Iowa; and Nodaway, Gentry, and Harrison counties, in Missouri; and from thence into Decatur County, Iowa, and decided to locate in Fayette township, in the southwestern part of the last named county, provided that a sufficient quantity of land could be obtained to justify a settlement there. The purchasing of land begun last fall; but much of the land being held by speculators, made the process of buying and securing proper transfers, tedious and slow. The committee continued their efforts until this spring; when, the purchases of land having reached twenty-five hundred acres, twelve hundred of which lies in a body, the remainder in detached portions of from forty to one hundred and sixty acres, within three miles of the center of the main body, it was thought advisable that the board of directors should meet upon the ground and effect, if possible, a permanent organization by complying with the statutory provisions of the State.

"The board met upon the ground, on the eighteenth and nineteenth of May last, pursuant to a call of the president to that effect, and proceeded to a survey of the country, with the view of laying before the stockholders a description of it, and to give some instruction through a report to those of the brethren desirous of aiding the great work by making homes in that country.

"The face of the country throughout southern Iowa is in most places broken and rough, but varies in its character of roughness from the abrupt and steep hills of the borders of the streams, to the long sweeping roll of the elevated land. That portion of Decatur County through which Grand and Little rivers run, is in many parts hilly, and covered with timber of good quality. Here and there, however, on alternate sides of the stream, are spread wide tracts of bottom land; in some places abounding in a dense growth of the

trees indigenous to the center of Iowa and Missouri, in other places offering the smooth meadow land to the tiller's hand.

"To the west of Grand River, lies the town of New Buda, a small hamlet of some years standing; but as lifeless and dull as the new state of the country there will admit of. It is built upon a beautiful site, just on the rising ground between the highland and the wide bottom of the river valley. Not far from New Buda, still westward, the land rises to the general level of the Missouri slope, and the country is a sweep of wide prairie, intersected here and there by small water courses scantily timbered. The township of Fayette lies with a part of its southern extent in the State of Missouri; in fact, the northern line of that state did originally run to the north of the township, but when the boundary was ultimately settled the line passed through the second southern tier of sections about one and three-fourths miles north of the south township line. The soil throughout the country is good; not so rich as the bottom land of the Boyer, Soldier, Maple, and the Nishnabotna's; nor the great alluvial deposits of the Big Muddy, but quite as good as any of the uplands of either of the small streams above named.

"Wheat is raised, but has not been made a staple, for lack of market. Corn, potatoes, oats, timothy, and clover are here as good as the average in the countries where these flourish; and vegetables and small fruit may be had for the trouble of cultivation. A fair quality of water is obtained by sinking wells from twenty to forty feet.

"The prices of land vary from five to ten dollars for unimproved, and from twelve to twenty-five for improved farms, and land can be obtained in any amounts, from twenty to one hundred and sixty acres and more.

"The board is now prepared to say to all concerned in and for the good of Zion, that the location is made; and to advise all who wish to seek and make homes in that vicinity, that they can now feel safe in purchasing there, as there is now a sufficient amount of land held to ensure a settlement. Those who wish to look at the country with a view to settle with us, are referred to Messrs. Jordan and Robb, of Leon,

the county seat of Decatur County, the land agents through whom the most of the land has been purchased, and the only agents the company has there.

"The brethren are advised to look well to the title of lands they propose to purchase, as some confusion in titles, both those held by residents and non-residents, has been created by carelessness in stamping and recording deeds, with other omissions. To be careful is to be safe; to be careless is to purchase care and anxiety with unsafety. By obtaining an abstract of title, it can be easily tested whether good or faulty. Application to proper agents and county officers will secure those who purchase. Bro. E. Banta will also be in the county a part of the time, and when there, will do all in his power to aid those making inquiries or purchases.

"The company does not begin the active business of settlement this spring for the following reasons: They have not yet filed their articles of incorporation in the offices of the secretary of state, and the county recorder; nor have they published their intentions in the newspapers of the county where they expect to do business, as the statutes require. (See Iowa Code, page 197, sections 1154, 1155, 1156.) Without doing this the company could not become a legally organized body.

"The board of directors, when assembled upon the ground, in their meeting of the 18th and 19th of May, last, were of the opinion that it would not be wisdom to so publish their intentions, for the following considerations: Firstly.—The subscriptions to the capital stock have only reached the sum of forty-four thousand dollars; whereas the constitution of the order says it shall be fifty thousand. Secondly.—There is being surveyed through the township of Fayette a line of railway, which it is thought wisdom to wait a few months for the permanent location of, before the actual labor of settlement is entered upon. Thirdly.—It is thought that much land can be bought this summer, by individuals desiring to make homes, without creating so much excitement as the publication of our intentions is sure to do. As the matter now stands, persons desiring to buy can go in

and purchase without being subjected to much questioning, as the people do not clearly understand what it is proposed to do. When the incorporation is published as completed, this uncertainty will be removed, and all persons buying will be questioned, and advantage may be taken of the circumstances of such publication.

"The line of railway referred to is proposed to run from Chariton, on the Burlington and Missouri River road, in the county of Lucas, Iowa, to Cameron, in the county of DeKalb, Missouri, on the line of the Hannibal and St. Joseph railroad, the distance being about ninety miles. Should this be accomplished, it will put the dwellers in Decatur County within some five or six hours' ride of Jackson County, Missouri.

"There is an abundance of good stone within from four to eight miles from the supposed center of the land now purchased. Timber land in great plenty lies contiguous, within from five to ten miles. There are no towns of any size nearer than from fifteen to eighteen miles, and should the proposed road be built, the location selected could not fail to secure ample railway facilities.

"Anyone wishing so to do, may find good locations in Missouri as near to the settlement as they see fit, or if they please, anywhere on the line between there and Jackson County, Missouri.

"The board has so far acted for the best, according to their wisdom; and now it is desired to impress upon the stockholders and all others, that the capital stock must be increased by new subscriptions, or the constitution must be so changed as to permit an organization with a less sum.

"E. Banta, President.
"D. Dancer, Vice President.
"I. L. Rogers, Treasurer.
"D. Gamet.
"P. Cadwell.
"C. Beebe.
} Board of Directors.

"Sandwich, Ill., June 1, 1871.

"[Director Alexander McCord was absent from home when the call for meeting was made by the president, and for the reason that he was not present at the meeting, and for lack

of time to send him the written copy, his name does not appear to this report.]

"NOTICE.—Notice is hereby given to the stockholders of the United Order of Enoch, that a meeting will be held on Saturday, the 23d day of September, 1871, at Council Bluffs, Iowa, for the purpose of electing seven directors of said United Order of Enoch, to fill vacancies occurring by the expiring of the term of the present board. All shares must be represented either by persons holding them, or by proxy properly accredited. Blank forms will be forwarded to stockholders, by filling out of which they may empower others to cast their votes for them if they so desire.

"E. BANTA, President of Board.

"SANDWICH, Ill., June 1, 1871."

—Supplement to *The Saints' Herald* for June 15, 1871.

In the *Herald* of June 15, President Smith published his opinion of the duties of deacons. (See *Herald*, vol. 18, pp. 369–373.)

CHAPTER 33.

1871.

TEACHERS—TEXAS—SECRETARY'S REPORT—SEVENTIES—THE SOUTH—EMIGRATION—CALIFORNIA—DEATH OF Z H. GURLEY—SEMI-ANNUAL CONFERENCE—COMMITTEE OF INVESTIGATION—OFFICERS SUSTAINED—PACIFIC SLOPE CONFERENCE—NEWS ITEMS—EVENTFUL YEAR—CHURCH OF CHRIST.

JULY 1, 1871, President Smith published an article setting forth his views on the duties of teachers. (See *The Saints' Herald*, vol. 18, pp. 399-401.)

Texas. This summer, Elder G. R. Scogin, of Alabama, went to eastern Texas, and did some successful missionary work. Of this work he wrote, on July 10, 1871, from Nacogdoches, Texas, as follows:—

"Thinking that you would be glad to hear from this part of the country, and to hear of the progress of the glorious tidings in the frontier counties of Texas, I write. There are some promising saints here. I have baptized fifteen in this country, and partly organized a branch. There are more that believe the gospel. There will be a conference held here, commencing on the 19th of August. My appointments are ahead till the fifth Sunday in this month. There is a great work to do here. Without help, I shall have to leave here. My temporal matters call me home for awhile. I will be able to return next spring by the help of the Lord. I preach from once to twice a week, and hold prayer meeting once a week. I want help—help in the ministry here. If there is an elder anywhere that can leave home, here is work."—*The Saints' Herald*, vol. 18, p. 505.

About September 1, 1871, Elder Scogin left this work and returned to Alabama, since which the opening has not been followed up.

July 10, the Secretary made a report of the several quorums of the church. This will be instructive to those

wishing to know the condition and personnel of the quorums.[1] He stated that the Quorum of Seventy had not reported to him. To cure this defect Elder T. W. Smith, secretary of the Quorum of Seventy, did, on August 8, send in the following list of seventies on the record of the quorum: A. M. Wilsey, C. G. Lanphear, George Rarick, L. W. Babbitt, W. H. Kelley, J. M. Wait, Jerome Ruby, J. L. Adams, Francis Reynolds, E. M. Wildermuth, J. W. Gillen, C. H. Jones,

Secretary's report.

Seventies.

[1] To All Whom It May Concern:—The following named persons are members of the several quorums of the church with which their names stand connected, and the representation of their several standings therein is such as was made at the last General Conference of the church, and such as has been furnished me by the secretaries of the elders' quorums. Those who are represented as having been sustained, are recommended by the General Conference, or by their quorums, as authorized ministers, according to the degree and kind of authority they hold. The order in which they appear here, is that of their ordination, except the elders' quorums. Those not sustained appear last.

The Quorum of the First Presidency numbers two. Joseph Smith and William Marks, both sustained.

The Apostles' Quorum numbers seven, six of whom were sustained. Sustained: Jason W. Briggs, Zenos H. Gurley, Samuel Powers, William W. Blair, Edmund C. Briggs, and Josiah Ells. Not sustained, but no charge preferred, Reuben Newkirk. Jason W. Briggs, president; William W. Blair, secretary.

The High Council numbers eleven members, one, Dwight Webster, having died, and the vacancy not having been filled: John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Winthrop H. Blair, Hiel Bronson, and Jesse Price. All sustained. Joseph Smith, president. No permanent secretary appointed.

The High Priests' Quorum numbers forty-three, forty-two of whom were sustained. Sustained: Wheeler Baldwin, Judah Griffith, Phineas Bronson, James M. Adams, Thomas Carrico, Stephen Richardson, James Whitehead, John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Winthrop H. Blair, Isaac Sheen, Israel L. Rogers, James Newberry, Elijah B. Gaylord, John Landers, Benjamin Austin, Hugh Lytle, Thomas Dungan, James Anderson, William H. Hazzledine, Charles Derry, David M. Gamet, Joseph Parsons, George A. Blakeslee, Hiel Bronson, Ebenezer Robinson, Silas W. Condit, Jesse Price, Alexander H. Smith, Thomas Dobson, Mark H. Forscutt, John A. McIntosh, William Redfield, Henry J. Hudson, Alexander Hunt, and Hiram P. Brown. . . . Not sustained, charge preferred, Ebenezer Page. Isaac Sheen, president; Joseph Parsons, counselor; Mark H. Forscutt, secretary.

The Bishopric comprises three members: Israel L. Rogers, James Anderson, and David M. Gamet. Israel L. Rogers, president. No ordained counselor; but High Priest William Aldrich sustained as such with a proviso that he be ordained. The Bishopric was sustained.

The Seventies' Quorum has not been reported to the Secretary; hence no report can be given by him. Quorum was sustained. A. M. Wilsey, president; Thomas W. Smith, secretary.

Nathan Lindsey, Jeremiah Jeremiah, S. J. Stone, Thomas E. Jenkins, J. T. Philips, B. V. Springer, T. W. Smith, G. W. Shaw, Thomas Revel, W. H. White, Daniel Bowen, Otis

The First Quorum of Elders numbers ninety-five, all of whom were sustained. Elijah Banta, J. S. Patterson, H. A. Stebbins, Horace Bartlett, H. W. Robinson, J. D. Bennett, A. Hendrickson, Mad Madison, David Powell, H. S. Dille, H. W. Pomeroy, William Arnold, Robert Warnock, James Horton, Nelson Van Fleet, Joseph Robinson, Valentine White, P. S. Wixom, W. F. Randall, Thomas Hougas, Andrew Hayer, Levi Lightfoot, C. C. Reynolds, R. J. Benjamin, J. P. Dillen, Alvah Smith, G. H. Hilliard, John Sutton, George Hicklin, John Chisnall, Thomas Weeks, George Walker, Alfred White, E. M. White, G. E. Deuel, J. M. Putney, D. P. Hartwell, J. S. Snively, J. J. Kaster, William Anderson of St. Louis, Mathias Lampert, J. W. Mather, Edwin Stafford, F. P. Scarcliff, E. C. Brand, D. H. Bays, J. R. Badham, James Caffall, A. Metcalf, A. G. Weeks, J. D. Craven, Henry Halliday, J. W. Chatburn, Thomas Nutt, Thomas Thomas, James Thomas, D. K. Dodson, Daniel Hougas, J. S. Lee, R. J. Anthony, T. J. Franklin, Lehi Ellison, Stephen Wood, Lebrecht Bear, R. M. Elvin, George Braby, Elijah Cobb, Wesley Fletcher, W. W. Gaylord, William Powell, J. W. Brackenbury, David Williams, George Thomas, A. W. Moffett, George Derry, Eli Clothier, J. C. Clapp, S. S. Wilcox, William Woodhead, James Kemp, S. O. Waddell, E. F. Hyde, J. D. Jones, George Sweet, Calvin Beebe, Levi Graybill, E. Penrod, Joseph Boswell, John Lewis, James Hennifer, M. H. Bond, Asa Walden, Samuel Diggle, Samuel Wood, B. B. Brackenbury. . . . E. Banta, president; J. S. Patterson, counselor; Henry A. Stebbins, secretary.

The Second Quorum of Elders numbers ninety-six members, all of whom were sustained: William G. Harris, Henry Hart, Phineas Cadwell, Edwin Hulmes, Jesse Broadbent, D. H. Smith, Amos W. Bronson, George Sheidecker, Carl W. Lange, Thomas E. Lloyd, David Evans, L. B. Scott, James Woollams, Thomas France, Marion F. Cooper, John Lee, John Bierline, William Williams, William Archer, James X. Allen, Charles Hall, William Anderson of Montrose, George Bellamy, T. P. Green, Thomas Reese, Thomas Gittings, Thomas Darlow, Archibald Faulconer, Horace Church, George Robinson, Henry Tyler, William Hendrick, Otis C. Eaton, Jacob Reese, John Smith, John Gilbert, Cyril E. Brown, Jacob Adamson, Oden Jacobs, O. N. Dutton, John J. Billings, David Wildermuth, Charles Howery, John X. Davis, I. N. White, Benjaman Durfee, George Wilson, Samuel Ferris, John Matthews, John Vest, Frederick Berlin, Samuel Alcott, Andrew Sharer, Richard Lambert, John Lambert, Joseph Lambert, Daniel Lambert, Henry Pitt, Jr., Solomon Tripp, Henry Pitt, senior, William R. Durfee, Isaac Shupe, Heber Benedict, Richard Doty, Duty Griffith, James McKiernan, Benjamin Shogg, Henry Roberts, Ira Parish, James Newberry, James Brown, Henry M. Wilbraham, Peter Ray, Joseph Morrell, W. Manning, Robert Davis, J. E. Betts, George Kinghorn, Richard Hughes, John Thompson, Morgan Lewis, Samuel Perks, Charles Crowson, Thomas R. Allen, William Owen, Ben. S. Jones, Frederick Hansen, William Cook, Henry Palmer, John Chadeyne, William H. Hart, Wentworth Vickery, N. H. Ditterline, William Nirk, Stephen Maloney, Elisha Palmer. David H. Smith, president; Phineas Cadwell, counselor; Jesse Broadbent, secretary.

No report has been made of the Priests', the Teachers', or the Deacons' Quorum.—*The Saints' Herald*, vol. 18, pp. 476–478.

Shumway, J. W. Roberts, B. F. Leland, J. B. Lytle, Andrew Hall, Glaud Rodger, David Jones, George Hatt, Samuel Ackerly, C. F. Stiles, John Thomas, J. H. Lake, W. D. Morton, Jonathan Delap, W. Ostrander, G. R. Outhouse, Jans Johnson, James Burgess, J. C. Crabb, A. B. Alderman, D. L. F. Bronson, Isaac Bogue, Stephen Bull, and Joseph Billington.

The following from the pen of Elder T. W. Smith, from Brewton, Alabama, July 20, 1871, will be useful in showing the real situation in the South. He states:—

"As far as I have been in the South, which includes portions of western Florida and southern Alabama, I have been treated with much respect by the people. There is not much prejudice against a man from the North, and what there is, is owing to the course of many who have come, not to settle here and build up the country, but as transient office-seekers, who have come here with pretended love for and sympathy with the negro; but few of whom but would oppress and ill-treat him if they had him under circumstances where his ballot would be unavailing. The class called 'carpet-baggers,' the southern people dislike as a general thing; but I fully believe that a northern man who minds his own business, and does not seek to create strife among the two races, and who is willing to let the South manage its own affairs, is in no more danger of personal harm than in the North. Indeed, preaching as I do an unpopular doctrine as our faith everywhere is, I have been far more respected, and freer from insult and attempts at personal injury than I have been in many places in the North. In fact, I have never been insulted or threatened at any time here. When the people hear us define our position on the Brighamite question, and learn that Utah Mormonism is not the original 'Joseph Smith Mormonism,' but an antagonistic and degenerate faith, they seem willing to accord us a place in the body ecclesiastic.

The South.

"I have traveled twenty miles at a time on foot and alone, and through lonely woods, in unsettled localities; and at night have gone where opportunities for violence have been

as good as could be asked; but as yet I have not been molested. I have neither seen nor heard of any Ku-Klux operations in southern Alabama or western Florida. There has been such an organization, but their object seems to have been fun, as much or more than any real love for blood or cruelty. The southern people are brave and impulsive, and no doubt while smarting under the sense of failure at secession, and loss of the slavery institution, their pride offended by the exaltation of their former slaves to a position of political equality, and in some cases political superiority; their love of home and its associations being challenged by invidious comparisons with more northernly institutions, manners, and habits, and by attempts of strangers to represent them in Congress, and in the State Legislature, I say no doubt while this condition of things exists, they are often led to deeds of violence in some parts. Knowing somewhat of the character of the people of the South,—their warm bloodedness and impulsiveness,—they manifest more forbearance and submission to law than I fear would be shown in many parts of the North if the people there were placed in precisely similar circumstances. If men trust to partisan accounts of opposing principles and associations, they very seldom will arrive at just conclusions. . . .

"As a religious body, we know by bitter experience the evil effects of persecution, and slander, and misrepresentation, and have seen how the prejudice, which results from these manifestations of a satanic spirit, vanishes when the truth is known. So it is in regard to southern and northern peculiarities.

"Since I wrote the last communication, I have been in a different country from the 'piney woods' of western Florida, and where the soil is different, and in this case I can say therefore, better. The lay of the land in Monroe and Butler counties is similar, as well as the character of the soil, to that of Pennsylvania, where my Dutch ancestors grew and thrived. Further north, the productiveness of the soil is clearly seen to be superior to that of these counties."—*The Saints' Herald*, vol. 18, pp. 525, 526.

On the subject of emigration from Utah, Elder E. C. Brand wrote from Ogden, Utah, August 15, as follows:—

"I sent off company of emigrants No. 3, on Saturday, August 12. They will arrive at Omaha on the 16th. They consist of twenty and one half only. We have not encouraged emigration this year. This, I expect, will be the last emigration this year. I preached here last night on endowments. Go tonight to Kaysville, and preach here again on Wednesday."—*The Saints' Herald*, vol. 18, p. 596.

Emigration.

August 16, Henry Goodcell, Jr., wrote from San Bernardino, California, the following encouraging information:—

"Our meetings, however, are well attended, and there are prospects for a good work still to be done in San Bernardino. Even when we have no preaching, except by local elders or priests, our church is *the* church, and commonly surpasses all other churches in attendance, both of members and nonmembers. Our branch comprises so many of the most respectable citizens of the town that no one considers it a disgrace to be seen at our meeting."—*The Saints' Herald*, vol. 18, p. 595.

California.

On the 28th of August, 1871, Apostle Zenos H. Gurley, Sen., of the Quorum of Twelve, died near Joy, Illinois. Of him the editor of the *Herald* wrote as follows:—

"It is with no ordinary feelings of sadness that we chronicle the departure from this life of Bro. Zenos H. Gurley, Sen., one of the Twelve. Bro. Gurley was born in the State of New York, May 29, 1801, and was consequently well past his seventieth birthday when the summons to depart reached him, which was on the 28th of August last. He heard the call of the angel of the latter-day work at Williamsburg, Canada, in the year 1838, and obeyed, receiving the rite of baptism at the hand of Elder James Blakeslee, in April of that year, under whose hands he was ordained to the office of elder in the following June. Bro. Gurley followed the fortunes of the church with unflagging faith until the death of the martyrs, Joseph and Hyrum, when like many others he wandered into the mists of the 'cloudy and dark day' that succeeded.

Death of Z. H. Gurley.

He ultimately became convinced that there was need of and that there would be an uprising and a regathering; nor was he alone in this, for many others were of kindred sentiments. He was one among the elders with whom the work of reorganization began, and was called and ordained an apostle in April, 1853.

"To say that Bro. Zenos H. Gurley has been a faithful adherent to the principles of the latter-day work, is but to say what all who knew him can affirm. Sometime last winter Bro. Gurley was attending a meeting at the residence of Sr. Philo Howard, near Batavia, and while there preached his last discourse. He was taken sick before leaving there, and had failed to rally to his former good health, although he was thought to be slowly gaining when the 'reaper of death's harvest' struck him down. He was stopping at the house of Bro. Jesse L. Adams, not far from Joy station, in Mercer County, Illinois, when he died, having been with the Buffalo Prairie saints for some two or three weeks prior to that time.

"Perhaps no more energetic defender of the 'one faith' has lived in modern Israel than our departed brother has been. Stern in his integrity against evil-doing, his heart was always softened by the cry of the erring and repentant; and for them he was ready to sacrifice his all if thereby he could magnify the cause of the Redeemer."—*The Saints' Herald*, vol. 18, p. 560.

The following items of interest appear in the editorial column of the *Herald* for September 1, 1871:—

"Bro. John H. Lake left Plano on the 17th of August, for Canada, in pursuance of appointment of April conference. We learn by letter from Sr. Louisa Jenkins that Bro. James Carrol has been preaching in Texas, near Greenville, Hunt County, and has baptized seven. . . . Bro. Scogin is preaching in Texas. Brethren Lanphear and T. W. Smith in Florida. Bro. Smith reports a most harmonious and excellent session at their late conference. The word is being preached in the Eastern States to good effect. Bro. James G. Scott writes from Leavenworth, Indiana, that the cause is progressing there, and the church receiving blessings

Bro. E. C. Brand has lately been preaching at the Iron Works, in Utah. Bro. Blair is still holding out the terms of life in the Western mission."—*The Saints' Herald*, vol. 18, p. 530.

Semiannual Conference.

The Semiannual Conference convened on September 20, 1871, near Council Bluffs, Iowa. Joseph Smith presided, M. H. Forscutt acted as secretary, and D. H. Bays and J. R. Badham, clerks. The first day, the committee on hymn book and the committee of publication reported. After the usual reports the following appointments were made:—

"Resolved that the filling the mission to Great Britain be left with the First Presidency. C. G. Lanphear was released from the presidency of the Southern mission, and T. W. Smith sustained therein under the direction of the First Presidency. W. W. Blair was released from the presidency of the Pacific slope mission, and A. McCord, J. Chatburn, and S. Wood from Utah mission. All missions before given, from which those assigned are not released by this conference, are hereby sustained. Elders Z. S. Martin and J. J. Stafford were appointed to a mission to Ohio and Indiana. Nephi Caudle and John S. Weeks volunteered for a mission, and were assigned to William W. Blair for appointment. Elder E. C. Brand was released from the Utah mission, and Elder Charles Derry from the Western Iowa mission. . . . Resolved that all persons wishing to take missions beyond their respective districts, apply to the First Presidency or members of the Quorum of the Twelve. . . . Resolved that the First Presidency and the Quorum of the Twelve provide a ministry and printed matter for the Utah mission."—*The Saints' Herald*, vol. 18, pp. 632, 633.

A resolution was passed, on the 22d, authorizing the appointment of a committee to collect matter for the Saints' Harp. The President appointed M. H. Forscutt, N. W. Smith, D. H. Smith, J. A. Scott, John T. Kinnaman, William Roberts, and Phineas Cadwell. The following was unanimously indorsed:—

"Resolved that this conference does hereby reaffirm the decree of the Grand Council held in Kirtland, Ohio, in 1835,

Joseph Smith, Jr., presiding, which council asserted the exclusive jurisdiction of all branches, regarding the right to labor only by permission within their own recognized limits."—*The Saints' Herald*, vol. 18, pp. 633, 634.

The organization of the Third Quorum of Elders was authorized. The following resolutions received the approval of the conference:—

"Resolved that in the opinion of this conference the law of the Lord does not authorize the administration of the ordinance for the healing of the sick to be performed by any person in the church except those holding the Melchisedec priesthood, and that any officer teaching otherwise should be and is hereby reproved and instructed to teach only what the word of God commands according to the spirit and letter of the passage: 'Is any sick among you? Let him call for the elders of the church.' That when a person, already a member of the church, is baptized to satisfy the demands of his conscience, or because of informality in the first baptism, his membership and his priesthood, if he hold any priesthood, should be again confirmed upon him by the laying on of hands."—*The Saints' Herald*, vol. 18, p. 634.

John Shippy, upon his confession and apology, was received, and his rebaptism and ordination by Elder John H. Lake were recognized, and his elder's license restored to him.

The following preamble and resolution of repeal were adopted:—

"On motion of Elders Forscutt and Blair, the following was offered and adopted: Whereas a diversity of opinion exists among the spiritual authorities of the church in relation to a resolution which passed at the Annual Conference of 1869, which reads: 'Resolved that it is not the true policy of the Church of Jesus Christ of Latter Day Saints, that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone;' it is therefore resolved that this conference reconsider that resolution. On motion of Elders Forscutt and D. H. Bays the following was pre-

sented and carried: Resolved that the resolution of General Annual Conference of 1869, respecting the authority of the Twelve in relation to tithing, be and is hereby repealed."—*The Saints' Herald*, vol. 18, p. 634.

The appendix to the Epistle of the Twelve was unanimously adopted. (See this book, pp. 300, 301.) John Eames and Robert S. Wood were ordained elders. The High Priests' Quorum reported that they had considered the case of Ebenezer Page, and declared him expelled from the church.

Committee of investigation.

A committee, consisting of J. M. Putney, James Caffall, and Ralph Jenkins, was appointed to investigate any cases which might be presented. On the 24th, they reported, and their report was acted upon as follows:—

"Committee on cases for trial reported as follows: 'To the President and Brethren in Conference Assembled:—We your committee on cases that might be presented for us to adjudicate, beg leave to report that the Secretary of the church presented before us the evidence in the case of the Reorganized Church of Jesus Christ of Latter Day Saints versus Granville Hedrick, and finding no evidence that Granville Hedrick ever united with said church, as a member, we declare he is not a member thereof. J. M. Putney, chairman.' On motion, it was resolved that we receive and indorse the report of the committee in the case of Granville Hedrick, and that the committee be discharged."—*The Saints' Herald*, vol. 18, p. 636.

Officers sustained.

The following officers were sustained: "Joseph Smith, as President of the Church and editor of *Herald* and *Zion's Hope*. William Marks, as counselor to the President. Jason W. Briggs, as president, William W. Blair, Samuel Powers, E. C. Briggs, and Josiah Ells as members of the Quorum of the Twelve. Reuben Newkirk's name was presented as a member of the quorum, but failed to receive support. Isaac Sheen, as president of the High Priests' Quorum, Joseph Parsons as his counselor. A. M. Wilsey, as president of the Seventy's Quorum E. Banta, as president of the First Elders' Quorum, and J. S. Patterson as his counselor. D. H. Smith, as president of the Second Elders'

Quorum, and P. Cadwell as his counselor. Israel L. Rogers, as presiding Bishop, and William Aldrich, on condition of his being ordained to that office, as his counselor. Mark H. Forscutt, as General Church Secretary, and assistant editor of the *Herald* and *Zion's Hope.* Isaac Sheen as General Church Recorder."—*The Saints' Herald,* vol. 18, p. 636.

September 27, the First United Order of Enoch issued a notice, setting forth the business transacted at a meeting held during the conference.[2]

The following are items of news, given by the editor of *Herald,* on October 1, 1871:—

"We learn from proper sources in Michigan, that Brn. O. B. Thomas and Sherman I. Smith are preaching at Trowbridge, south of Allegan, to large and attentive congregations; Brn. Asa S. Cochran and O. B. Thomas at Dorr, where there is a good interest manifested; Bro. J. E. Hopper is associated with Brn. Thomas and Smith at Trowbridge. Bro. R. G. Eccles has had a debate with Mr. W. F. Jamieson, spiritualist, lately. Bro. M. E. Campbell has been holding meetings among the Indians. Saints at Allendale suffering slight persecution, but hopes are that it will be for their good. Lectures on the principles of the gospel were commenced on the 16th, at Black's schoolhouse,

[2]According to notification, the annual election for board of directors of the First United Order of Enoch was held at Council Bluffs, Iowa, September 23, 1871. The following are the proceedings at, and result of, said election: The stockholders convened at one p. m., upon the conference grounds. . . . Proceeding to vote by ballot in person or by proxy, the following result was obtained: Alexander McCord 372, D. M. Gamet 362, Calvin Beebe 359, Phineas Cadwell 342, I. L. Rogers 322, Elijah Banta 307, David Dancer 282, William Hopkins 140, T. J. Andrews 60, Roland Cobb 30, scattering 33. The first seven named were declared elected, and the meeting adjourned with benediction by Pres. J. Smith.

At a subsequent meeting of the board of directors the former officers were reëlected, namely, Elijah Banta president, David Dancer vice president, I. L. Rogers treasurer, Henry A. Stebbins secretary. The board and its officers are now proceeding to perfect the organization, and to take such further measures as the law requires for "Its permanent establishment as a corporate body, and for its effective working *in due time* to the benefit (according to its constitution) of the skilled, the worthy, and the *industrious.*"

HENRY A. STEBBINS, Secretary.

PLANO, Illinois, September 27, 1871.

—*The Saints' Herald,* vol. 18, p. 637.

in Harrison County, Missouri. Saints of the Decatur district had an excellent conference at Pleasanton, Iowa, in September past. . . . Bro. David H. Smith has been preaching at St. Louis, Missouri, Alexander H. Smith at Princeville, Illinois."—*The Saints' Herald*, vol. 18, pp. 593, 594.

Pacific slope conference.

The Pacific slope semiannual conference was held in San Francisco, California, October 7, 1871; Elders D. S. Mills and Hervey Green presiding, Peter Canavan clerk. The business done was of a local character, but reports indicated progress.

In the *Herald* for November 15, Elder A. H. Smith wrote from Nauvoo, Illinois, as follows:—

News items.

"I am still laboring as presiding elder of the String Prairie and Nauvoo district; preaching every Sunday somewhere, and often during the week, as my circumstances will permit. I shall try not to be idle, if I do not go to Utah. Next Sunday I go to Rock Creek, Illinois; the next to Farmington, Iowa; the next to Croton, Iowa; the next to Keokuk, and so on if no providence intervenes to prevent. . . . I witnessed the baptism of five last Sunday, Bro. Joseph R. Lambert officiating. Your old acquaintance, W. A. Head, being one of the number."—*The Saints' Herald*, vol. 18, p. 692.

The following items were published November 1, 1871:—

"News from various parts of the country are very cheering, and the elders generally seem alive to their duties. President J. Smith returned home on the 20th ult.; he has been preaching in western Iowa, where quite a fine field is opened for the spread of truth. Elder I. Sheen baptized Professor Isaac Richardson at Plano, on the 1st of October. The Professor was formerly one of the faculty of Pulaski Academy, New York, has been Principal of the business department of a commercial college in the same state, and purposes to make himself useful in the cause. Beside other branches he is a Professor of Phonography. Elders W. W. Blair and E. Banta are about to exert themselves in Sandwich, where the German church has been rented for one year. Elder J. Ells is busy doing the Master's work in the

East, and feels very much encouraged."—*The Saints' Herald*, vol. 18, pp. 660, 661.

November 14, Elder Z. H. Gurley, Jr., wrote as follows:—

"Since my last, I have baptized eleven persons in Fayette township, Iowa. Bro. Banta spoke there Sunday last, the feeling there is good in our behalf. Persecution reigns in Allendale and vicinity. Hope to visit there soon."—*The Saints' Herald*, vol. 18, p. 725.

December 7, Elder Josiah Ells wrote from Boston, concerning some parties who had returned from Palestine:—

"'I had the privilege of baptizing three at Indian River, Maine, on Sunday, the third of December. Others would have been but for their too late arrival at the place of meeting.' These were a part of the colony that G. J. Adams took to Jaffa, Palestine, and who returned from there."—*The Saints' Herald*, vol. 19, p. 17.

Again he wrote, on December 15, as follows:—

"Two of the brethren I baptized belonged to the Jaffa colony which went to Palestine; one of them I ordained a priest, the other will be ordained also. . . . The brethren will continue their labor, and keep the fire burning, and I shall be most happy to learn they have reaped all that is sown, and more too. I believe I am justified in saying that many in that region will obey the gospel."—*The Saints' Herald*, vol. 19, p. 55.

Eventful year.

The year 1871 was an eventful year, not only in church work, but in the phenomena exhibited in the physical universe. The *Chicago Tribune*, of November 15, contained an interesting and startling summary of disasters in the world during the year. [8]

[8] THE BLACK YEAR.

The year 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. Overwhelmed as we are by our own disaster, we have given little attention to what has been transpiring abroad, and have almost come to consider ourselves the only sufferers. The retrospect, however, is a terrible one. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, through-

For three years or more we have at intervals appealed to members of the Church of Christ (usually called Hedrickites) for a sketch of the history of their organization; but so far we have received nothing from them. We therefore present what we have. *The Saints'*

Church of Christ.

out almost its entire business limits, and seventy thousand people left homeless. On that same night, the conflagration swept through northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber, the cutting and milling of which formed the main industry of that region. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghenies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroying immense amounts of property and entailing widespread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Cacheville and Vallejo, California; Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires; and the torch of the incendiary has been applied successively to Louisville, St. Louis, Toronto, Montreal, and Syracuse.

The pestilence has walked at noonday. The cholera has steadily traveled from Asia westward through Europe, and our dispatches of yesterday announced its arrival at New York quarantine. One of the most appalling plagues of modern times, arising from yellow fever, has swept over portions of South America, and in Buenos Ayres alone, twenty-eight thousand bodies were buried in one cemetery. Persia has been almost depopulated by the plague, which has been rendered all the more terrible by the added horrors of famine; and now, in our own country, smallpox has appeared as an epidemic in nearly every large city.

Storms, in their various manifestations, have never been so destructive before. In one night, a river in India suddenly rises, swollen by a storm, and sweeps away an entire city, destroying three thousand houses, and utterly prostrating the crops. The little French seaport town of Pornic has been almost utterly destroyed by a tidal wave. The icebergs of the Arctic have caught and imprisoned within their impassable walls thirty-three whalers, inflicting a loss of a million and a half of dollars upon the city of New Bedford, and seriously crippling an important branch of industry. St. Thomas has been devasted by a hurricane which left six thousand people homeless and strewed its coasts with wrecks. A typhoon, of terrible power, has swept along the Chinese coast, destroying everything in its course,—towns, shipping, and life. A hurricane at Halifax has inflicted a severe blow upon English shipping. The storms on the English coast have never been so severe before, nor so fruitful in maritime disasters. A tidal wave at Galveston swept off all the shipping in port. A tornado has swept through Canada, doing serious damage in Toronto, Montreal, and Quebec. The island of Formosa has been nearly destroyed by an earthquake.

Add to these the unusual crop of murders and suicides in this country, the alarming increase of railroad and steamboat disasters, the monstrous villainies which have been brought to light in public offices and private corporations, the Franco-German war with its attendant horrors, and the statement of the astronomers that there has been an explosion in the sun, and that two or three comets are just now in danger of losing their tails by their proximity to that orb,—and we may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.

Herald for September 15, 1864, contains an article from the pen of Elder William W. Blair concerning Mr. Granville Hedrick and his movements, from which we quote. We would prefer to let these people speak for themselves for we believe this is a prerogative attaching to all men; but those who have known President W. W. Blair will not question his veracity. He states:—

"I have had more acquaintance with Mr. Granville Hedrick than with any other person of their church. As to his character as a citizen, I know but little or nothing about it; but in regard to his career in religious matters, I do know some things, as told me by himself, and as seen, read, and heard of him, for myself since June, 1857, up to the present time. Mr. Hedrick told me that he joined the church, near where he now lives, not long before Joseph's death. He was brought into the church (I think he said) under the labors of Hervey Green. He soon apostatized entirely from the faith, after which he went to a place called "New Diggings," in the lead mines near Galena, where some time after Joseph's death he heard William O. Clark and others, and joined the church under their preaching. After this he moved back into Woodford County, and after a season became an adherent of Gladden Bishop. After leaving Bishop, or just before (I am not positive which), he became engaged to some extent with the spirit rappings. After this he wrote a little book against polygamy, and in advocacy of the priesthood of the church assembling and *voting* to themselves a prophet, seer, revelator, and president of the church and priesthood. This much I write from memory of things he told me.

"In 1857, by invitation I attended a conference held by him and others at the house of Mr. Judy, near Mackinaw, Illinois. Here I plainly saw that Mr. Hedrick was the head and front of their little association, his suggestions and counselings shaped the whole course and conduct of the conference, and consequently I had but little confidence in either him or those composing the conference; and while I readily accorded to the most of them honesty of purpose in what they were trying to do, I saw to my full satisfaction that

the blind were leading the blind, and from that time till now, I have believed that Mr. Hedrick was aspiring to the leadership of the church.

"In 1858 [according to conference minutes this should be 1857.—H. C. S.], Mr. Hedrick and Mr. Owens went to a conference of the Reorganized Church at Zarahemla, Wisconsin. Mr. Hedrick rode with me in my buggy and we talked very much on church matters, and he gave me to understand that he was quite satisfied that the position which the Reorganized Church occupied was correct, and he seemed ready to unite with us, but wanted his brethren and sisters to unite when he did. He therefore gave me a pressing invitation to visit him and them at an early day, and lay our views fully before them. He said that he thought that some of our elders could do it better and more successfully than himself.

"I conferred with Elders J. W. Briggs and Z. H. Gurley relative to the matter, and by their request I went down in company with Elder E. C. Briggs, to the Hedrick conference at Bloomington. . . . At Bloomington we were very kindly entertained by Mr. A. C. Haldeman, whom I then could fellowship as a brother. The conference (composed of perhaps twenty persons) appointed Mr. Hedrick their president. He preached, and such a sermon (if a sermon you could call it) I pray God I may never hear again from the lips of a professed saint. It consisted mainly in a tirade of abuse directed against the martyred prophet. Stories were told about him, the telling of which by his vilest enemies would have been to their everlasting shame. . . . [Elder E. C. Briggs confirms the statements of Elder Blair as given above.—H. C. S.]

"Mr. Hedrick came to another conference of the Reorganized Church, held near Amboy. It was understood that Mr. Z. Brooks (who was then engaged in building up a faction) desired to speak to the people and present his peculiar views, and also that Mr. Hedrick would like to present his views, and also a Mr. Israel Huffhaker, a Rigdonite, wanted to present to the people the peculiar tenets of Rigdonism. It was, therefore, agreed that the first evening should be devoted to that purpose. Mr. Brooks

left very unceremoniously, stating afterwards (as I heard) that we would not permit him to speak. In the evening Messrs. Hedrick and Huffhaker occupied what time they chose, and Bro. J. W. Briggs replied to them briefly. Since this time I have had but little personal acquaintance with Mr. Hedrick or his followers. Suffice it to say, that when they have come to our conferences, we have endeavored to treat them courteously, and have always given them a chance to speak in our meetings. When Bro. Briggs and myself went to the Bloomington conference *no such chance was offered* except in their prayer meetings, where the discussion of those points which we were *invited* to come and present, would not have been proper."

This is the Granville Hedrick of whom mention is made in the General Conferences of 1871. In company with Jedediah Owen he met with the Reorganization at the Semi-annual Conference held at Zarahemla, Wisconsin, October 6, 1857, and they were given "the right hand of fellowship" by the conference. Elder Hedrick was at that conference appointed with Elder J. W. Briggs to write "a pamphlet setting forth the true position of our doctrine." (See pages 233 and 234 of this volume.)

Whether Elders Briggs and Hedrick disagreed at that time or not we do not know, but we have no account of the pamphlet having been written, and at the Annual Conference, April, 1858, held at the same place, the following resolution was adopted:—

"Resolved that Jason W. Briggs be and is truly exonerated from acting in connection with Granville Hedrick, of Bloomington, Illinois, in writing out matter for publication as directed by the previous fall conference."

The conference of October, 1857, also provided for a conference to be held at Crow Creek, Woodford County, Illinois, the home of Elders Hedrick and Owen, on Christmas day, 1857. The church records show no minutes of this conference, and we have seen no account of this conference having taken place unless it is the one mentioned by Elder Blair. These circumstances lead us to suppose that these parties (Hedrick and Owen) became disaffected soon after the Semi-

annual Conference of 1857, and hence the pamphlet was not written nor the conference held, under the auspices of the Reorganization.

We know but little of the history of Mr. Hedrick from this time until 1864, when he became prominent, claiming to be the successor of Joseph Smith, and became the head of an organization called The Church of Christ. A monthly periodical called the *Truth Teller* was published in advocacy of his claims. The first issue bore date of July, 1864. The place of publication or the name of the editor was not given, but Bloomington, Illinois, was the probable place, and Adna C. Haldeman was supposed to be the editor, as instruction was given to address correspondence and remittances to Mr. Haldeman, at Bloomington. The first issue of the paper contained two productions claiming to be revelations from God given through Granville Hedrick. The first revelation under date of August 16, 1863, claims to have been given in conference in "Livingston County, Illinois, in the presence of fifteen members, including the quorum of four apostles." These apostles bear witness in the following certificate: "And we, as apostles of the church, bear witness of the truth of this revelation as being given by the power of the Holy Spirit, whereunto we set our names. John E. Page, David Judy, Adna C. Haldeman, Jedediah Owen."

The acceptance of this revelation placed its adherents in a peculiar position towards the work of the church under the administration of Joseph Smith, the Seer, and also towards others who believed in the latter-day message. That this peculiar condition may be seen by the reader and his own deductions made, we quote the material part of the revelation:—

"I have promised in the covenants which I made unto the church, that they might be a blessed people upon the land of promise, and covenant which I made with the house of Joseph; that inasmuch as they would keep their covenant with the Lord, according to the fullness of the everlasting gospel, they should enjoy the blessings and promises that the Lord has made with the house of Joseph. Therefore, inasmuch as the church to whom these covenants and

promises were made, in these last days have rendered themselves by transgression unworthy to enjoy those blessings, they have been scattered and driven from off the land which I the Lord consecrated unto my church and people in the State of Missouri, for a beginning of the gathering of my people, from which place they were driven out. Now hear and know, my friends, for I speak unto you as such, who have sought to know counsel and to have understanding of these things at my hand, I say unto you that the driving out of the church from their consecrated lands which I promised unto them for an inheritance, if they would keep my covenants and commandments according to the fullness of the everlasting gospel, which I gave unto them through that Seer whom I blessed with power from on high to bring forth and establish my church among the Gentiles. And because of discord and contention among them their minds became darkened, consequently they treated lightly the things that were given for their salvation and deliverance of the burning day; and in consequence of their not hearkening unto these things which I the Lord prepared for them, they were not acceptable before me. Therefore the enemy had power over them to cause them to receive false teachings and doctrines which were not of me, and I suffered them because of their own iniquity to be deceived, because they would not walk in the light that I had revealed unto them through my servant whom I had appointed to give revelations and commandments unto my people, and because of their difficulties which fell upon them. After they were driven out many began to grow doubtful and fearful, consequently great contentions arose among them, and because of these iniquities I the Lord designed and purposed to chastise them for their iniquities, which things I revealed unto my servant Joseph, concerning the awful chastisements and calamities that should fall upon them for their disobedience which would subject them to the powers of darkness for a season and time of the chastening hand of the Lord, until the day and time when the redemption of my people shall come, which thing I said unto my servant Joseph should come by power; for I said unto him I would

raise up a man who should lead my people by power, as I led Israel in the day of her deliverance.

"Therefore, I say unto you, that Joseph foreseeing that another should arise and deliver Zion by power, which caused my servant Joseph to fear and quake exceedingly lest he should lose the honor and glory of delivering my people, which caused him much trouble in thought and mind, in which he did not humble himself sufficiently before the Lord, wherein Satan had power to deceive him and lead him astray in coveting and desiring that which was not appointed unto him. Therefore I withheld my Spirit from him. Satan having power, tempted him to practice a fraud by assuming that he was the servant spoken of in the parable of the vineyard which was given concerning that servant of the Lord who should deliver Israel or the Lord's people, wherein he suffered himself to be called Baurakale, by a name that the Lord gave not. Thus I say unto you, my friends, I the Lord withheld my counsel from the church through Joseph Smith, because of their iniquities, and thus the church was left without a seer from that day, because of the blindness of his mind and the iniquities of my people. I suffered them to walk in the blindness of their own hearts until the time should be fulfilled sufficiently for their chastisement, that I might redeem my people by power, and raise up a righteous multitude unto me, saith the Lord. Now I say unto you, my friends, prepare your hearts and minds to live humble and walk holy before me in keeping all my commandments, and counsels unto you, which are given for your salvation and preservation in the burning day of the Lord. Inasmuch as you do these things, you are my covenant people, and I the Lord your God will give unto you counsel and instruction from time to time that you may be led by the hand of your Father in heaven—and if you do these things you shall escape all the power and cunning of the wicked one."

The second revelation, bearing date of April 24, 1864, indorsed Jackson County, Missouri, as the place of gathering, and gave instruction for the people to gather there in the year 1867, and to "take counsel together that you may escape

the awful calamity of war and famine which shall fall upon this people of the Northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people, and famine shall quickly follow, and thus shall the sword continue to be drawn, and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878, and thus anarchy and destruction shall reign throughout the dominions of the wicked, while you, the people of my church, shall be assembled and grow up into a peaceable multitude where I, the Lord your God, will raise up a strong and mighty people, whose delight will not be to shed blood, but will trust in God and live in peace—for I, the Lord God, will protect them. Wherefore, all ye people who have covenanted with the Lord your God to keep all his commandments according to the fullness of the everlasting gospel, I say unto you, lay aside all your contentions and false doctrines and teachings, and turn to the pure principles as they are given in the everlasting gospel. If you do these things you shall be a blessed people."

That it was claimed that Granville Hedrick occupied the position in the church formerly occupied by Joseph Smith, is evident from the following article from the pen of Adna C. Haldeman in the *Truth Teller* for August, 1864: "The first number of the *Truth Teller* contains two important revelations. If you have access to them you can readily see the cause of the present divided and distracted condition of the church; you will also see what is the duty of every one of its members to bring about a union. The awful scourge that awaits this nation—how, when, and where you can flee to escape it, is plainly shown. Remember this, that these revelations were given through him whom the church in General Conference selected by *vote*, and was ordained president, prophet, seer, and revelator of the church by members of the quorum of the twelve. About seventeen persons were present on these ever memorable occasions when the God of Israel, in answer to fasting and prayer, filled the house where they were assembled with his Spirit,

which made every soul present rejoice in the God of their salvation. Brethren, it never will be forgotten by those who were thus favored with the privilege of being present when God again spoke to his church through the means he had ordained."

Elder Haldeman, in the same article, gives names of those present at the giving of these revelations, and the period of time that each had been a member of the church. "I will give the names and post office address, as near as I can recollect, of the brethren and sisters present when each revelation was received. There were some present August 16, 1863, that were not April 24, 1864. The number in all was about seventeen—all of this State, as follows: Zebulon Adams, Atlanta, Logan County, has been a high priest in the church for about thirty years; Dennis Burns, Clinton, DeWitt County, came into the church over thirty years ago; John E. Page, DeKalb, DeKalb County, has been one of the quorum of the twelve for about twenty-five years; David Judy, Mackinaw town, Tazewell County, and Jedediah Owen, Lacon, Marshall County, have been elders in the church for about thirty years, and both of them were driven from Missouri, at the time of the expulsion of the saints from that State. (They are going back again.) C. E. Reynolds, New Rutland, LaSalle County, came into the church in the city of New York about twenty-eight years ago; Granville Hedrick, Washburn, Woodford County, has been an elder in the church for about twenty-two or twenty-four years; G. W. Gifford, Oak Dale, Livingston County, was baptized about three years ago; James Bradley and J. W. Frazy, Oak Dale, Livingston County, became members of the church about four years since. William Eaton and wife, Adaline, Long Point, Livingston County—Brother Eaton has been a member for about twenty years; Sister Eaton was baptized about seven years ago. J. H. Hedrick and his wife Ann, Washburn, Woodford County, came into the church about eight years ago; Ann M Hess, Decatur, Macon County, has been for over twenty years a member of the church; Nancy Bradley, Oak Dale, Livingston County, whom God has

honored to be the mother of seven members of his kingdom, has been a member herself for about twenty-seven years."

It would seem from these declarations that this organization claimed to be the original church, reorganized or reformed. Lately we have heard from some of its leading representatives that they claimed to be a branch of the church, and was in fact a continuation of the Crow Creek branch organized a few years prior to the death of Joseph Smith, in Woodford County, Illinois. They accepted the revelations which were adopted by the General Assembly held at Kirtland, Ohio, August 17, 1835, and published in the 1835 edition of the Book of Doctrine and Covenants; but rejected revelations of a later date. They rejected, as false doctrines, baptism for the dead, plurality of gods, tithing, and polygamy.

In accordance with the communication before mentioned, this body of worshipers removed to Independence, Missouri, where they have maintained an organization ever since. The organization, however, has undergone some changes. It has no one now recognized as prophet, seer, and revelator, nor have they apostles. When they removed to Independence, Missouri, they bought up, as opportunity offered, some of the lots belonging to the block originally dedicated for the building of the Temple, including the site for the Temple. Some conditions not necessary to fully mention here, prompted the Reorganization in 1893 to enter suit in the Circuit Court of the United States for Western District of Missouri, for possession of the Temple Lot. The decision was rendered by Judge John F. Philips in favor of the Reorganization in the following: "Decree will go in favor of Complainant, establishing the trust in its favor against Respondents, removing the cloud from the title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant."

The Church of Christ appealed, and the case was heard by the Circuit Court of Appeals for the Eighth Circuit. The Court of Appeals did not disturb the decree of Judge Philips so far as title was concerned, but sustained one of the contentions of the Church of Christ, that of "Laches."

and it was decreed that the church could not legally take possession because of failure to enter suit in time. Thus the case now stands with equitable title in the Reorganization, and the "Church of Christ" in possession.

This organization is, and ever has been, weak in numerical strength, numbering at the present writing less than two hundred communicants. The first volume of the *Truth Teller*, ending with June, 1865, was published in the place of its first issue. The January number, 1865, was the first to contain the name of Granville Hedrick as editor. Its publication was renewed at Independence, Missouri, in June, 1868, but it did not long survive. During the last few years they have issued a small paper called the *Searchlight*. This was discontinued with the April number, 1900, and in May they published the first number of the *Evening and Morning Star*, claiming it was the resuscitation of the paper of that name published in Independence in an early time, and discontinued in 1833.

Of late there have been some conferences through committees, between the Reorganization and Church of Christ, known as the Hedrickites, accounts of which will appear in their time in history.

CHAPTER 34.

1871-1872.

THE SITUATION—THE GOSPEL—COMMANDS—FAITH—REPENTANCE—BAPTISM—MEN OF THE PAST—ADAM—MOSES—JAMES, JOHN, AND PAUL—JOSEPH SMITH AND OTHERS—MEASURES OF THE PAST—CONFERENCES—BRANCHES—OFFICERS—TEMPORAL MEANS—TEMPLES—SCHOOLS—KIRTLAND BANK—JOINT STOCK COMPANIES—CITIES—THE PRESS—NAUVOO EXPOSITOR—NAUVOO CHARTER—POLITICS—WAR—SECRET ORDERS—THE DIFFERENT FACTIONS OF THE CHURCH—CHURCHES—MEASURES OF THE PRESENT—POLICY—PRESENT DUTY.

IN the latter part of the year 1871 and the early part of the year 1872, President Smith published a series of articles entitled "The Situation," which are so valuable that we think they should be preserved in their connection; therefore we insert them in a separate chapter.

The situation.

"There are times in the history of every organization, whether social, political, or religious, when a recast of its situation from the standpoint of some of the minds supposed to be sufficiently prominent to give some degree of importance to the considerations which they may present, may not only be opportune, but conducive to the well-being of that organization.

"We consider the time propitious for presenting to the members of the Reorganization,—to all and every one of the many once holding 'the faith,' whether now connected with any so named Church of Jesus Christ of Latter Day Saints, or waiting in careless security for the 'good time coming,' or still more carelessly in stolid, if not in wicked indifference, throwing religion to the winds,—and to the world, as comprehensive a review of the situation as we may be capable of.

"In what follows we shall write freely, stating our belief and our convictions, urging in defense of those that we think need defending what seems to us to be good grounds for defense, seeking no exculpation against just censure nor

deprecating the just indignation of any. However, while fearless against antagonism, whether proper or erroneous, we have a desire to commend to the thoughtful and the prudent, the wise and true, and in fact, to all within the fold, a careful weighing of the principles involved, that a more extended and better assimilation of theory and practice may be had *in the church.*

"From the standpoint from which we have chosen to regard the situation, we cannot but observe that the gospel forms the basis upon which the entire situation is built; nor can we successfully define present hopes, expectations, and duties, unless we shall first briefly define what we understand the gospel to be, and what was and is promised through it.

The gospel.

"We understand the gospel to be the offer of everlasting life, the means by which it is available to man, and the law of its perpetuation. That it takes all these to make up the sum of 'glad tidings, good news, full of great joy,' needs no labored effort to make plain, as it is sufficiently apparent upon the face of the statement itself.

"Of all that man may believe as connected with, or growing out of, the mission of Jesus Christ, there are, somewhere, lines of demarcation, more or less clearly defining what a man *must* believe in order to be saved. The question then, How much must be believed? will be presented to the mind of an inquirer, to whom the great sum of good, eternal life, is offered by the gospel; nor is it inconsistent to presume that this will be followed by the almost equally pertinent one of, How little may be believed, and an individual be saved? Perhaps no man ever believed too much truth, or had too strong a confidence and trust in God and Christ; but grave doubts may be entertained whether there are not many thousands who have believed too little. With many of these last, there is reason to believe, there exists a strong desire to be saved; but thinking that they are required by the Christian to believe too much, they have discarded the whole plan as presented and now believe too little. If there could be, to them, a point of belief, not too remote,

upon the line of which salvation would be granted, then it would be less difficult for them to accede to the terms prescribed, and accept the salvation proffered.

"Everlasting life, life in perpetuity, is the great offer made in the gospel. This is the 'life and immortality,' the 'immortality and eternal life brought to light through the gospel;' nor is there anything better or higher than this, through the entire range of human research, or divine revelation, made known to man since the Savior came. This is the burden of all the promises; the real vital energy of every one of them. Christ came to offer it; he was content with offering nothing less, he was not authorized to offer anything more. All through the New Testament, from the declaration of John the Baptist that the kingdom of heaven was at hand to the latest declaration therein contained, everlasting life is made the underlying promise. Christ accepted the condition, and bears record to the validity thereof by stating that 'whatsoever the Father commanded' him, that he spoke, and he knew that 'his commandment' was 'life everlasting.'

Commands.

"There has always been more or less stress put upon the value of any law supposed to come directly from God in the form of a command; the virtue of the command being, as it is supposed, in the divine character of the one from whom it comes. The *terms* of the gospel are commanded of God; so at least do all Bible believers admit, the Latter Day Saints more earnestly, if possible, than all others. Does the virtue of these terms lie in this fact alone that they are commanded of God? It is so supposed. We are forced to conclude, however, that if this idea obtains to the exclusion of every other consideration that might possibly give weight to the terms imposed, there is not a proper basis laid for a compliance with those terms. And when we inquire what those terms are, we think we shall find some very pungent reasons besides, which, if not of primary importance, are so completely necessary as secondary or auxiliary ones, that they cannot be dispensed with without impairing the harmony of the whole.

"Faith was not a new element infused into the nature of man by the Savior when he came; but he, in bringing to bear upon man the experiment determined upon for his salvation, finds the principle existing in the being of man under another name, and giving it new prominence and a new signification under the name of faith, makes it in its development the element with which He works, and upon which He proposes to depend in effecting the salvation of the human race.

Faith.

"God and Christ, the Father and the Son, are the beings in whom this faith in man centers; and were it not for the confidence in God and in Christ which man feels is unto an acceptance with them, the effort made in the mission of Jesus must fail.

"Repentance is the natural result of a conviction of sin; and being necessary to a forgiveness in one already within the kingdom, is still more necessary to a remission by an admission into that kingdom which was presented to view in the preaching the gospel. Faith, or confidence in God, assures man of an acceptance, and remission is an act of clemency on the part of God, reaching the person of the seeker after such favor, as soon as he is placed in a condition to be reached by it; which condition cannot be attained unto but by a *willingness* to obey the *commands* of God. Hence, however much virtue there may be in a command given of God, as emanating from him, the real power of the command unto the person commanded is found in the obedience to what is commanded.

Repentance.

"Obedience is therefore the prime object of the commands of God; and the value of the obedience rendered is in exact ratio with the willingness of the one rendering it. Those who gladly obey find a better acceptance than those who account obedience as of debt.

"This rightly considered, enhances the propriety of each subsequent action of the seeker after, and the recipient of, divine favor. Nor is such a seeker likely to refuse compliance with the commandment to be baptized, baptism being commanded as necessary to a remission of sin. The Holy Ghost having been made the

Baptism.

subject of promise, and following the baptism of water, by which the body is washed in token of regeneration, in the laying on of hands in confirmation, is made the seal of acceptance, remission, and forgiveness, and will result in the birth of the Spirit.

"The promise of salvation having been made upon condition of belief and baptism, we feel confident in assuming that so much it is necessary to believe: Firstly.—That God is, and that he rewards those who seek him. Secondly.—That Jesus is the Son of God, and the Savior of men. Thirdly.—That obedience to the commands of God is necessary to an acceptance with him, and the reception of everlasting life, through the regeneration accomplished by a baptism of water for the remission of sin, and a baptism of the Spirit accomplished by giving of the Holy Ghost in laying on of hands, in confirmation, as a seal of acceptance unto the knowledge that Jesus is the Lord.

"Here, as we remark it, a line of demarcation may be drawn. So much it is necessary to believe to be saved. A belief in the resurrection from the dead is a result of the teaching of salvation in Christ Jesus; not a means unto that salvation. It is a principle of the gospel, and is to be taught as such; but is not a principle of such character that a man may predicate his action in it. It is an effect to be wrought upon and for him unto the perpetuation of his life; and not being wrought by any power inherent in him, as man, does not depend on any act of his, save only the passive one of *abiding* in the power by which it is effected, that is, in Christ.

"The eternal judgment of God is the general rendition of justice unto all the tribes of men, and must take place sooner or later. An active or latent belief in this obtains in all men, and it is taught in the gospel as an assurance from God that whatever is not pleasing unto him will be excluded from his presence, and that whatever is in accordance with his will, will be acknowledged and honored by his Son and by himself. The terms by which man is received of God unto everlasting life, with a gospel salvation, once accepted

by man unto belief, the belief in the eternal judgment of God is very easy.

"From this it will be seen that anyone of sufficient capacity to receive, retain, and exercise a faith like the foregoing is assured of salvation; and that none of greater capacity are, by reason of this increase of their power, entitled to more than a salvation. If this idea had been fully indorsed and always kept in view, we believe that much of the confusion and wild visionary fanaticism that has to some extent characterized many of the devotees of the latter-day work, would have been avoided. But this having been lost sight of, many of those who became satisfied that they had been received into favor with God, presumed that if they possessed superior capacity to others, they were, or would be, received unto something more than life everlasting; in fact, some have acted in a manner to warrant the conclusion that they supposed that the possession of those superior qualities gave them such immunity that they could not sin, and that the practice of what would be crimes in men of commoner mould would be pardonable or permissible in them.

"A man may believe much more than what has been here enumerated, but this seems to be the minimum unto salvation. To this agrees the statements found in the New Testament, 'He that believeth and is baptized shall be saved,' 'He that believeth on me shall not perish, but shall have everlasting life.' The teaching of the Book of Mormon is the same: 'He that receiveth my gospel, and is baptized, the same is my disciple, and belongeth to my church, . . . the same shall be saved;' 'And this is my doctrine, and the doctrine of my church.' The commandments of God in the Book of Covenants do not contradict these, but enforce them: 'And this is my gospel, repentance and baptism;' 'Say nothing but repentance unto this generation.'

"Every other means offered by men to men as the way of salvation is not accredited of God, and confusion and defeat must inevitably follow its teaching. No man is, or can be authorized to teach other systems as *the means of salvation.* Jesus is 'the way, the resurrection, and the life.'

"We are not dependent, therefore, for the fulfillment of the promises contained in the gospel, upon the men who have been the agents through whose instrumentality these promises have come to us. They are but the channels through which the streams of mercy have reached us, not the streams themselves; nor yet the fountain from which those streams have taken their rise. Whoever then has rested his faith upon the human agent through whom the offer of life has been made to him, has leaned upon the arm of flesh; and a failure of this arm of flesh has broken his faith reposed in it, and only too frequently it has resulted in breaking the faith of the one reposing it in God from whom the blessing was to come. When the agents, who were intrusted with the messages of salvation, conveyed that intelligence in keeping with the command authorizing its promulgation, so far they are within the line of obedience; in which line there could only come the salvation proffered; but whenever and wherever any of those agents transcended the limits of the promise, then and there did they cease to represent the power making the promise, and certain defeat and disgrace awaited them. This was the case in Christ's day; it was the case in the days of the disciples immediately succeeding him; and need we say it has been the case with the disciples on this land in former and latter times.

"While the promises of the gospel were taught, as commanded, there ensued among those availing themselves of the means through which those promises were to be realized, a universality of knowledge respecting Jesus, that made them one in the acceptation of the Messiahship. This came to different persons in different forms, but always with like result; the same Spirit, the same power, the same Lord, but different manifestations; tongues, prophecy, interpretations, faith, knowledge, wisdom, healings, miracles, helps, and governments, all working to the same end—and all the testimony of Jesus—the bond of their unity; without it they could not be one; with it, oneness was possible.

"Much has been said and written upon this subject of unity, or oneness in the church, or among the churches

of Christ. How much has been accomplished towards effecting an equality in worldly wealth, upon a supposition that in this and this alone depended the oneness to be wrought by the testimony of Jesus, the history of the churches and of the church, but too plainly reveals. As the eye, the hand, the foot, has each a conscious existence with the body of man, so with the membership of the body of Christ, each member has a conscious identity with the body. But as the conscious identification of the several members of the human body with that body, does not change the respective organism and relationship of each separate member with every other one of the body, so it is that the conscious identification of those who become members of the church, the mystical, visible body of Christ, does not change the several relations which the separate identities hold to each other in that body. As there is a conscious oneness pervading the entire physical body of a man, through the spirit of man which is in him, so was and is this oneness to pervade the entire body of Christ, the church, through the 'Spirit of God,' the 'Spirit of Christ,' the 'Spirit of truth,' the 'Comforter,' which is the Holy Ghost. This testimony of Jesus is the one bond of unity in which the saints may be one with Christ as he is one with the Father. It was given unto the saints of former times; it is given to saints of the latter days.

"*Our hope in the gospel* is then easily summed up. It is found in two sentences, and what is contained in them as contingent results. They are, firstly, THE SPREAD OF THE GOSPEL; and, secondly, THE GATHERING.

"The gospel dispensation is a gathering dispensation. The direct and the remote effect of the preaching of the offer of 'life and salvation' is to invite men to come out of spiritual darkness into spiritual light; from the darkness incident to the natural man, into the bright effulgence of the light of the spiritual man; to gather out from the degradation of a servitude to sin, unto the exaltation of the service of righteousness. The cry is, 'Come out of her, O my people;' 'Flee out of Babylon, the city of confusion.' To do this, gathering is involved as a consequence; for as

men shall congregate together that safety may accrue from invasion in secular government, so may the legions of a peaceful and spiritual kingdom be strengthened by assimilation within the pales of that cementing bond of unity that accompanies the gospel. But, having to treat of the gathering under another head, we shall not offer anything further here.

"In all that we have written heretofore, we have so closely identified ourselves with all the accepted men of the past who have been followers of Christ, that except we should ourself draw the definitive lines, it might justly be supposed that this was intended to be a general rather than a special disquisition.

"If the men of the past are to form a part of the great whole which is to be 'gathered in one' in the 'fullness of times,' it is essential that a proper estimate of them shall be formed by us, so far as our facilities for arriving at a just judgment of them may warrant an estimation.

The men of the past.

"Seen through the haze and mist of a long period of time, the prominent men of past ages assume undue proportions. Weird and strange importance attaches to some; some are lost in the gloom of obscurity; while others shine out in the fairest light; the character of some is seen as the character of angels ought to be, while others inspire but a shudder at the darkness of their souls; this one is lauded as akin to the gods, that one condemned as a devil. The only true method of correcting the refraction which distorts the distant objects upon which we are gazing, is to approximate nearer to those objects, until the medium through which they are seen ceases to refract. We cannot turn back the wheel of time. We may reach up to its advancing spokes to lay hold upon them as they come within our grasp; but when once they have passed from beneath our hands they are gone forever. We can, however, by that peculiar process of retrogressive thought known to the thinker, place ourselves in juxtaposition with the men of every successive generation; and as their compeers, examine and weigh them. Let us in this light and by this process, without permitting our-

selves to pass into tedious and uninviting detail, glance rapidly through the galaxy of names which have by so common use become familiar to us.

"Adam has to some men become a myth, a thing of the brain originally, and a thing of the brain still. To others he is a type, a symbol, typifying a principle, a spiritual entity. To others again, the man, Adam, was and is the sole delinquent responsible for the woes of man through his transgression. To us, however, Adam was a reality, an entity, a being like ourselves; save only, that being created in the image of God he was in physical development the best type of what man should be. He became, like us, subject to a condition of sin and death. To him there came the offer of life, and he was thankful for the terms. He was tempted as a man, fell as a man, and was saved as a man. We must judge him from the standpoint of his own age, as to the crime of his transgression; and if he must answer according to the 'eternal judgment' of God, there are no grounds for our animadversions upon the turpitude of his transgression. And although we must, by reason of our being in the line of the perpetuation of his species, partake of his condition after his transgression, we do not, nor can we answer for any part of his moral sin. Adam lived and died. It is to be our lot to live and to die. What Adam was to the generation immediately succeeding him, he ought to be to us; an exemplar rather than a hero looming up unto unattainable proportions.

Adam.

"Moses, the Israelitish lawgiver, in his day accomplished much towards humanizing succeeding generations, having been made the instrument of laying a foundation for the enactment of nearly every law affecting human rights now known among men; yet Moses was a man similar in passions and human frailties to the men of our own age. And, if we judge from some things occurring in the sacred history of his connection with many noted events, there were many of his own compeers who did not stand in awe of him. We regard Moses both in the office of lawgiver and as a man; nor are we willing that the glory with which he was permitted to rule over Israel shall so dazzle us that

Moses.

we always see him through its shining mystery. We find him a man of God; erring at times, steadfast at others; but finally dying within sight of the 'promised land' which his posterity must at the last inherit. If so, we can greet Moses as a man; patiently waiting, always pressing forward, never doubting the end, but ever ready to strike with the opportunity; a man pursuing the policy with which he begun, through the storms of outside pressure; unyielding to the importunity of the dissatisfied ones of the host he led and governed, and though painfully alive to every breath of censure, daring it all when needful. A man who knew the seductive influence of place and power, yet knew just as well what the end of pride, of haughtiness, and oppression must inevitably be. With these contradictions in himself, Moses did well, and as a man—a noble man—he achieved a crown we cannot envy, but may emulate.

"The apostles, James, John, and Paul, taking them as representatives, were men,—chosen men it is true, but evidently chosen for their known qualifications as ministers of the gospel of grace, as it should be in the warfare of its propagation and its triumphing. Not the least valuable quality in the character of these men, was their, to us, almost incomprehensible endurance of mental conflict which must have been theirs to pass through.

James, John, and Paul.

"This conflict must have been at times terrible, yet these men bore it to the end; and the unconquerable tenacity with which they held fast the faith was sublime at the time, and is worthy our best commendation now. They were tried as men; as men they fought and conquered. We regard them as men only, having no wish to lessen the honors due them for their labor and their faithful integrity; and having still less desire to endow them with extraordinary powers to which they never aspired while living, and with which they have become invested by lapse of time only. As men at work for the kingdom of God, by choice of that Almighty Ruler; and by reason of their deliberate convictions enduring all things, death not excepted, for the hope set before them, we can understand them and their lives. Their agency was not destroyed; and, although living in the light

of the revealed word, there was a liability to err, to listen to the promptings of self, and mistake them for the voice of the Spirit; to be tried by the temptations of infallibility as the recipients of the favor of God, and repositories of a knowledge of the policy of the Redeemer concerning the world. All these things these men had to encounter, and to come off triumphantly was a triumph indeed.

"Our relations with them are, or should be, as though they all had lived but yesterday, and are now waiting till tomorrow to receive, with us, a crown of rejoicing.

"A more difficult task than that of placing a proper estimate upon the character of the men with whom the work of the last days begun, can scarcely be undertaken. This task we shall essay only in the light of a general consideration of them, and the measures carried out by them, or their attempted realization of them. Joseph Smith, Hyrum Smith, Oliver Cowdery, Sidney Rigdon, and a host of others, have been variously regarded; nor has the elapsing of time yet cooled the ardor and fervor of the friends of the work and these men for the work's sake; nor removed the hatred and rancor of their enemies, enemies of the work for their sake.

Joseph Smith and others.

"There are many living who knew Joseph and Hyrum Smith, some intimately, some well, and some from only a casual acquaintance. Many have formed opinions concerning them from the representations of others, some friends, some foes of the work; and from their opinions are ready to condemn or to laud. We wish to look at them with as much freedom from bias of judgment as is practicable under the circumstances, and do them justice without compromising our own action in the work. We use the names of Joseph and Hyrum as they were representative men, and perhaps as widely influential for good and evil as any connected with the work.

"The contradictions which their public life gave rise to are all fresh within the memory of man; their virtues being not yet overestimated by a halo of time's mists, nor their vices toned down in the forgetfulness of years,- they stand almost as the living to be judged by their colaborers. It is

this that makes the task difficult. On the one hand, their friends are to be consulted if one is inclined to censure the acts of these men; and on the other, their enemies will object to too much praise.

"Joseph Smith was a man of like passions to those which moved Adam to his fall; like those which disturbed the equanimity of Moses at Meribah, and when he slew the Egyptian; like Peter when he wavered, and like all of them in being subject to death. In all these things his brother Hyrum was like him. He was moreover like Adam in desiring salvation after sinning; and like Moses he became leader of the people favored by God. Like James, and John, and Paul, Joseph and Hyrum Smith labored for the good of man, and were willing to make and did make some sacrifices for that good. They steadfastly endured in the faith, and both died, slain by the hands of an irresponsible mob.

"As much as any other man can do, do we revere the memory of these men. Their self-sacrificing spirit we admire, and would emulate; their devotion was heroic, and worthy of praise; their steadfastness to the purpose for which they devoted their lives has seldom been excelled, and should now shame all waverers. We are not content, however, to be admirers of the steadfastness and devotedness of these men, and to shut our eyes to their faults, and their vices, if evidence shows they had vices.

"We do not feel it incumbent upon us to defend the evil deeds of either remote or near predecessors; nor do we recognize it as an obligation upon us to receive all the acts of those predecessors, because we believe them to have been good and true men; or because we are assured that they received and enjoyed the favor of communion with heavenly powers. If they were infallible, then all their teachings were true, and all their acts were correct. But it is not claimed that they were infallible; on the contrary, the idea of infallibility in man is indignantly denounced. If those men, Adam, Moses, James, John, and Paul were fallible and might err, so might Joseph and Hyrum Smith err, they being fallible. We believe them to have been fallible, and liable to err; and we are inclined to believe that they did err.

"Our relation to these men as being their immediate successors demands of us, not a blind adherence to their views without regard to the works they have left as expository of the hope and promises actuating them, but a full recognition of all their good thoughts, words, and acts, as incentives to the performance of good by us; and an acknowledgment of their errors, with the view to shun them, if the circumstances and conditions of our lives present them to us for action. We are not concluded by their evil deeds to our exclusion from salvation, and consequent condemnation; nor are we to be saved upon their meritorious acts. We are only affected by either, as they may influence our lives for good or for evil. As their compeers we must weigh them and their measures together, or in comparison; whatever of either may be in harmony with the other may be received as the real standard of estimation, and that which is inharmonious in either with the other may be discarded, and if erroneous by other tests, we are not bound by it.

"Adam is not to be judged by his fall alone, but by all the circumstances connected with his fall and his life before and after it.

"Moses is not to be judged by the murder of the Egyptian and by his rebellion at Meribah alone; but by all the circumstances surrounding him, and the entire conditions of his life.

"The measures which were introduced by Moses, or through his instrumentality, were for the good of all men, but more especially for the good of those people for whom he thought and toiled. Those measures have become the common foundation upon which the whole fabric of the laws governing the rights of man is based, and must have originated from principles of right action existing in Adam's time, and from that time receiving the sanction of every generation to Moses; but by him reduced to a written code. If he by his life contravened any of the provisions of that written code, he must be condemned by it; but in whatever way he honored that code, then by it and his life he bears record of the good to us.

"Adam's hope is for life eternal, Moses' that of entering into the promised land to abide forever. Adam enforced the principle of his hope by obedience; Moses by the precept and the example of his life sought for the fruition of his hope. Their measures and their lives are harmonious to a very consistent whole, marred only by the instances recorded by which their fallibility is attested.

"The hope of James, John, and Paul were in their ultimate not dissimilar to that of Adam and Moses conjoined. They hoped for life eternal, and a perpetuated life in the land which God should purify, and sanctify, and glorify for their eternal home. They were fired by this hope, because that the Messiah had come to teach it, and exemplify the means by which they might attain unto the things hoped for. The measures which were introduced by Jesus were accepted by these men, and their lives were conformed to those measures. If they, subsequently to their acceptance of those measures, failed to teach, enforce, and exemplify them, then are they to be condemned by them; but if in their teaching and their example there was a conformity with those measures, they thereby exhibited the harmony of both, and their hope is made plain to us. Where they fell short of attaining unto the standard, it but shows their fallibility, and should neither detract from their goodness, nor from the certainty and truthfulness of their hope, nor the divinity of the measures by which they expected to attain unto it.

"The measures introduced by Joseph Smith became the measures of Hyrum Smith and others by reason of their voluntary acceptance and adoption; and these measures were so accepted and adopted because that the promise which was made by Christ to James, John, and Paul was reinstated and made available to them, as though they were compeers in point of time, as in point of hope. So far as the measures instituted by Joseph Smith and others were conducive to the end assigned, they would bear a similarity in form and character to those which Christ first, and James, John, and Paul subsequently taught. If the latter taught truthfully, and their measures were, or would be, productive

of eternal life to the recipients, then dissimilar measures would not be productive of good to man.

"The measures introduced by Christ were, as we have already considered under the head of the gospel, to become universal in their spread, operation, and effect; hence the entire reasonableness of the declaration, 'But seek ye first to build up the kingdom of God and to establish his righteousness; and all these things shall be added unto you.'

"Our relation to these men and the measures instituted by or through them, is to be regarded in the light of our hope in those measures; and as that hope is enhanced in value or made more certain by each respective measure, so does such measure demand our sanction and support. Whatever individual measure is, in its tendency, calculated to lessen that hope in value, or certainty of realization, we must either reject as erroneous, or remain silent upon, if we do not care to pass judgment upon it.

"Whatever act or measure of these men, of the remote or immediate past, may be advocated or defended upon open, manly, upright grounds, we feel at liberty to defend and advocate; but neither in the columns of the *Herald*, as editor or a contributor; nor publicly or privately, as an elder, teacher, or lay member of the church, have we, or shall we advocate or defend any theory, single act or continued practice, public or private teaching, of any one of them which cannot so be defended and advocated.

"The careful treatises and decisions of James; the fervid, loving epistles of John; the weighty and argumentative letters of Paul, are so many guides to the measures of those men; and are indicative of the grounds upon which they rested their hopes.

"The Bible, New Testament (King James' or common version); the Book of Mormon; the Book of Doctrine and Covenants, and the Holy Scriptures (New Translation), naming them in the order of their acceptance by the church, form the comprehensive field of research from which we gather what were the measures of Joseph and Hyrum Smith, with the others who were the pioneers in the work of the last days. We are authorized to believe that in these

books are set forth the hope of those men, the promise by which the hope is offered, and the measures by which it is guaranteed and attained unto.

"These books are then so authenticated that they are to us the statutory enactments by which the masses of the church may claim their liberties, the propagation of the gospel be prosecuted, and the gathering indicated be effected. All men who have accepted the work and the works of these men consonant with the general character of their religious government, must be tried in their lives, and public teaching, by the rules of their accepted laws. Where these condemn, the acts condemned must be censured or ignored. Hence, where Joseph and Hyrum Smith, either as teachers of the great principles of life, or as exemplars of those principles, fell into an erroneous conception of them, and practiced accordingly, or willfully transgressed them, their successors are warned not to transgress in like manner, or fall into like errors.

"We may safely write then that the most prominent measures of the past, so far as Joseph Smith, Hyrum Smith, and others, early adherents to the work are concerned, were, 'The propagation of the gospel, and the gathering.' Within the scope of these two measures there may be found a train of others, each one intended to be more or less conducive to the accomplishment of one or the other of them. Among them we notice, the establishment of an efficient corps of gospel ministers; holding local and general conferences; organizing branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher, and deacon; the appointing and sustaining a presiding officer with proper assistants over the whole church, and localizing a center of a religious government; and the realization of sufficient temporal measures to carry on the affairs of such government; the building of a temple at Kirtland, Ohio; one at Independence, Missouri; one at Nauvoo; the establishment of a bank of issue and deposit, at Kirtland; the organization and operation of joint stock companies in Ohio, Missouri, Illinois, and Iowa; the building of cities, mills, workshops, and manufactories; the

The measures of the past.

settlement of new lands, and opening branches of industry thereon; the setting up and running of printing presses, and the issuing of newspapers, periodicals, and books; the fostering of political influence by municipal charter, as in the city of Nauvoo, and the offering of the names of prominent men in the church for political preferment; the cultivation of the spirit of war by creating military organizations other than those provided by the State, and by the display of warlike dress, equipments, armament, and parade; and the introduction of secret orders.

"In writing of the foregoing measures, we expect to write of them as they now appear to us, and to state our convictions as to their real tendency to bring about the results intended, not as to the intention itself; for we are willing to concede at the outset that the intention may have been good, though the measure introduced may have been an error, and resulted in wrong.

"The establishing or bringing into working order, in an organized effort to promulge the gospel, the different officers authorized in the church, has always seemed desirable, and was only partially realized in the days of Joseph and Hyrum Smith. What the hindering causes were, is only left for our conjecture. Suffice it to say, that although a constant effort seems to have been put forth, up to the time of the death of these men, to secure such a knowledge of the working details of organized effort as would render the labor systematic and concentrated, the records found in the published works of the church warrant the conclusion that but very few were in possession of the knowledge of those details in sufficient degree to prevent or expose imposition if attempted.

"If we may judge from the present disposition manifested in opposition to proposed schemes for the further development and organization of the preaching element of the church, one difficulty to the proposed establishment was, the existence of a preponderating disposition to wait to be told what to do, rather than to do what was clearly pointed out as a present and necessary duty. This we recognize

and deprecate, and wish to call attention to for the purpose of asking whether it ought not to be exorcised and eradicated.

"We believe the measure to have been a correct one in its conception, and within certain limits to have been correctly carried out. Wherein we think some of its legitimate provisions have been denied and rendered inoperative, we shall notice under another head.

"The holding of local and general conferences we believe to have been, and still to be, one of the surest, safest, and best means that could have been or that can be used to the accomplishment of a proper assimilation of thought and spirit among brethren, and the right understanding of doctrine among the teachers and those taught. These local and general conferences we believe to be authorized by the general laws of the church under which the promulgation of the gospel was to be carried on; and they are not therefore the creatures of local organizations called churches or branches. They are natural and necessary assemblings of the church officers for the transaction of necessary business connected with the carrying out the great program of salvation, and for the free interchange of thought, expression of opinion, and the preaching of the word. We trust that such assemblings will be more largely attended than heretofore.

Conferences.

"The range of business which may be done at these conferences is very wide, and comprises all 'things necessary to be done;' the necessity for the doing of any particular business being the law governing the case, 'according to the Bible, Book of Mormon, and the Doctrine and Covenants.'

"The organization of numbers of believers into churches, or branches, is a politic necessity; and hence a measure which was introduced at a very early date of the church existence. It was essential then; it is so now. There is ample provision for requisite organization in the Book of Covenants, and the usages of the church, as found in the instructions given from time to time.

Branches.

"The ordination of men to the various offices to be found in the church began at the inception of the church, and can

no more properly be dispensed with than can the preaching of the word; indeed it is made the means to the end, that the word may be preached to the entire world. These officers form the army of workers in the affairs of the church, both spiritual and temporal; it being intended by the law that they shall work harmoniously together; and further providing for all the peculiar conditions which may be involved in preaching the word.

Officers.

"The appointing of a presiding officer with suitable assistants is but a step on in the organization of powers for the common end; and instead of this one arrogating to himself the aims, object, titles, and powers of an autocrat, he is but an arm of the public service, and must labor in accordance with the law governing the whole. Should he cease to be governed by that law, he ceases to be a 'servant of all.' The localizing a center of religious government was a measure introduced with a view of facilitating the carrying on of the work in its entirety; not for the purpose of centralizing power. Those who now fear the concentration of power would do well to make a more thorough examination of the objects of church association, and study to a better conclusion the theory of the gospel as applied to human associations. There can be no possible better guarantees given to a people for the maintenance of their liberty than those assured to the people of the church in their organic church law; and it is only necessary that it be known that any one intrusted with the liberties of the people is proving recreant to his trust to apply the remedy. Concentration is only to be feared when the power of applying the remedy is denied, or the law by which it is guaranteed is ignored. So far as the Reorganization is concerned, this power is not denied nor the law ignored.

"The realization of sufficient temporal means to carry on the affairs of the church government has been the occasion of much thought, teaching, labor, discussion, debate, animadversion, and finally of abuse. The list of officers comprises those to whom belongs the duty of engaging in and looking after the temporal matters of the church, and the manners and methods by which the incum

Temporal means.

bents of those offices have successively tried to carry out the measures proposed from time to time, have been various, and according to their variety has been their success or their failure. The true policy—one that satisfies everybody and gives offense to none; that produces a sufficiency to an abundance for every real need; that fills the coffers of the church, but takes nothing from those of individual members—has not yet been discovered. All say that they feel that it ought to be done, that there is a great need of such means, and that it should be supplied; but none, or a very few, suppose that themselves are under any obligation to aid that supply; and hence there is still a lack. But a portion of the measures used will be cited hereafter; suffice it now to write that so far the most of the measures just noticed were and are for the carrying on of a spiritual movement for religious purposes.

Temples.

"As an adjunct to, and necessary consequence of, the gathering, the building of a temple has been attempted as a measure calculated to intensify the worship of the people; to foster their spirit of devotion, and to develop their love of God, their industry, patience, faithfulness, and their ability. One was begun and completed at Kirtland, Ohio; but was abandoned, we suppose, for sufficient reasons. What the causes were that superinduced the abandonment of Kirtland and the stake there, it is not now our purpose to allege. It is sufficient for the present object to know that the abandonment was effected. A corner stone was laid in Jackson County, Missouri; but no building was erected. A site for a city was chosen; various public edifices were projected; some were erected, others left to the future. The genius of disruption again wrought a dispersion, and the site and temple there were abandoned. The causes conspiring to effect this second abandonment of a measure to be so replete with good to the people, may be more easily traced than those of the first, but we let them pass without further consideration, as foreign to our object in this article.

"The temple at Nauvoo was by far the most important of any in its conception and progress, and the interest cluster-

ing round the history of its building, although the one at Jackson County was supposed to be the one most likely to be accepted when completed. This temple at Nauvoo was begun under circumstances of adversity; its erection was continued during the period of the greatest activity in the promulgation of the gospel abroad, and the gathering to the west, as the states of Illinois, Missouri, and Iowa were then designated. It was during the building of this edifice that Nauvoo became, by charter, the 'City of the Saints;' it was also during this period that other public measures were adopted, and culminated, as we shall trace further on in our article.

"It has been stated by those whose *duty* it was to *know*, that the Temple at Nauvoo was finished, 'completed as Joseph designed.' This *statement is not true.* In no sense can it be said truthfully, that any part of the Temple at Nauvoo was completed, with the possible exception of the main assembly room into which the front doors opened. The basement, in which was the font, was incomplete; the stairway to the left of the front was not relieved of the rough boards laid on the risings, on which the workmen went up and down; the upper assembly room was not accessible, the floor not being laid, neither the doors hung nor the walls plastered. Besides this, the inside ornamentation was by no means finished even in those parts called completed. There are plenty of persons now living who were frequent visitors to the Temple after the people who built it left Nauvoo, who will testify that the building was not completed; among them, David LeBaron, who had charge of it for some time; Major L. C. Bidamon, for years proprietor of the Mansion House; Dr. Weld, of Nauvoo; Amos Davis, living near the Big Mound, on the Nauvoo and La Harpe road; George Edmunds, of Sonora, and the writer, with a host of others.

"It is further rumored that after the death of Joseph Smith the plans and specifications were altered; and that such parts as were nearly completed were not so completed in accordance with the original design. Of this we cannot testify, never having seen the original drawings nor read

the specifications. If the statements of various persons are to be relied on, there can be but little doubt that in one respect there was a *completion;* and that respect is the *desecration* and *defilement* of the Temple, by the holding of such revels and orgies therein as were not even thought of by the 'money changers,' who made the House of God at Jerusalem a 'den of thieves,' and against whom the righteous indignation of Jesus was so signally directed.

"That there was cause for the abandonment of even this magnificent structure who can doubt. It was abandoned; and in little over four years after the death of Joseph and Hyrum Smith, malice, envy, and hatred set fire to it, and it was burned. We think that the inscription stated that it was begun in 1841. If so, it was but a little over the supposed allotted seven years given for its completion that it fell, being burned about October 8, 1848. The corner stone was laid April 6, 1841, and the burning occurred October 8, 1848. The saints, however, left Nauvoo in 1846, no work probably being done upon the Temple after the spring or summer of that year.

"The only object we have in writing so explicitly in regard to the Temple at Nauvoo, is, that those who have been made to believe that it was completed may be undeceived; and that those who have so industriously circulated the statement that it was completed may be shamed.

"A temple, or its equivalent or representative, has had an existence in the general economy of nearly every important faction of the church since the abandonment of Nauvoo. The saints under the lead of James J. Strang had a 'Tower of Strength;' Baneemy had 'The Secret Chamber;' Gladden Bishop a 'Rock of Refuge;' Alpheus Cutler raised 'An Ensign of Peace' and built a 'Council House;' and there is a 'Tabernacle' at Salt Lake City, and a temple in course of erection. It is then a measure considered as a feature necessary to the cause.

"The establishment of schools we are most decidedly in favor of. What may have been the character of the school at Kirtland, so far as its personal conduct was concerned, we are not aware; but suppose it to have been for the pur-

pose of receiving and imparting necessary instruction to those wishing to avail themselves of its advantages. Such was evidently the intention of the establishment of the school or schools at Nauvoo; and the only bad feature that we now remember in connection with any of the literary institutions at Nauvoo, is that the library belonging to the 'Lyceum Association,' was grossly robbed of its books, at or about the time of the breaking up there. If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.

Schools.

"The Kirtland bank was a failure. Whatever may have been the intention, so far as honesty of motive may be implied, we have not a word to write; but we may be pardoned if we do assume that the supposed effect was to be the easing up of monetary stringency, by the issue and circulation of an equivalent to the *hard facts* of currency, gold and silver coin. That the bank as a scheme failed, may be more attributable to a failure to comprehend and carry out its business details, than to absolute dishonesty in its projectors. It was an unfortunate measure, and entailed a portion of shame and disgrace upon all involved in it, either by direct or indirect implication. We cannot defend it, as we believe it to have been an error—a grave error. Whether some of the parties engaged in it were overpersuaded, or voluntarily lent the aid and sanction of their names to it, we do not know; but we are satisfied that it was a prostitution of spiritual character, prestige, and forecast, to improper uses, in the vain hope that the end would justify the means; its failure might have been easily predicted, and was inevitable. We have stated all that we need to state when we write it as our conviction that it was an error.

Kirtland bank.

"The organization and operation of joint stock companies was a favorite measure of the immediate past. We cannot write the history of them all, nor do we care to write the history of any; it is enough that they one by one perished.

dwindled away by improvidence, waste, and consumption. The usual features of them one and all may be confidently told. They were almost invariably an attempt to make any given number of poor men rich, by the aggregation of their poverty; as suppose, one thousand men propose a stock company, and subscribe ten dollars each to the capital stock, there is the aggregate of the nice little sum of ten thousand dollars. This seems large, and it would be for one man; but when we reflect that there are one thousand persons holding interests, we can easily perceive that they are not individually richer, as they own but ten dollars each. Now, if five hundred stockholders draw out for daily consumption twenty dollars each, the whole sum is exhausted, and five hundred stockholders are defrauded out of their whole stock; if two hundred and fifty draw out forty dollars each, the stock is exhausted, and seven hundred and fifty stockholders are left minus their stock—the fact is, we believe that nine out of every ten joint stock companies, organized among the saints, died of 'home consumption.' Instead of being stockholders, the members of them became stock-consumers; and those organizations instead of being 'fat and well favored,' were 'lean and ill favored.' The very means which should have made the people rich, an aggregation of labor and capital, was made a means of robbery and extortion, until to call an association a 'joint stock' was to condemn it. This should not have been the case. We do not defend the men who were the founders of those schemes, we do not condemn them personally, for we do not know them, at least not many of them, but the principle of the association of labor and capital is a measure of policy and sound wisdom, we believe. Many instances may be cited of what may be done by unity of labor; the most striking one occurring to our memory of late occurrence is that of a beautiful stone church, standing not far from the south end of Grand Avenue, St. Louis, Missouri, built by an order of Catholic priests; and when it is stated that these men, although few in number, are prohibited from asking alms, and have done *all* the work on their building, quarrying, cutting, and laying the stone, together

Joint stock companies.

with doing the whole of the wood work, it will be conceded that a unity of purpose with energy of action will usually accomplish the most unlikely of human designs, and render those of great feasibility a thing of a day.

"We are of the opinion that many of the past associations have been destroyed through the lack of a proper understanding and appreciation of their working details. If so, then is the lesson necessary to be learned pointed out.

"The building of cities; a favorite theory, the measure of every age. How anxiously has the saint longed for the power to build up, and how constantly have his feet been turned from the ways of the great city of the greater King. Who shall tell how the subtle influence, the hope of one day entering into the gates and walking the streets of a city of God, a Salem, a city of Peace, has cheered the stricken heart and elated the soul of the laborer in Zion at his daily toil; the hardy artisan as he sang to the stroke of his sounding hammer; the scholar as he strove to 'show himself a workman that needeth not to be ashamed;' the wise man as he sat beneath the skies of a distant clime, and sighed for the day when the 'tribes' might return.

Cities.

"Where are the cities of the saint! Kirtland lies upon the hills a 'deserted village;' 'Far West,' 'Adam-ondi-ahman,' and the City of Cities, lie wasted and dead; 'Nauvoo,' on fairer site than which the sun does not shine, is a city of less than one tenth of her former inhabitants. Her hills are covered with the vine, and her valleys bear the peach and the plum; while the beer-drinking, wine-growing Teuton has built his 'wine vaults,' and garnished his 'wine gardens' with the stones quarried by the saints of God, and by their patient hands laid in the walls of 'the temple that crowned the hill.'

"A sad comment upon the unfaithfulness of man is found in the fact that of all the host that once held sacred worship within the 'City of the Saints,' few have an inheritance there. Of those few, the family of 'Joseph the Martyr' form a part, and these are sedulously striving to sow the 'word;' and some of them are combatting, step by step, for

the ground lost in the battle where their father and uncle went down, and endeavoring to build upon the ruins of a past spiritual hierarchy the pure theocracy of a 'Risen Redeemer.' Where! O, where are the cities of the saints!

"Mills, workshops, manufactories, are but concomitant accessories to cities and villages, and must follow in their train. The opening of new lands is necessary to proper outgrowth, and the extension of the borders of Zion; who shall say the measure is not a wise one? We believe in it, and it is one of those of the past that commends itself to us.

"The setting up and running of printing presses, and the issuing of newspapers, periodicals, and books. What can we write in reference to these measures, which really form but one, for the setting up of printing presses comprises all the rest; newspapers, periodicals, and books being children of the brain and the press.

The press.

"The church deemed it advisable at a very early day to purchase a press; and it was made a powerful auxiliary to the preaching of the word. It was insisted upon that there should be freedom of the press. Persecution arose, the causes of which we do not care to inquire as we have before stated, and people and press were successively driven from Kirtland and from Missouri. At Nauvoo the aid of the press was again invoked; the *Times and Seasons*, *Nauvoo Neighbor*, and *Gospel Reflector* succeeded the *Evening and Morning Star*, the *Messenger and Advocate*, and the *Elders' Journal*. The *Millennial Star* was begun in England, and still continues, we believe. This bringing into the service of the church, the labor and the results of the 'types' and 'printers' ink,' was a correct and judicious measure; and while legitimately employed, these agents were powerful for good. There came a time when these agents were not used for the promulgation of the 'gospel of peace;' but for the purpose of a wordy defense against attack from offensive neighbors near and remote, and some issues of the church organ are sadly spoiled by the bandying of unclean and vituperative epithets, from the pens of men whom we now think might have spent their time and talent in a better labor, one of love. The measure of employing the press we

indorse; but some of the uses to which the church press was put we cannot do otherwise than deprecate, we cannot indorse, much less defend them.

"There is a page written in the history of the church that we have always regarded as a sad one; and as the circumstances of its occurring have a sort of connection with the subject now being considered, we write of it here. The grounds upon which it was deemed advisable to employ the press as an agent in the dissemination of the tenets of the church were, the rapidity with which copies of important and useful information could be created; the facility of retaining the landmarks of doctrine and teaching, and the freedom guaranteed to the press by the law of the land, and the peculiar political organization of our country.

Nauvoo Expositor.

"At what time the church turned its face upon these considerations, more particularly the last one, we are not advised; but of the fact there seems to be clear evidence, that not content with the exhibition of lawless and legal violence illegally used, which had sent the presses from Ohio and Missouri, the church did give a practical denial to the doctrine of the freedom of the press by the destruction of the office of the *Nauvoo Expositor*, a newspaper published and to be issued ostensibly for the exposure of iniquity in the church.

"We wish to be properly understood upon this matter, and for this reason, that it has been charged upon the writer of this article that he was 'hand in glove' with the murderers of Joseph and Hyrum Smith; and one of the chief reasons why this statement of complicity with murderers has been made, is the fact, that he has declared it to be his opinion that the destruction of the presses and types of the *Expositor* was an 'unwise, impolitic, and illegal measure.' We have no reason to love those who took the lives of men held to answer to the bar of justice whom the law would have released; nor do we see how that the expression of an honestly held opinion, formed after years of trial, forced upon us as consequences partially due to that act, can rightfully subject us to so grave a charge.

We have met none of the men engaged in the publication of that paper, with the exception of Mr. Wilson Law, and we have only rumor to assert for our supposition of his connection with it; and Mr. Law we met but for a moment in an eating house in Nauvoo, and had no conversation with him in reference to that affair. Whether the opinion that the destruction of that press and its fixtures was an 'unwise, impolitic, and illegal measure,' subjects us to so unkind a judgment or otherwise, such is our conviction. We believe it to have been an error and a signal infraction of the 'liberty of the press.'

"That political influence was fostered by municipal charter, the history of the procuring of the charter of the city of Nauvoo, and its extraordinary provisions, no legal mind can doubt. Where the idea of incorporation first originated, we are not prepared to say; but one of the prime movers in it, and the delegate to Springfield to urge the passage of the incorporating bill appointed by the conference, was John C. Bennett. We believe that the incorporation of the city of Nauvoo as a municipal city, with its extraordinary privileges, including its municipal court, was an error fraught with dangerous consequences, one of which we believe to have been the passage of a resolution declaring the *Expositor* office a 'nuisance,' and ordering it 'abated.' That the municipal court of the city may have done a good deed when it took cognizance of the arrest of Joseph Smith by H. T. Wilson, and insured him a trial, we admit; but the possession of the power by which such a thing could be done was a dangerous possession; and though right uses of such a power might always be made, it was possible, as we have seen, for one branch of that municipal government to err.

Nauvoo charter.

"We implicate no one else in this statement of our belief respecting these measures being errors. We write only our own sentiments, and we have a purpose in so doing.

"As a natural result of the adoption of the city charter, a mayor of the city was elected. This was a necessary feature of a city government; but it was not essential that high spiritual authorities should be made chief municipal

officers, to the loss of spiritual prestige and power. We have been told, and we believe it to be partly true, that after a certain time, political partisanship ran to so sad an extreme, that one of the chief officers of the city was hemmed in by a cordon of office-seekers, and political spoliation appropriators, to the exclusion of good and true men who loved the cause of Zion, and were alarmed at the drifting tide of events. So officious and so zealous were these political hucksters, that it soon became a matter of difficulty for an honest, outspoken man to get the ear of the highest spiritual authority in the church, so closely were such men watched and their efforts forestalled. Such is the legitimate result in every society of modern times, when politics become a trade, and when political wire-workers obtain preferment in the church in the place of honest, religious-minded men; and we may well be pardoned if we see some traces of such state of affairs in the later years of Joseph and Hyrum Smith.

Politics.

"It would have been difficult, when once the restraining influence of a spiritual life had relaxed, to take up the broken threads and knit them into so perfect and so strong a cord as it should have been originally; and for this reason, if for no other, the men upon whom the burden of the great spiritual work of the last days rested, should have held themselves aloof from active participation in political strife. It was not a crime to aspire to high political station in itself; but the influences by which preferment is obtained, and which too frequently accompany it, give rise to undue ambition, and are too easily prostituted from right uses to base and ignoble ends. We believe that when men lost sight of the dignity of the title of 'elder in the Church of Christ,' it was an error, and when this was followed by a love for political power to the lessening of the love for spiritual advancement, it was a graver error still.

"We class the cultivation of the spirit of war with the error spoken of above, but do not regard it as one of such dangerous character, from the fact that a real necessity for bloodshed might never have arisen after the year 1840, if right counsel had prevailed. We do

War.

not say that there was any real necessity for the shedding of blood prior to the year 1840; but from the tenor of commandments given during and subsequently to the exodus from Missouri, we are persuaded that none would have arisen after that year.

"The raising of a standard of peace was one of the duties devolving upon the saints. Military organizations among them should have been the result of *state law direct*, not the result of domestic primary action. The military organizations of the state were sufficient for the practical purposes of defense against invasion from without; but would have been powerless against dissension from within.

"There were three evils connected with the existence of military organizations among the saints. One of these evils was the appearance of hostility which it gave to the saints, as a religious body, crying peace unto all people. Another was, that there was an unnecessary expenditure of time and money in keeping up drill, parade, dress, equipage, and arms. But the worst evil of the three, as it appears to us, looking at it from our chosen standpoint, was the dependence upon the arm of flesh in warlike demonstration, rather than in God and the practice of holiness; and we may add another, closely connected with the last, military titles and appellations usurped the place of the plainer callings, and the higher dignities of 'elders in Israel,' 'ministers of the gospel.' Some of the publications of the church show an unmistakable tendency to foster the love of distinctive titles, and 'Captain,' 'Colonel,' and 'General,' are prefixes; where to our democratic taste, 'Mr.' and 'Elder,' would have looked far better, and would have served more palpably to enhance the value of church distinctive titles.

"We blame no one for this,—we cannot say where it first begun, nor that any absolute wickedness was wrought; but we regard it as an error.

"We have noted heretofore, the introduction of secret orders as a measure which obtained in the church. We have introduced it not for the purpose of finding fault with those brethren who belong to them now, nor for the purpose of railing against them all, or any

Secret orders.

one of them. Let this be borne in mind, and the brethren will be relieved of any necessity for writing in reply to us, or in defense of what is not attacked. All we wish to write about them is this. We know of nothing in the gospel making them necessary; nor do we know of any authorized by the church. There is nothing enjoined in any of them that is noble, kind, and good, that is not enjoined in the gospel covenant. As a writer on the subject, who is by the way a member of one of them, tritely remarks, 'They begun in time, and will end in time, while the gospel begun in eternity and will end in eternity.'

"We have now taken up one by one the principal measures of the men of the immediate past, and propose to view them with regard to our relation to them.

"That some if not all of these measures which we have been considering are as much an essential part of the policy of the Reorganization as they were a part of the policy of the men of the past, is not a question for controversy, — hence our relation to them is one of careful measurement and adjustment. Whatever is conducive to our advancement as a people, as a church, as individuals, will demand and should have, our earnest, cordial indorsement, and our active and energetic support.

"Disguise it as we may to ourselves, the many organizations that have succeeded what is sometimes called 'the old church,' may be regarded as factions; nor do we intend any disrespect to persons now living, either in or out of the Reorganization, in using this term; and with the dead we have no quarrel. Hence, when this article is read by anyone who takes issue with us, we wish them to understand that we have never had, nor can we now have, any but the kindliest feelings towards the seekers after truth, no matter what may be their denominational name.

The different factions of the church.

"Since the death of Joseph and Hyrum Smith there has sprung into existence the following parties, associations, nearly all claiming some kind of authority or sanction from the 'old church.' An organization under Sidney Rigdon, in Pennsylvania, and one in Iowa; one under Lyman

Wight, in Texas; one under William Smith, in Kentucky, and one in Illinois; one under James J. Strang, in Wisconsin and Michigan; one under Alpheus Cutler, in Iowa; one under William Bickerton, in Pennsylvania; one under Z. Brooks, in Illinois and Ohio; one under Joseph Morris, in Utah; one under Granville Hedrick, in Illinois and Missouri; and the Reorganization. There has been a number of lesser note than any of these, that we do not notice.

"The organization existing in Utah under Brigham Young, although considered by us as coming into existence subsequently to the death of Joseph and Hyrum Smith, we did not name for the following reasons: Of all these organizations there are now left but three of any considerable importance; these are, the church in Utah under Brigham Young; the organization under Granville Hedrick, and the Reorganization. There is, it is true, a few with William Bickerton; a few with Stephen Post, as Sidney Rigdon's representative, at Attica, Iowa; a few of Father Cutler's adherents in Minnesota; and a few yet holding to the claims of James J. Strang, and a few to Joseph Morris' successors.

"Each one of all these organizations advance reasons why theirs should be considered the true branch of the church; and we have not a doubt as to the honesty of many of the men engaged in so stating their reasons. If we doubt the honesty of any of them, we do so only because as individuals they have failed to sustain such character.

"That measures of public polity were introduced by some of these organizations that we consider to have been erroneous, and some wicked, we believe; but that there were many who innocently received and believed those measures to be right ones, we also believe; and we are willing to believe further, that many who still hold to some of those measures are doing so conscientiously. This is not an admission that the measures referred to are righteous.

"WHAT IS OUR RELATION TO THESE FACTIONS OF THE CHURCH?

"We are striving to secure a unity of belief among the one-time Latter Day Saints, our only intention towards them

being for their good. To make this intention apparent to them is our duty; and to present the good in such form that they are attracted to it rather than repulsed from it, is also our duty. Our relation to them then is one of friendship to the men composing them; though there may and ought to be no compromise upon our part with those measures of either or all of them that we believe to be erroneous or wicked.

"The men composing these various organizations have been at one time, if they are not now, lovers of the principles of the gospel as taught by Christ; they were honest in the convictions which resulted in their obeying it, and they have taught the necessity of obedience to it as strenuously as do we. We in this respect stand upon common ground, and so far should meet as brothers. If they advocate and practice what is to our understanding wrong, we to them occupy a similar position, because we teach and practice what is to their understanding erroneous. With the three or four of them that are left we are now at variance on points of doctrine; but that variance is rather upon matters of comparatively later origin, and does not involve what all agree in calling the fundamental principles of the gospel of Christ, however that gospel may to us be affected by the teaching of those things to which we do not agree.

"At present but one of these organizations, the one in Utah, outnumbers the Reorganization; and from all the indications seen now, the latter is rapidly increasing, while the former is losing, or at best but remaining the same. As a natural result, judging from past history, the increase of numbers, and the growing importance which the increase of numbers gives, there will be a strong tendency to become conservative; and arrogant conservatism is but another name for intolerance. Our labor should be to secure our relations with these factions from assuming the intolerant form.

Churches.

"Our relation to the different churches throughout the land is of a somewhat similar character, with the exception that they have not, as we understand it, received the gospel. They do, however, exercise a faith

in God and in Christ, and are honest in their convictions; that is to say we believe the great mass of them to be. If the spirit of love to those who have known the truth binds us to a forbearance and kindness towards them, does not the same spirit of love bind us to a more comprehensive forbearance and kindness towards those whom we think have not so known the truth? We think so; and therefore we feel assured that harshness and severity exercised towards them will inevitably return upon the head of him exhibiting them.

"To the world at large, our relation should be that of teachers, exemplars; holding the truth in righteousness, and practicing virtue for the love of the commandment to be virtuous, and for the peace that virtue brings. Anything less than this is a violation of our relations with the world, the different churches, the factions of the church, and the men of the past.

"THE REORGANIZATION.

"We examine this casually in the following order as a proper closing to our lengthened article.

"The men of the present; the measures of the present; our policy, present duty, and the hoped-for end.

"The men of the present are, a great many of them, men who were pioneers in the work in the early days of its commencement; some are the children of those who have fought the good fight of faith, and have lain down to rest from their warfare, while some are those who have believed our report, and have become identified with the work during the days of the Reorganization. These men have, many of them, grievously suffered for the sake of the cause of the Master, and are not yet done with their willingness to sacrifice for the same cause; and all are men who desire the advancement of the cause in truth and righteousness. Their purpose is not to suffer defeat if they can prevent it by honorable means. They regard the men of the past as brothers, and feel that they have the right to examine the records left for their use and direction, and exercise their own right of decision upon them. To inquire into the meas-

ures of their predecessors, and to decide for the interests of the church, according to the light afforded by the history of the past, the light of the present, and their prescience of the future, these men of the present believe to be their duty.

"They are, as a class, fearless and free in their discussion of every question with which they have to deal; and there are men of marked piety and ability among the number, able and willing to defend the principles of the faith and doctrines of the church as left us by the first elders, and as found in the books, but unwilling to defend any in wrong-doing,—for this reason they do not propose to defend what they feel assured was wrong in the past. They are willing to stand for the right, but will not exonerate the evil doer; he must abide the consequences of his evil doing, let him be whom he may. They are earnest, and mean to redeem the character of the church from opprobrium, so far as their lives and influence can do so. We do not deem it necessary to name any of them, as their names appear from time to time in the published proceedings of the church.

"That all the men of the Reorganization are not of the character above described is but natural. Coming out of all the factions, and being gathered up from the various cities, towns, and hamlets, where they had waited the passing away of the 'cloudy and dark day,' it is but reasonable to suppose that there should be men of every possible shade of religious belief that could have obtained during those disastrous years in which righteousness seemed to have been forgotten among the children of Zion. These men, uniting with a common object in view, needed intercourse, long and trying intercourse with each other, in order that an assimilation should be possible. Bravely has this work of assimilation gone on, and well and bravely have the men of the present borne the test required. Some, it is true, have failed to bear, and have departed from us. What their reasons were, how much they saw, and heard, and felt, and withstood, we cannot say; nor would we add a single pang to pain of mind, if existing with any of them, or aid by a stroke the departing course of those who cannot walk with these men of the present in the Reorganization.

"THE MEASURES OF THE PRESENT; WHAT ARE THEY?

"This is one of the most vital questions to be considered; and might give rise to more controversy under ordinary circumstances than we would be willing to originate; but as we have heretofore written, we have proposed to make this outlook as comprehensive as we have the ability to do, and the consequences must care for themselves.

Measures of the present.

"We may not in the following enumeration please some, who believe that any theory of an elder of the church is a measure, and belongs to the policy of the church; but we shall give such as we feel assured are the measures to which our indorsement and our support are pledged.

"The establishment of an efficient corps of gospel ministers; the holding of local and general conferences; the organization of branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher, and deacon; the appointing and sustaining a presiding officer of the church, and localizing a center of a religious government; and the realization of sufficient temporal means to carry on the affairs of such government. The foregoing measures we regard as directly appertaining to our spiritual affairs; or to be better understood, they are the direct measures necessary to the successful administration in spiritual things for man's redemption and salvation.

"As auxiliary and effective measures necessary for the well-being and happiness of the people of the church, as individuals and as a body, we regard the following: the gathering, as a result of the preaching of the word; the building of a temple, as a necessity growing out of a gathering; the establishment of schools, those schools to be of various kinds, but all for the diffusion of knowledge among the people of God; the building of cities, to be stakes; the building and operation of mills, workshops, and manufactories; the settlement of new lands, and the opening of various branches of industry thereon; the setting up and operating of printing presses, and the publishing and issuing of newspapers, periodicals, and books. As a means to

the successful carrying out of the last named measures, we believe a necessary and additional one to be the creation of incorporated companies, having *legal existence* according to the *laws* of the *states* where it may be designed to carry out such measures, with legal safeguards against the management of such incorporations by irresponsible or evil designing men.

"We have already written something in behalf of each of the foregoing measures under their different heads; but we may be pardoned for hastily reviewing and adding here and there a word, by way of further explanation.

"When it became necessary in the past to raise money for church purposes, a commandment was given, showing the way; this way in its right meaning must become sooner or later a measure of the church polity for that purpose. Its abuses in the past will not excuse us, nor will our disposition to do, if we leave undone those things we know how to do, avail us. Hence the errors committed in ordaining more than seven quorums of the seventy, and the giving spiritual power to bishops, by reason of the care of temporal things, must be avoided by us, or we will cumber the wheels as heretofore.

"WHAT IS THE POLICY OF THE REORGANIZATION? HAS IT A POLICY?

Policy.

"The course pursued by the elders of the church in the Reorganization has been the subject of many a stormy debate, in the states and territories of the United States, and in Europe; and it has been usual for their opposers to ignore; firstly, the foundation upon which the elders built; and secondly, the arguments advanced by them. This was done upon the assumed grounds that the Reorganization had no policy; that it was but an inchoate gathering together of odds and ends of doctrine, and of men who had been cast off from the true church, and who were so contentious, dissatisfied, and rebellious, that they could not stay in other organizations, and hence would soon fall by the ears and destroy their organization and themselves.

"The lapse of time, and the persistency with which the elders of the Reorganization have presented its claims upon the consideration of the saints of every name, have demonstrated that there was a policy; and that however mad the adherents of that policy were, 'there was a method in their madness.'

"That policy, as it has so far been developed, may be stated in a very few propositions, viz.:—

"To insist that the laws to govern the church are found in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; that whatever is contained in those books as doctrine for the salvation of man, *is* the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with, or denies, contradicts, is in opposition to or contravenes the teaching found in those books is *not* the doctrine of the church; that all men, Latter Day Saints included, are amenable to God for their acts here, and always; that the scriptures are to *all* men for guidance, and that Latter Day Saints are not privileged to disregard that guidance, and that the Book of Mormon and Doctrine and Covenants are scripture to Latter Day Saints. Arising out of the foregoing propositions it has been, and is the policy of the Reorganization to hold positive and continued antagonism to certain doctrines sought to be engrafted upon the faith of the church, as that faith was delivered to the church by Joseph and Hyrum Smith and their immediate colaborers; among which are to be found, 'polygamy' or a 'plurality of wives;' the doctrine of 'sealing,' as applied to the marriage covenant; the train of evil teachings and consequent evils resulting from the teaching, practicing, and defending those doctrines; the abuse of the law of tithing; and the doctrine of 'consecration' as interpreted to institute, carry on, and defend *theft*.

"It has been furthermore the policy of the church to recognize but one true church, the one existing in an organized condition until June 27, 1844, from that time in an unorganized condition until the Reorganization begun, which is but a regathering and reorganizing of the members of the one true church. This has led to the ignoring

the specific administrations performed by the various factions above referred to. All legal baptisms are of necessity held to be valid by the elders of the Reorganization; but baptisms to be accepted, must be shown by proper proofs to be legal.

"It has been also the policy of these 'men of the present' to 'preach the gospel;' and to insist that the practice of the principles of 'virtue,' 'honesty,' 'uprightness,' and 'faithful,' 'fair-dealing' between man and man should be the rule in the church; and that tyranny, oppression, and vice are not to be tolerated.

"OUR PRESENT DUTY.

"From a consideration of what is presented in the foregoing pages of this article, our duty is very plain. It is not to sit idly down in the hope that righteousness will spring from the soil to our salvation, nor to the encouragement of a morbid sentimentality under the guise of ascetic religion; nor to a wild and careless enthusiasm that will continue to overlook the practical parts of our faith. No; neither of these lines of policy will do, and hence neither is our duty. We must look all the difficulties surrounding us, and the conditions of our lives, directly in the face, take them all into the account, and with a steadfast purpose fixed upon the object or objects to be obtained, pursue individually and collectively that line of conduct which will best secure those objects.

Present duty.

"We must therefore buy lands, and improve them; plant orchards and vineyards, and eat the fruit of them; build houses and inhabit them; make homes and enjoy them; build cities, villages, and hamlets, and people them; build workshops, manufactories, mills, tanneries, foundries, and all other accessories to useful labor, and run them; establish schools, colleges, business houses, and make use of them; erect meetinghouses, places of worship—temples—and worship in them.

"In doing all this the true and abiding principles of justice and honesty, fair and honorable dealing only will avail us. Duplicity, deceit, and double dealing must ultimately stand

face to face with justice, the eternal justice of God. 'For God shall bring every work into judgment, with *every secret* thing, whether it be good, or whether it be evil.'

"We must be true men, true in all the walks of life, making better citizens, better sons, better husbands, better fathers, better daughters, better wives, better mothers, better men, better women, better saints.

"We must build our houses solidly, to stand for more than a day; we must build our fences, to secure good neighbors; we must strive for the best roads, best bridges, best wells and springs, best towns, best everything of public utility and benefit; doing all our work with a view to its stability.

"Our spiritual labor must be of like permanent character. We must preach the principles of life and enforce them by our example. We must carry the news to the ends of the earth, and we must be glad in it ourselves. We must be faithful, sober, upright, and intelligent, and so shall we gain the desired end—happiness here, eternal life hereafter."—*The Saints' Herald*, vol. 18, pp. 688-692, 718-723, 740-744; vol. 19, pp. 17-21, 48-54, 81-86.

CHAPTER 35.

1872.

ENGLAND — WESTERN IOWA — H. J. HUDSON — UTAH AFFAIRS — MICHIGAN — ANNUAL CONFERENCE — MISSIONS — A PROTEST — COMMENTS — PACIFIC SLOPE CONFERENCE — WELSH CONFERENCE — COUNCIL — PRESIDENT MARKS' DEATH — APPEAL — VALEDICTORY — MISSIONARIES DEPART.

JANUARY 5, 1872, Elder Thomas Taylor, of Birmingham, England, wrote of prospects there as follows:—

England.

"The work generally in this country looks encouraging. The saints who are coming into the church seem to be of the right kind. Bro. Coward in Liverpool will yet do a good work, but he is a man very much shaken in nerves. He is a thoroughly good man. Bro. Ennion is equally good; but weak in body and far advanced in years. But I pray the Lord to strengthen them, and enable them to do a good work. We have just received an encouraging letter from Bro. Briggs, and are anxiously looking for one from Bro. Ells."—*The Saints' Herald*, vol. 19, p. 152.

On January 15, Elder W. W. Blair wrote of the work in western Iowa as follows:—

Western Iowa.

"My meetings at Galland's Grove and at Manteno were very largely attended, and we hope for excellent results. There are many noble souls in Galland's Grove and vicinity, and I look to see the work of God continue to thrive there. My meetings here, yesterday, were well attended, though the Methodists are having a revival, lessening the attendance to some degree. The saints feel well, and the interest in their meetings is on the increase of late."—*The Saints' Herald*, vol. 19, p. 86.

The following clipping from the editorial column of the *Herald* for February 15, 1872, is worthy of preservation, as it shows the esteem in which one of the elders of the church was held in political circles, not only by his own, but also by the opposing party:—

H. J. Hudson.

"We clip from the Omaha *Tribune and Republican*, the following eulogy upon Bro. H. J. Hudson, of Columbus, Nebraska. . . .

" 'Mr. Hudson, of Platte, is one of the ablest debaters and truest men in the Legislature. His record is unblemished, and his leadership universally acknowledged. We thank him in behalf of the State for his fearless and unswerving course in behalf of the public interests.'—*Omaha Herald.*

" 'We indorse the above compliment to Hon. Henry J. Hudson with pleasure. Though not of our political household, we regard him as one of the truest and best men in the State; one of the comparatively few to whom the people may safely and wholly trust their interests. Not strongly partisan, on general questions he is always on the side of right. No amount of money can purchase his integrity, and no temptation force him to surrender his real convictions. His conduct is in glorious contrast to that of many of the members of the Legislature, and must extort the admiration and respect even of his opponents. Fortunate would it be for Nebraska, if men—whether Republicans or Democrats—like Henry J. Hudson were more plenty.' "—*The Saints' Herald*, vol. 19, pp. 114, 115.

The following items from *Herald* for March 15, 1872, will indicate conditions and prospects in several localities:—

"We had the pleasure of taking a number of the elders of the Kewanee district by the hand, during their late conference at Princeville, Peoria County, Illinois. Bro. John S. Patterson, the presiding elder of the district, is indefatigable in his efforts to disseminate the doctrines of life and salvation in his district. Bro. E. L. Kelley, preaching in Michigan with Bro. E. C. Briggs, has written a letter to the Coldwater *Republican* in defense of the church. The letter appeared in the issue of that paper for February 24, and is an able and characteristic defense of the truth. Bro. M. H. Forscutt has baptized six in Decatur County, Iowa, since the debate with the Rev. —— Ray closed there. Bro. David Powell, on a short mission down in the center of the State of Illinois, baptized six, and ordained Bro. J. G.

Emmons to the office of priest, to preach the word and watch over the flock there. . . .

"Bro. H. C. Brunson has succeeded in stirring up considerable interest and some excitement in the neighborhood of the Union schoolhouse, not far from Victoria, Knox County, Illinois. Rev. C. W. Smith, who has, we believe, heretofore discussed with Bro. Isaac Sheen, proposes to stop the progress of the work there by opposing it. What success he may achieve in hindering it there remains to be seen. If he honestly thinks that we are deluded and are worshiping erroneously, he is not to be blamed if he presents a strong opposition to our doctrines; but he ought to be honorable in his opposition, using honorable means to disabuse the minds of the people. He will do well to avoid the usual tactics of those who attempt to defeat the elders. Our people must also remember that retaliation, vituperation, and abuse are not arguments proper to be used in defending the faith. . . .

"Letters from Bro. James G. Scott indicate an excellent opening in southern Indiana."—*The Saints' Herald*, vol. 19, pp. 176, 177.

The *Herald* for April 1, 1872, contains a very significant communication from the pen of President Joseph Smith on "Affairs in Utah." We ask for it a careful reading. It will be seen that in this article is foreshadowed the very position which the Utah Church was obliged to occupy about twenty years later, and they are herein forewarned of how the Reorganization will hold such action. He writes as follows:—

Utah affairs.

"Brigham Young has achieved notoriety; and, outside of the church over which he presides, an unenviable reputation; but what there can be in the present situation of either Mr. Young or any of his long time adherents to offer such tomes of self-gratulation upon as it appears are being written by those inimical to him concerning it, we are unable to see. There is something solemnizing and pity-inspiring in the contemplation of what such a life as Mr. Young's has been reveals; and, although we have no extraordinary reasons to like him, but rather to the contrary, we cannot join in the cry that is being raised against him.

"We do not favor the admission of Utah into the union of States, with a constitution favoring or permitting the practice of polygamy; nor would we consent to such a compromise as would, by concession, treat with polygamy as existing as a religious tenet belonging of right to original Mormonism, and we would be very much inclined to object to any compromise recognizing it by any means as a religious tenet. In all this, however, we can see no warrant for supposing that any faction, outgrowth, split off, or secession is adding to its own strength by feeding upon the weaknesses, follies, or even vices of Brigham Young and others.

"We have noticed with some degree of curiosity, and some regret, the course pursued by what is called the Reform or Liberal Party, in Salt Lake City, as appears from the Salt Lake *Tribune*. When this journal first set out there was a feeling humanity discoverable in its editorials and leading articles, that indicated that the course pursued was rather forced upon the men sustaining it than otherwise; but whether the change in its editorial management has changed the forecast of its mission, or destiny itself has shaped its ends, there is a wide difference in the animus of its leaders now and then.

"It has grown bitter, harsh, and acrimonious; and except for now and then a saving clause, it might be inferred that those who were instrumental in originating and continuing the scheme of its publication, had either sold out their entire interest in it as a financial instrument and a social reform, or had forgotten that they ever held a tie in common with those against whom their invectives are now hurled. Plain statements of facts are sometimes necessary, both in exposing wickedness and wrong, and in defending innocence and right; but to state facts in a spirit of persecution and hate, is too apt to leave untold whatever of good might by candor be found for those of whom those facts might be stated.

"The plain statement that Brigham Young is responsible for much of the evil and wrong the people of the Church of Jesus Christ of Latter Day Saints have suffered, may be and

we believe is true; and this statement, if made by us in rancorous enmity to found an argument of our own strength upon is, in our way of thinking, a betrayal of weakness, or an exhibition of petty spite not warrantable in honest warfare.

"Whenever a man, or a party of them, has fallen upon hard lines in the church, and has severed the bond of union which has bound them with the body, there has followed, in far too many cases, an unmasking of fierce enmity. This has resulted in casting before the public a great many statements that need to be received with more than 'one grain of salt.'

"Brigham Young is an old man. He may, 'by reason of great strength,' endure for a few more years; and the end for him may come at any time. What the end may be, few can conjecture; and fewer still would be willing to foretell. That there must follow his death a serious disruption among those now held together by his personal power would seem to be inevitable. What the nature of this disruption will be, the incongruity of the several discordant elements already existing makes difficult of solution. We hope, however, that sufficient good will evolve to save from utter wreck the faith of the masses in God and in humanity. While the supposed disruption is pending, and before the blow falls that causes it, there is one thing we wish to place upon the record of the time's eventful history.

"An attempt is being made to secure the admission of Utah as a State. The abandonment of polygamy, by constitutional enactment, is to be made a condition precedent to such admission; and if admission is granted, it should be upon no other terms. However, should Utah be admitted upon such abandonment of polygamy, we think it to be an act of justice due to our religious contemporaries who may believe in polygamy, to certify to them that we shall regard such abandonment of that dogma as a tantamount declaration to us and to the world that the claim which they have made for its divine origin is a false claim; and that with the men who so abandon it the fact of its origination really lies.

"We might have waited till such abandonment and admis-

sion are really consummated before taking any position upon them; but we prefer to be charged with striking at shadows in case that the abandonment and consequent admission do not take place, than to be subsequently charged with taking advantage of what might be said to have been forced upon polygamists. We regard the situation in Utah as fraught with very grave issues; not only to 'Mormons' and 'Gentiles' there; but to the people of the United States generally, and to us of the Reorganization especially.

"The position which we as an individual have assumed upon the main question at issue, has been known from the first; and much, very much censure has been passed upon us for assuming that position. Many things which have transpired within the past few years go far towards confirming us in the position taken, and relieving the position taken from its seeming inconsistency. Had we any less faith in the law of compensation, which, ordained of God, makes all things even, we should scarcely have cared to have entered into the field of religious and social warfare as a defender of the faith of 'the fathers' of the church, as a Latter Day Saint, under the depressing cloud that to us has ever lain over the horizon of the past, and with a knowledge of the ordeal to which we must submit being the descendant of one whose name was 'had for good and evil' among men.

"Very few have shared with us in the feelings and sentiments this warfare has given rise to. Nor have we cared to often express them, for fear that they might be chargeable to an undue morbidity of mind not compatible with the largeness and grandeur of the plan of salvation. To some extent we have feared what the developments of a disruption in Utah might reveal of the past. This fear we have outgrown or overcome; and we are now persuaded, that not being responsible for the acts of others who have lived in the past, we can neither change nor obliterate the record they have made; we have therefore no just reason to fear what the truths of that record are. We are now prepared for whatever those revealments of the past may be.

"We wish everybody to understand that we are not an apologist for Brigham Young or any of those who are his

coadjutors; neither are we now a defender of those things which in times past we have declared our opposition to. We are, however, now, and we ever expect to be, an opposer of persecution, irresponsible violence, unjust denunciation, harsh, vindictive vituperation, and a building up of reputation out of the vices and follies of others. We have further concluded that now was a proper time to be understood upon some portion of the Utah question."—*The Saints' Herald*, vol. 19, pp. 208-210.

In the same issue, the editor has this to say of the work in Coldwater, Michigan:—

Michigan.

"Bro. E. C. Briggs expected to baptize some on the 3d in the Coldwater River, near Coldwater, Michigan. Many are quite bitter against the work there, but the cause has gained many friends. Much good seems to have followed the labors of Brn. E. C. Briggs and E. L. Kelley in that country."—*The Saints' Herald*, vol. 19, p. 212.

Annual Conference.

The Annual Conference convened at St. Louis, Missouri, April 6, 1872; Joseph Smith president, M. H. Forscutt secretary, A. H. Smith and H. A. Stebbins clerks. The first day was occupied by reports, among which are the following:—

"President J. Smith announced that the Legislature had yet passed no law by which the Board of Publication could be organized. There was a law, but it required a company of stockholders, a board of directors, and other features such as the board appointed by the church did not possess. The Board is waiting for a contemplated law that will give religious bodies holding property as a whole, the right to organize. . . .

"Elder Mark H. Forscutt, as president of the committee on music, reported that but little had yet been done by the committee; but he hoped by next General Conference to be able to present a satisfactory report, as the committee were at work. Bro. David H. Smith had contributed some original music.

"The President reported that Brn. E. C. Briggs and E. L. Kelley were laboring faithfully in Michigan, and were doing a good work there; Bro. William H. Kelley in

Indiana; Bro. J. W. Briggs is doing something in Iowa in local labor; and Bro. Samuel Powers in Wisconsin. The English mission should be supplied. Urgent calls come from Utah for a candid, earnest, careful man. There is one who can go from California, and there are some who are willing to go to England and Scotland when there shall be conditions met as are necessary under the circumstances of those brethren.

"He, the President, had sought to know, since the death of Bro. Zenos H. Gurley, whether the time was come, or would come at this conference, for members to be added to the Quorum of the Twelve, but as yet had obtained no indications in that respect, though he had looked forward anxiously to this time. With respect to the First Presidency; Bro. William Marks is very aged and feeble, and may be taken away at any time. This would leave the First Presidency with one member only. He had also sought for light on this question, and received a very pleasing intimation that it would be provided for, though no especial designation was made.

"The speech of the President was listened to with great interest, and was a fitting close to the first day's services and sessions."—*The Saints' Herald*, vol. 19, pp. 281, 284.

On the 8th Elders W. W. Blair, J. H. Lake, and J. S. Patterson were appointed a committee to investigate difficulties existing in Hanley branch, England. Subsequently other cases were also referred to them. The following missions were appointed at the conference: M. H. Forscutt, president of the English mission; D. H. Smith, William Redfield, and A. D. Boren were appointed to labor in Utah; J. S. Patterson, to Scotland; J. T. Davies, to Wales; John Avondet, to Switzerland, Italy, and France; A. H. Smith, to the presidency of Pacific slope mission, with privilege of choosing his assistants; Duncan Campbell, to preside over the Canada mission; Josiah Ells, to preside over Eastern mission; T. W. Smith, to preside over the Southern mission; John Molyneaux, to England; E. C. Briggs, to Michigan district; E. L. Kelley to labor under him; W. H. Kelley, Michigan, Indiana, and Minnesota; C.

Missions.

G. Lanphear, as circumstances permit; J. H. Lake and Frank Reynolds, in Iowa and Missouri as circumstances permit; J. H. Hansen, to northern Illinois and southern Wisconsin; E. C. Brand, under direction of First Presidency; Henry Love, to the Eastern mission. The following were released from appointment: J. D. Bennett, J. J. Stafford, R. G. Eccles, and A. M. Wilsey. The following were referred to local authorities: Nephi Caudle, J. S. Weeks, T. E. Lloyd, and H. P. Brown.

The following resolutions were adopted:—

"Resolved that in the event of any suitable and effective minister desiring a foreign mission at any time when General Conference is not in session, the First Presidency or the Quorum of the Twelve are hereby authorized to grant them letters of appointment, the persons so appointed to report to and labor under the direction of the president of the mission where they may go.

"Resolved that the church adopt the order taught by the Apostle Paul in 1 Corinthians 16: 1, 2, 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come;' and in the Book of Covenants, section 59, paragraph 2, 'Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord,' to raise moneys for legitimate church purposes. And that, whereas we, the elders in General Conference assembled, believe that the church should put forth a greater effort, financially, than in the past, therefore be it resolved that we consider it to be the duty of the presiding officers of missions, districts, and branches, to teach the law of tithing and free-will offerings, presidents of branches to act as the bishop's agents in collecting and disbursing such tithing and offerings, keeping an account of all moneys received and forwarding the same to the Bishop to carry on the work of the ministry, etc."—*The Saints' Herald*, vol. 19, pp. 315, 316.

On the 8th, T. P. Green was ordained a high priest by Josiah Ells, W. W. Blair, and W. H. Hazzledine. On the 9th, M. H. Forscutt was released as Church Secretary, on account of his appointment to the English mission, and Henry Goodcell, Jr., of San Bernardino, California, appointed to succeed him. John Traxler was recommended for ordination to the office of bishop to act as bishop of Canada. The recommendation was spread on the record for future action.

Protests against the reinstating of John Shippy were presented signed by several, and referred to the First Presidency, the Presiding Bishop, and the president of the First Quorum of Elders. Ezra Strong, Cyrus Newkirk, and John Lawson claimed a standing in the High Priests' Quorum, and were referred to that quorum.

A protest.

The Northwest Missouri district requested the ordination of Elder F. M. Bevins to the office of bishop. This was referred to the First Presidency. Elders M. H. Forscutt, J. S. Patterson, and A. H. Smith were blessed and set apart for the missions assigned them under the hands of President Smith and Apostles Blair and Ells. Upon their request Elders Lake and Bevins were also blessed by the same parties. The Church Secretary estimated a net increase of about thirteen hundred members. The following officials were sustained:—

"Joseph Smith, as President of the Church, with William Marks as his counselor. J. W. Briggs, as president of the Quorum of the Twelve, with William W. Blair, E. C. Briggs, Josiah Ells, and Samuel Powers as members thereof, with a request that the latter report to the next General Conference.

"On presenting a motion to sustain Bro. Reuben Newkirk, the following substitute was offered on motion of Brn. Forscutt and James Anderson: Resolved that a committee of two be appointed; said committee to be members of the Quorum of the Twelve, designated by the President of the Church, and be instructed to ascertain from Bro. Newkirk whether he is willing to magnify his office as an apostle, and

to notify him that the General Conferences of the church are no longer willing to sustain him as an apostle unless he shall make an effort to magnify his calling. The President appointed Brn. Jason W. Briggs and William W. Blair as said committee.

"Israel L. Rogers was sustained as Presiding Bishop; Henry Goodcell, Jun., as Church Secretary; Isaac Sheen, as president of High Priests' Quorum and Church Recorder; A. M. Wilsey, as president of Seventy's Quorum; Elijah Banta as president, and J. S. Patterson as counselor, to First Elders' Quorum; David H. Smith as president, and P. Cadwell as counselor, to Second Elders' Quorum.

"On motion of Brn. Mark H. Forscutt and Alexander H. Smith, Resolved that this General Conference extend its sympathies to the family of our deceased brother, Zenos H. Gurley, Sen., by whose death the church lost a faithful and efficient minister, the Quorum of the Twelve an exemplary member, and by whose decease that quorum has been rendered incapable of acting as a quorum; and further that we will earnestly pray for the Lord to raise up faithful and suitable men to supply the vacancies occurring in this and other important offices, men who will do honor to the cause of God and to themselves.

"The President said that in answer to prayer, the names of two or three men had been given him; but that the time was not yet come to set them in the Quorum of the Twelve. All the officers in the church, not members of organized quorums, were sustained, as well as the organized quorums in working righteousness. The President made some excellent remarks on the work, the pleasantness of the conference about to close, and urged all to continued faithfulness and increased diligence."—*The Saints' Herald*, vol. 19, pp. 345, 346.

In *Herald* for May 1, 1872, the editor comments on the work of the conference as follows:—

Comments.

"The April Conference for 1872 is past, and it now remains for the army in the field, and their co-workers at home, to buckle the armor a little closer and enter the field anew. No extraordinary manifestations

of power were had during the session, but a remarkable season of peace prevailed; much of the business done being obviously directed of the Spirit, more especially during the consideration of the subject of missions. A new effort was decided upon in regard to the English mission, and the appointments were good. Elder Mark H. Forscutt, to England; John S. Patterson, to Scotland; John T. Davies, of Kansas, to Wales; and John Avondet, to Switzerland; the mission to be under the charge of Elder Forscutt. These brethren have the confidence of the church in America, and so far, our acquaintance with them warrants the conclusion that they will continue to make a good record. It is to be hoped that those who have been anxious respecting the mission will now show how valuable their anxiety is, as these brethren need prayers, colabor, and sinews of war.

"The Legislature of Illinois has at length passed such an act as will permit the incorporation of the Board of Publication heretofore authorized by the church in conference assembled. Measures will be taken at once to effect the incorporation. We shall publish soon such portion of the act as applies to the branches of the church. It will be necessary that attention shall be paid to it in Illinois."—*The Saints' Herald*, vol. 19, pp. 272, 273.

Pacific slope conference.

The semiannual conference of the Pacific slope mission was held at San Francisco, California, April 6 and 7, 1872; Hervey Green and Glaud Rodger presiding, Peter Canavan clerk. The following officials reported: Hervey Green, Jacob Adamson, George Adams, George Oman, D. S. Mills, D. P. Young, William Potter, D. J. Phillips, Daniel Brown, John Roberts, P. C. Briggs, R. R Dana, Peter Canavan, Richard Amer, Glaud Rodger, John Cobb, A. K. P. Baker, William Anderson, Thomas Job, R. W. McLean, E. H. Webb, J. W. Vernon, William Hart, C. Bagnall, Henry Burgess, Orren Smith, Thomas Dungan, Samuel B. Robinson, and Bradbury Robinson. The following appointments were made: Thomas Job, to Utah; Hervey Green, to preside over the Pacific slope mission; George Adams, Jacob Adamson, Thomas Dungan, sustained in their respective presidencies; Glaud Rodger, as circum-

stances would permit; William Potter, in Sonoma, Lake, and Mendocino counties; Priest R. W. McLean, in Sutter and Butte counties; Elder O. Smith, in San Mateo County, as circumstances would permit. The committee on church records for the Pacific slope mission was discharged, and Peter Canavan was sustained as clerk of the mission.

Welsh conference.

The Welsh conference was held at Aberaman, South Wales, April 28, 1872; J. E. Reese president, and E. Morgan clerk. The business was of a local character.

Council.

Some of the authorities of the church held a council at Plano, Illinois, May 6, 1872, to advise on matters connected with finances The council was composed of Joseph Smith, of the Presidency; Bishop I. L. Rogers; and Josiah Ells, E. C. Briggs, and W. W. Blair, of the Twelve. [1]

[1] The following propositions were considered and adopted:—

1. It is necessary that an equality of sacrifice in the things of this world be taught and established among the saints.

2. That one important and indispensable necessity to the carrying on the work of God entrusted to us as a people, is the gathering together of the temporal means at the disposal of the saints, for the missionary work, the support of the poor, and the official work of the printing, publishing, and other departments of the church.

3. That it is imperative and important that the law of tithing be taught as *tithing*, by the local and traveling ministry including the bishopric.

4. That the principles of consecration, donations, and free-will offering, should be taught as distinctive and separate from the law of tithing, by the local and traveling ministry.

5. That any member of the church *can* tithe himself or herself in accordance with the *law* whatever may be their temporal condition.

6. That every member of the church may, and should comply with the law of consecration, and free-will offering, by setting apart of their substance, or their income from labor, or the increase of their substance, and paying over the same to the proper persons designated from time to time to receive such consecrations and free-will offerings.

7. That this method of sustaining the finances of the church is not in conflict with any law of the church, but is in accordance with the spirit of every known law, both in the Scriptures, Book of Mormon, and Doctrine and Covenants. . . .

9. That a record of finances be kept in each and every branch, and that a monthly report of collections and disbursements be rendered to and read before the branch, to be then audited and received, or otherwise disposed of as the case may be.

10. That the amounts remaining on hand in each branch at the end of each and every three months be paid to the presiding bishop to be placed in the general storehouse of the church.

11. That lands, rents, or articles of personal property, and moneys of

President Marks' death.

On May 22, 1872, President William Marks, counselor to the President of the Church, died. Of him President Joseph Smith wrote as follows:—

"With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, Senior, from this earthly life. Bro. Marks was one of the noblest of men. He has lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him he would not do.

every description, may be paid into the hands of the bishop, to be used or sold for the benefit of the church finances, and to be credited as tithing.

12. The method of ascertaining the amount which any member may pay as tithing into the bishop's hands, is by an agreement between the person tithed and the bishop or his agent, based upon a statement of the condition of such person's temporal affairs made to the bishop in writing. If no agreement shall be made between the person to be tithed and the bishop, nor the council upon appeal, then no further action shall be attempted by the bishop.

13. Members desiring to be tithed may make a statement of their temporal condition to the bishop at any time, and may ask that an agreement as to amount may be had.

14. That lands, properties, or moneys that may accumulate in the treasury and storehouse of the Lord, in the church, may be legitimately used in the establishing industries of every kind for the employment of members of the church, and their capital,—these industries, including agriculture, merchandise, and mechanics, having for their object the direct benefit of the church.

15. That tithing means a tenth, and applies to all persons who have made a consecration of whatever they may have deemed a surplus;—*surplus* being construed to signify, in this case, that portion of property and money which a member of the church may feel that he can and will spare as a first consecration out of his or her possessions; this tenth required being but the one tenth of the yearly *increase* after such surplus has been given.

16. The present emergency in the spiritual affairs of the church requires that the members of the church everywhere take the things here suggested into immediate and *active* consideration.

17. That President Joseph Smith and Bishop I. L. Rogers be a committee to write to all the branches in America and Canada, soliciting means to aid in prosecuting the missions appointed by the last Annual Conference, and other church purposes.

18. That we consider it to be wrong, and tending to heresy, to teach, preach, or write against the avowed doctrines and order of the church,—the general conferences and high councils being the proper places in which to discuss and determine those matters. . . .

I. L. Rogers, President.
W. W. Blair, Clerk.

—*The Saints' Herald*, vol. 19, pp. 316, 317.

"Bro. Marks united with the church at an early day and was with the saints through all their troubles, up to the terrifying times of eighteen hundred and forty-four and five, and then, because he would not keep still while crime and iniquity overran the rights and liberties of the people of the church, he was made an offender and left the city of Nauvoo. He was identified with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

"As the president of the stake at Nauvoo, Bro. Marks was one of the most faithful and steadfast men the church had. He was an example of clearheaded wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator, and became one of the most valued and trusted friends of the Martyr Joseph. His integrity was incorruptible. He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth; ever ready to reprove what he saw that he believed to be wrong; and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

"At the proper time Bro. William Marks became the Counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the 22d day of May, 1872, at eleven hours and forty-five minutes a. m. In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his spiritual existence, in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when 'He shall gather in one all things in Christ.'

"Bro. Marks was born in Rutland, Vermont, November 15, 1792, and died May 22, 1872, having lived nearly eighty years. He was patient and long suffering during his decay,

and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous." —*The Saints' Herald*, vol. 19, pp. 336, 337.

By this sad event President Smith lost his only counselor, and the church a wise and discreet defender.

In accordance with a provision made by the council of May 6, Bishop Rogers and President Smith made an appeal, which was published in the *Herald* for June 1, and Elder M. H. Forscutt added an appeal for help in the English mission, as he was authorized to do by action of General Conference.

Appeal.

June 15, the *Herald* contained the valedictory of Elder Forscutt, and with that issue his connection with the *Herald* ceased.

Elders M. H. Forscutt and J. S. Patterson left Plano, June 20, 1872, for their mission field in Europe, and Elder John Avondet left for Europe eight days later.

Missionaries depart.

June 24, Elder D. H. Smith started on his mission for Utah, where Elder A. D. Boren, of California, was awaiting his arrival.

CHAPTER 36.

1872.

NEWS FROM THE FIELD—MARRIAGE—ITEMS FROM THE FIELD—SEMI-ANNUAL CONFERENCE—ARTICLES OF INCORPORATION—APPOINTMENTS—EUROPEAN CONFERENCE—PACIFIC SLOPE CONFERENCE—WALES—INCORPORATION COMPLETED—MISSION FIELDS—WELSH PAPER—OFFICERS OF ORDER OF ENOCH—WILLIAM SMITH—INTERESTING ITEMS.

ELDER FORSCUTT wrote, on July 8, 1872, from Brooklyn, New York, that neither Elder Avondet nor Elder Davies had arrived, but they had engaged passage on the steamship Australia, which was advertised to sail on the 13th.

News from the field.

On the 10th, Elder David H. Smith wrote from Salt Lake City, Utah, announcing his arrival in the city, and that he found Elder Boren awaiting him; and that they had opened the mission, holding services in the Liberal Institute. He adds:—

"We receive the support of many noble minded, not of our ranks, and the sympathy of all opposed to the tyrannical rule here; besides the secret sympathy of many in the ranks of the polygamists. We aim our arrows at polygamy, secrets, penal oaths, and wicked covenants for binding the people under penalty of death,—and they tell. We also preach against *narrow policy* and propound *principle* in its place. The time has come to speak plainly, however charity winneth; and we do not condescend to personality, nor narrow minded abuse, however, they are aimed at us by the opposite power."—*The Saints' Herald*, vol. 19, p. 498.

On July 23, Elder Josiah Ells left Plano, Illinois, for Utah. Elder Ells was appointed at the Annual Conference to the Eastern mission, and we have seen no record of a change to Utah, but presume that it was done by direction of the First Presidency.

On July 26, Elder John T. Davies left for his mission in Wales.

Marriage.

The subject of marriage among Latter Day Saints, on account of the looseness practiced by some professing to be saints, had become quite an important one, hence the following article from the pen of President Smith, published August 15, 1872, will be read with interest:—

"THE MARRIAGE BOND.

"There are occasionally questions coming to the office respecting the relationship and church standing of persons who have been married, but who have been separated from their companions. It would seem that either the law is not sufficiently explicit, or there is a fear to act as the law directs. We will quote one of these questions, and then the law, then give our understanding of both law and question.

"Question.—If a man or woman, being married, puts away his or her companion, husband or wife, as the case may be, and marry again, is it adultery? If so, should such persons retain fellowship in the church?

"Answer.—Under ordinary circumstances we would not reply to this question in the form in which it is stated; and we now strongly suspect that the question is asked with a view to local application.

"The various complications arising out of Utah marriages, and their consequent difficulty of solution recurring at every new case, renders frequent allusion to the subject necessary, and sometimes profitable. . . .

"Quotations: 'For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh.'—Matt. 19: 5.

" 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery.'—Matt. 19: 9.

" 'Whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you;

but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you.'—Doctrine and Covenants 42: 20.

"The sum of these quotations is this: Men and women of competent age may marry, and that marriage is a covenant between two only, and they twain thereby become one flesh. The term flesh limits the continuance of the contract to the time of severance by the death of one or both of the contracting parties. The result of the keeping this covenant inviolate is that neither can be absolved except by a transgression amounting to a crime. This crime when committed breaks the bond of the covenant; which bond is the purity of faith, one with the other. When this bond is broken the one who is criminal may be put away lawfully, and the one putting the other away is at liberty to marry again, thereby securing another companion in the place of the one put away.

"We presume that if anyone wished to marry a person convicted of adultery, or fornication, they might do so after he or she was put away. From the passages quoted it is to us very clear that there was no justifiable cause for the dissolution of the marriage contract in the days of the Savior; but if either party to it became a transgressor, it was then a broken bond; and the one aggrieved was justified in severing the connection.

"We know of no change having been made in the law of God touching the case. The lawmaking bodies of different governments, founding their action upon the Mosaic code, have modified the stern decree of the Savior's rule, until there are many causes, which if existent, and proven, may give married persons freedom from their contract.

"The great question with the church ought to be, Shall we recognize the *divorces* granted by the courts of the *land* under its laws; or shall we insist upon the strictest interpretation of the Savior's words, and permit no persons to unite with the church who have put away their companions, unless that putting away was for the cause given, that of fornication and adultery.

"It is our opinion that the church should take this ground; that there is but one cause justifying putting away and divorcement, that cause being the one spoken of by the Savior. Further, that any person being guilty of the crime which is a cause for divorce should *not* retain fellowship in the church after the first known offense, unless they repent and confess; nor at all after the second known offense. We use the words, 'known offense,' because crime and the one committing it must be known to us before we can punish the guilty.

"We have reason to believe that there are many hasty marriages; and that these hasty marriages lead to evil results. The saints should teach and enforce every remedy preventive of crime; and a more considerate, deliberate contracting between men and women, by which they assume so grave relations as those of husband and wife are, would prevent a multitude of evils.

"The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and in practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teaching of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious and immoral will by teaching and custom have become the rule.

"The church should be the lever of reform in this matter; and while we preach a purer faith, we should also preach a purer practice; while we teach freedom from spiritual bondage to the world, we must insist upon the sanctity and holiness of the marriage bond; for unless holiness shall begin in the domestic relations, it will never be found in the church nor in the state.

"To answer the question direct, 'whosoever' putteth away his or her companion, except for the cause specified by the Savior, and marries another, 'committeth adultery.' Whoever committeth adultery and will not repent and

forsake should not have fellowship in the church."—*The Saints' Herald*, vol. 19, pp. 493-495.

The *Herald* for September 1, contained the following items of interest from the field:—

Items from the field.

"Bro. D. S. Mills writes encouragingly of things in the Alameda branch, of California, and says: 'Bro. Joseph C. Clapp is about to start on a mission to Utah. Bro. James Gillen and family are on the road to Montana.' . . . Bro. John H. Hansen has been preaching at Wilmington, Braidwood, and Wilton Center, Illinois, with good results. . . . Bro. A. D. Boren, writing from Salt Lake City, says: 'We will leave the city for the north settlements, and if the Lord will, return and renew our conflict.'"—*The Saints' Herald*, vol. 19, p. 529.

On September 3, Elder M. H. Forscutt wrote from Birmingham, England, a succinct statement concerning the European mission.[1]

[1] Pursuant to resolution of the last General Conference I am now in Europe as a missionary. Elder John S. Patterson and I left Plano on June 20, and traveled together to Galien, Michigan, where I preached the word. Brother John went to Pittsburg, via Chicago. I went to Kirtland, and preached in the temple to attentive audiences. Met with Bro. Patterson at Pittsburg, and preached there; thence together to New York, ministered the word in Brooklyn, and held two council meetings for instruction with the brethren there.

On July 13 we started on board the Australia, and after a passage of twelve days, landed at Glasgow. We were kindly received by Bro. Gavin Finley. The following day I left for Liverpool, and thence to Leicester, where I had the pleasure of striking hands with mother and sister, after twelve years' separation.

The following Saturday I went to Birmingham without having visited any of my brothers in the flesh, and commenced my ministry the following day. I met a hearty reception at Bro. Taylor's. I have visited Stafford, Stoke, Hanley, Leamington, Warwick, Smethwick, Kates Hill, Dudley, and Walsall. The difficulty at Hanley, I am pleased to report, is settled, and the two branches are again one, under the name of the United Hanley branch.

I start this week, if the Lord will, for Clay Cross, Chesterfield, and Sheffield, to try what I can do there for his cause. Bro. Patterson has been laboring in the North of England, and in Scotland, and still is; and from one of his letters to me I judge with some success. I have not heard from Brn. Avondet and Davies, hence can make no report of them; but I trust they are sowing good seed.

The European mission is a peculiar one. It is more difficult to make a good and lasting impression on the minds of the people here than on those of the people of America. A great many of the few saints there are, are so situated in their family connections that they cannot ask an elder home with them, and either he or they have peace. The burden of the

Under date of September 11, Elder J. S. Patterson wrote from Painston, Scotland. After relating the voyage and the departure of Elder Forscutt from Glasgow, he spoke of his labors, especially among the "Brighamites," which confirmed him in the conclusion that they were "joined to their idols." A letter from Elder J. Avondet, written from Geneva, Switzerland, September 12, relates that he sailed from New York City on July 6, upon the vessel City of Limerick, for Liverpool. Continuing, he states:—

"I landed in Switzerland the 24th July, and my first business was to see the old Mormons; but those who left the Brigham church are very cold, and said that they had been so much deceived by his elders that I felt immediately I could this time only sow the seed. I tried to collect them together, but none of them came,—only some strangers came.

"I was well received by my parents and brother-in-law, nephew and nieces, who are honest of this world, but it is no use to speak religion with them now. Those who claim to be Christians never pray at their meals, neither in family, and the Sunday is for business a great deal.

"I wrote to Bro. Ursenbach, to Lausanne. He came here and staid two days. It was real happiness that I enjoyed to see the good brother in the faith. He gave me one hundred francs [about twenty dollars] for the cause of Christ. It came in a good season, because I had to face my expenses. The people here are building and marrying so much, that it is madness. Religion it is disputed. If God's mercy is not manifest very few will be saved. No church open to minis-

support of the ministry rests therefore upon a few; but they cheerfully bear it. The majority of the saints are poor; a few, very few, are in comfortable circumstances; but none of them rich. There are but three branches in England, the London, Birmingham, and Hanley branches; widely separated from each other. There are calls for elders to visit in several parts; but without money to rent halls there is no chance to preach, unless we preach in the open air. Open air preaching is seldom however of much use, as with a few exceptions, and in country places, the lower classes only stop to listen, and there is far more of insult and abuse to meet than there is of reason. Notwithstanding these hindrances, the work moves on slowly, and is gaining ground. The saints feel well, are faithful, and in earnest."—*The Saints' Herald*, vol. 19, p. 638.

ters except of their own; a hall is very dear, and it would be necessary to be taken fully at my own expense; but I hope a door may be open by and by.

"I feel to start in Italy soon, and sow the seed as much as possible, by God's help. . . .

"Bro. Ursenbach had a little tract of his own against polygamy, that has done some good. He cannot preach, but is traveling much of the time, and when he can scatter some seed he uses his influence. I translated the little tract, The Gospel, and scattered it round about, till I may be able to have another more explanatory."—*The Saints' Herald*, vol. 19, pp. 663, 664.

Semiannual Conference.

The Semiannual Conference was in session at Parks Mill, near Council Bluffs, Iowa, from September 12 to 15, 1872; Joseph Smith was chosen president, and D. H. Bays and R. M. Elvin secretaries. The first two days were occupied in routine work. On the 14th, the

Articles of Incorporation.

Articles of Incorporation were carefully considered by sections, and after some amendments were adopted.[2] This incorporation was to be effected, and was

[2]Articles of Association adopted by "The Reorganized Church of Jesus Christ of Latter Day Saints," at a general meeting of the members of said church, held at Plano, in the county of Kendall, in the state of Illinois, on the 21st day of October, A. D. 1872.

Article 1. The name of this association and organization shall be "The Reorganized Church of Jesus Christ of Latter Day Saints," and shall be incorporated under the laws of Illinois, under and by that name. The church adheres to the doctrines and tenets of the original "Church of Jesus Christ of Latter Day Saints," as organized by Joseph Smith (the martyr), now deceased, on the 6th day of April, A. D. 1830, as the same has been reorganized by Joseph Smith, now of Plano, Illinois, with the advice and assistance of Jason W. Briggs, Zenos H. Gurley, William Marks, Sen., Israel L. Rogers, Isaac Sheen, and many others. The church government consists: 1. Of a First Presidency, consisting of a president and two counselors. 2. A Quorum of the Twelve, (a traveling high council.) 3. A "Standing High Council," of the church; and at each "stake" a similar subordinate "Standing High Council," consisting of twelve chosen for that purpose. 4. A High Priests' Quorum. 5. One or more Quorums of Seventy, not exceeding seven. 6. Quorums of Elders. 7. Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities. 8. Quorums of Priests. 9. Quorums of Teachers. 10. Quorums of Deacons. 11. Until otherwise provided, the Reorganized Church at Plano, Illinois, shall be the principal or central church. All others shall be "stakes" or "branches," but all subject to the same church government

subsequently effected in the State of Illinois in harmony with an act of the Legislature providing for the incorpora-

subordinate to this organization and constituting a part thereof. A branch may be organized at any time, or place, by the concurrence of six or more resident members in good standing, of said Reorganized Church, one of whom must be an elder, priest, teacher, or deacon. A "stake" is a large branch, organized into a "stake," at the direction of a general conference of the church; and Plano, Kendall County, Illinois, shall be the principal place of business of said corporation. Said Reorganized Church, and its stakes, and branches, are in all respects subject to the doctrines and tenets of the said original, and reorganization, in this article mentioned.

Article 2. The Presiding Bishop and his counselors shall be the trustees of the church, and perform all the duties contemplated by an act, entitled, "An act concerning corporations," approved April 18, 1872, and in force in Illinois, July 1, 1872, a majority of whom may perform any act under said law, or contemplated by this organization.

Article 3. This organization shall publish, print, circulate, sell, or give away, religious, school, and missionary books, papers, tracts, and periodicals, such as said church shall deem necessary or useful to the promotion of religion and morality; and for that purpose may purchase or own such printing presses, types, cases, and material as shall be necessary to conduct such publication, binding, and circulation of books and published matter aforesaid; and said publication business shall be under the immediate control and management of a committee of publication, to be nominated by the Presiding Bishop and confirmed or approved by the church, at any general annual or semiannual conference; but the title of the property to be in the corporation, and all suits relating thereto must be in the corporate name.

Article 4. This corporation may purchase and hold, or receive donations, or in any other legal way, procure, receive, and hold the title of any real or personal property for the use of said church, its stakes, and branches, the title of all of which, whether purchased, donated, or otherwise legally obtained, or received, and wherever the same shall be located, whether procured by the *general church* or any stake or branch, shall be taken to the corporation and in the corporate name of said Reorganized Church; and said corporation shall hold the same for the use of said church, its stakes and branches; and said corporation may sell and convey the same, or any part thereof, applying the proceeds to the use aforesaid.

Article 5. This church corporation shall have a corporate seal, all conveyances shall be signed by the Presiding Bishop, as such trustee, and sealed with the seal of said corporation. These articles of association constitute the by-laws of said corporation, until revised or amended; said by-laws, or articles of association, may be revised or amended at any general conference of the church, by a two thirds majority vote of the members of said church, present and voting at such conference. Notice of such amendment shall be given in the church paper at least two months before action can be had on such proposed change.

The principal place of business of said corporation may be changed from *Plano* aforesaid, to any other place by the direction of the Quorum of the First Presidency, the Bishop and counselors, and the Publishing Committee. Upon such change being made, a certified copy of the affidavit of organization of this corporation, together with a similar affidavit of the action of said church reorganizing said corporation, and

tion of religious bodies.[3] The following appointments were made, and other business transacted: J. C. Clapp, to west-

naming such new place of principal business, shall be filed in the office of the recorder of deeds of the county in which such new principal place of business is located; such change of principal place of business shall not change or affect the rights of said corporation; but only the location of its principal office or place of business. Said corporation may establish subordinate places of business at any time and in any place; but all shall be subject to the control of the general office. Said corporation may appoint agents at any time and place to act in behalf of said corporation. Said corporation may sue and be sued, defend and be defended in all courts and places—but all shall be done in said corporate name.

Article 6. All property now held or owned by said church, in the name of any person or persons, as trustees or otherwise, including the publication establishment at Plano, Illinois, shall vest in said corporation; and all persons holding such property in trust for said church are hereby directed and required to transfer and convey the same to said corporation, as the property of said church; and said corporation shall by operation of law succeed to all property now owned by said church or held for its use; and may sue for and recover the same, in the name of said corporation.

Article 7. The term of office of said trustees shall be as follows; viz., of the *Trustee*, who is the Presiding Bishop of the church, during his good behavior, and while he remains such Presiding Bishop. Of the other trustees, who are the counselors of said Presiding Bishop, during their good behavior—not extending beyond the term of office of said Presiding Bishop as such trustee, except as hereinafter provided.

Upon the death, resignation, or removal from office of said Presiding Bishop, the office of the other trustees shall become vacant, upon the appointment of another Presiding Bishop, who shall be the successor as bishop, and his assuming the office of such trustee—and thereupon such new Presiding Bishop and his counselors shall be the trustees of said corporation. It being understood that no person can be trustee of said corporation except the Presiding Bishop of said church and his counselors. Said trustees, or either of them, may be removed by said church for *cause*, the same as any other church officer.—*The Saints' Herald*, vol. 19, pp. 690–693.

[3]Sec. 35. *How Incorporated.* The foregoing provisions shall not apply to any religious corporations, but any church, congregation, or society formed for the purpose of religious worship, may become incorporated in the following manner, to-wit: by electing or appointing, according to its usages or customs, at any meeting held for that purpose, two or more of its members as trustees, wardens, and vestrymen, (or such other officers whose powers and duties are similar to those of trustees, as shall be agreeable to the usages and customs, rules or regulations of such congregation, church, or society,) and may adopt a corporate name; and upon the filing of the affidavit, as hereinafter provided, it shall be and remain a body politic and corporate, by the name so adopted.

Sec. 36. *Affidavit to be Filed.* The chairman or secretary of such meeting shall, as soon as may be after such meeting, make and file in the office of the recorder of deeds in the county in which such congregation, church, or society is organized (which shall be recorded by such recorder), an affidavit. Such affidavit, or a copy thereof duly certified

ern Iowa for a season, then to Kentucky; N. Stamm, Pella, Iowa; J. L. Bear, Germany and Switzerland. The following were continued in their former appointments: M. H. Forscutt and associates in the European mission; the mis-

by the recorder, shall be received as evidence of the due incorporation of such congregation, church, or society.

Sec. 37. *Term of Office.* The term of office of the trustees of any such corporation may be determined by the rules or by-laws of the congregation, church, or society.

Sec. 40. *Removal of Trustee.* A trustee may be removed from office by an election, called and conducted in like manner as elections for trustees, or his office declared vacant for a failure to act, immoral conduct, or for an abandonment of the faith of the congregation, church, or society.

Sec. 41. *Rights of Property.* Upon the incorporation of any congregation, church, or society, all real and personal property held by any person or trustees for the use of the members thereof, shall immediately vest in such corporation and be subject to its control, and may be used, mortgaged, sold, and conveyed the same as if it had been conveyed to such corporation by deed; but no such conveyance or mortgage shall be made so as to affect or destroy the intent or effect of any grant, devise, or donation that may be made to such person or trustee for the use of such congregation, church, or society.

Sec. 42. *Land: Burying Ground.* Any corporation that may be formed for religious purposes under this act, or under any law of this state for the incorporation of religious societies, may receive, by gift, devise, or purchase, land, not exceeding in quantity (including that already held by such corporation) ten acres, and may erect or build thereon such houses, buildings, or other improvements as it may deem necessary for the convenience and comfort of such congregation, church, or society, and may lay out and maintain thereon a burying ground; but no such property shall be used except in the manner expressed in the gift, grant, or devise, or, if no use or trust is so expressed, except for the benefit of the congregation, church, or society for which it was intended.

Sec. 43. *Powers of Trustees.* The trustees shall have the care, custody, and control of the real and personal property of the corporation, subject to the direction of the congregation, church, or society, and may, when directed by the congregation, church, or society, erect houses or buildings and improvements, and repair and alter the same, and may, when so directed, mortgage, incumber, sell, and convey any real or personal estate of such corporation, and enter into all lawful contracts in the name of and in behalf of such corporation: *Provided*, that no mortgage, incumbrance, sale, or conveyance shall be made of any such estate, so as to defeat or destroy the effect of any gift, grant, devise, or bequest which may be made to such corporation; but all such gifts, grants, devises, and bequests shall be appropriated and used as directed or intended by the person or persons making the same.

Sec. 44. *Previous Incorporations.* Any congregation, church, or society, heretofore incorporated under the provisions of any law for the incorporation of religious societies, may become incorporated under the provisions of this act, relative to religious societies, in the same manner as if it had not previously been incorporated, in which case the new corporation shall be entitled [to] and invested with all the real and personal estate of the old corporation, in like manner and to the same extent as the old corporation, subject to all the debts, contracts, and liabilities.

sionaries laboring in Utah; missionaries in the Southern States; missionaries in Canada mission; those in the Michigan district; J. H. Hansen, C. G. Lanphear, and E. C. Brand. Bishop I. L. Rogers nominated as a board of publication: Joseph Smith, Elijah Banta, John Scott, and David Dancer. The conference approved of these nominations, and added I. L. Rogers, thus forming a board of five members. The building of a chapel in Salt Lake City was authorized, and steps taken to establish a chapel fund for that purpose. Josiah Ells, A. D. Boren, and three others to be selected by them were chosen a building committee. The Northwest Missouri district presented a petition asking for the appointment of Elder A. J. Blodgett as their bishop. He was by motion requested to act as bishop's agent until further arrangements were made. The following officers were sustained: Joseph Smith, President of the Church; J. W. Briggs, as president of the Twelve Apostles; W. W. Blair, E. C. Briggs, Josiah Ells, and Samuel Powers as members of the Quorum of Apostles; Isaac Sheen, as Church Recorder and president of High Priests' Quorum, with Joseph Parsons as his counselor; A. M. Wilsey, as president of the Seventy; Elijah Banta, president of First Quorum of Elders, with J. S. Patterson counselor; D. H. Smith, president of Second Quorum of Elders, with P. Cadwell counselor; I. L. Rogers, presiding Bishop; and Henry Goodcell, Jr., Church Secretary. The following resolution was passed regarding the death of William Marks: "Resolved that the church recognize in the death of Bro. William Marks, Sen., a serious loss to the quorum to which he belonged, and that the prayers of the entire church be earnestly requested that his successor be early appointed."—*The Saints' Herald*, vol. 19, p. 669.

The word trustees, wherever used in this act, shall be construed to include wardens and vestrymen, or such other officers as perform the duties of trustees.

Sec. 46. *Books and Periodicals.* The trustees or any other persons designated by any such congregation, church, or society incorporated under this act, shall have power to publish, print, circulate, sell, or give away, such religious, Sabbath school, and missionary tracts, periodicals, or books as they may deem necessary to the promotion of religion and morality.—*The Saints' Herald*, vol. 19, pp. 688, 689.

The semiannual European conference was held in London, England, October 5 and 6, 1872. Elder M. H. Forscutt was president, and Elder J. S. Patterson secretary. The president recommended the establishment of a publishing department for the church in Great Britain, and Thomas Taylor, C. D. Norton, John Owen, J. Rook, and J. S. Patterson were appointed to draft a plan of organization for that purpose. There was also a committee appointed, consisting of Elders M. H. Forscutt, Thomas Taylor, and J. S. Patterson, to write an appeal in behalf of the proposed publishing department.

European conference.

The semiannual conference of the Pacific slope was held in San Francisco, California, October 6 to 9, 1872. Hervey Green and George Adams presided, and D. S. Mills acted as clerk. Reports were favorable and outlook encouraging.

Pacific slope conference.

Elder J. T. Davies wrote from Ystrad Trefodog, Wales, announcing that he was in his field and busy, meeting with much Brighamite opposition.

Wales.

October 21, 1872, the church at Plano, Illinois, adopted the Articles of Incorporation which were adopted by the previous Semiannual Conference, and the articles were subsequently filed with the proper officer. The editor of the *Herald* mentions the event as follows:—

Incorporation completed.

"The affidavit of the appointment of trustees, and the Articles of Incorporation, as adopted by the Semiannual Conference of the church, at Council Bluffs, Iowa, September, 1872; and as also adopted by the church at Plano, October 21, 1872, were filed in the office of the recorder of deeds, in Kendall County, Illinois, on the 5th day of February, 1873, and the church is now an incorporated body. The several branches of the church are by the terms of the constitution, parts of the general body corporate; a record of their organization on file in the office at Plano, or in the hands of the Church Recorder, is evidence of their connection with such corporation.

"The property of the church held by the several respective branches, becomes the property of the body corporate, and the title should be made to the Bishop in

trust for the church. While the Bishop remains a faithful man to his office, he remains the trustee; but when he becomes unworthy of trust, the church should impeach him and appoint another.

"We must learn that our duty to the well-being of the whole body demands of us a hearty, unreserved approval and sustaining of each other; but that sustaining must only be in good and correct acts; if our public servants prove to be weak, inefficient, or unworthy, we should suffer no false delicacy to prevent us from abasing them if guilty of wrong, or of choosing more earnest, stronger, and more efficient men to occupy their places. Right minded, unselfish, true men will not object nor be offended if others are thought to be more efficient; those who love self more than the good of all, or who love office for office name, will as a usual thing be partially unfit for great trusts, and will be wounded if others are preferred to themselves for those trusts.

"Now that the church is in a condition to begin to carry on its temporal affairs with *legal* safety to the people's moneys, we hope that those who are able and have the disposition to help the storehouse and treasure chest, will do so.

"The history of the early Christians, as handed down to us by well-accredited tradition, shows that hundreds gave their earthly substance that the work of the church might be carried on, and those really needing aid could know where to apply, with reasonable certainty of receiving it. Men of other faiths are giving their labor, their time, and their means in liberal supply, that the work of those faiths may not be crippled for want of the sinews of war.

"The saints have long wanted (so they have said) to become one; and roods of paper have been written over; and thousands of cubic feet of breath have been expended to lay before the saints the beauties, and glories, and grandeur of this condition of oneness when it should be arrived at; but the number who have really schooled themselves into the condition of *temper* to become one is impracticably small. The usual understanding with the majority of those loudest in their professed desire to become one is, that others shall

become one with them, not that they shall become one with others. Thus their whole theory is a failure because of a lack of practicability.

"The church is now *legally* one, every branch of it has a legal unity with every other branch; and that legal unity is, as we understand it, in accordance with the spiritual law given to the church for its guidance, found in the Book of Covenants. It now remains for us to avail ourselves of that legal oneness to the enhancement of our spiritual unity and the advancement of our spiritual interests.

"Those who now feel like it can make a consecration 'with a bond and deed that cannot be broken.' The church itself in its corporate existence can receive gifts, donations, consecrations, legacies, and bequests for the specific uses of such purposes as such things may be devised for; and when properties are so devised and so used it is an irrevocable deed—it cannot be broken.

"We often hear of 'one mighty and strong,' who shall do wondrous things—as a man—no one believes that he is, or is to be other than a man. In what is his strength to be? His own person or the prestige of his name?

"Is he to do a work so wondrous that it is to be outside of and independent from the one great work of God, and still to be held accountable by and to that work? Is it to be a strength inherent in himself, or the reflected strength of another? Is there anything stronger than *truth*, the truth; God's word, the word; the word which giveth life? He then that abideth in the word, the truth, is strong—'mighty and strong.'

"In unity of the truth there is strength. This unity of truth is only to be found developed and developing where men say, 'I am *desirous* and *willing*,' and are performing. 'He who saith he loveth my work and my cause, and who doeth nothing to establish my cause and do my work, shall not have peace in eternal life,' saith the Spirit.

"There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor

the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab, is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed, the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

"So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished,—if needs be,—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down, by those having the privilege abasing themselves, thus assisting others to be elevated.

"We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a band mighty and strong. So shall we be spiritually one as we are now legally one."—*The Saints' Herald*, vol. 20, pp. 144-146.

The *Herald* for November 1, 1872, contains the following items of interest concerning the missionary field:—

Mission fields.

"News from Bro. Duncan Campbell announces the successful close of the Kent and Elgin district conference. Bro. James Mather, of Batavia, Illinois, had arrived at Louisville, and with a colaborer was on his way to Quebec, to fill anticipated calls for labor. . . . The Canada mission now extends from ocean to ocean, including the provinces of Ontario and Quebec, and the territories lying north and northwest. . . . Bro. John Lake, writing from Vincennes, Lee County, Iowa, October 10, 1872, says: 'I have just returned from Peakville, Missouri,

where I preached the word to a large and attentive congregation. . . . Bro. William W. Blair started on the 10th or 11th of October for Princeville, Peoria County, and Millersburg, Mercer County, Illinois; and Independence, Missouri, by the way of Decatur County, Iowa. . . . Bro. Joseph C. Clapp writes from Sedgwick, Decatur County, Iowa, that he will soon deliver a course of lectures at Leon, the county seat. He is preaching at Davis City, and in the schoolhouse near to Bro. Hopkins. News from Bro. Mark H. Forscutt to the 26th of September. He was then in London. Does not write of the success or the disasters of the mission. Bro. E. C. Briggs started for his Michigan field on the second week of October, recovered from his attack of the ague. Bro. J. H. Hansen writes from Wilmington, Illinois, that he has good meetings and fair liberty."—*The Saints' Herald*, vol. 19, pp. 661, 662.

Welsh paper.

November 2, 1872, the saints in Wales, through their committee, T. E. Jenkins, John Hughes, and J. T. Davies, made an earnest appeal for support to enable them to publish a Welsh periodical.

Officers of Order of Enoch.

November 4, the First United Order of Enoch announced that they had chosen as directors D. M. Gamet, Phineas Cadwell, William Hopkins, Elijah Banta, I. L. Rogers, David Dancer, and C. A. Beebe; and as officers, Elijah Banta, president; William Hopkins, vice president; I. L. Rogers, treasurer; H. A. Stebbins, secretary.

Wm. Smith.

On November 11, 1872, William Smith, the only surviving brother of Joseph Smith the Prophet, and the only survivor outside of the Utah faction of the first twelve chosen in 1835 to form a quorum of Apostles, wrote a letter to President Smith, defining his position.[4]

[4]"Joseph, you are well aware that since the organization of the church in 1830, many who were the first elders have had to pass through untold scenes of afflictions, adversities, and trial; and having myself, with others of my brethren, shared abundantly in all the changes incident to the history of the church thus far, I feel it a duty that I owe to old time saints, and for the good of the cause of Zion abroad, to say to you, and to all whom it may concern, that I am not a leader of any class of Mormons whatever; and that I do most cordially indorse the Reorganization;

The following account of a short trip by President Smith furnishes some interesting items of history:—

"On the 9th of December, just past, we left the sanctum and the cares of copy and proof for a short tour in Hancock and McDonough counties, to speak a word in behalf of the doctrine of the church. In company of Bro. J. C. Clapp, of Oregon and California fame as a preacher of the 'One Faith,' we went to Lacrosse. . . .

Interesting items.

"Arriving at the 'Shakerag' schoolhouse a little after seven p. m. we found Bro. Joseph R. Lambert, of the Rock Creek branch, addressing a packed house. Waiting till he closed we made our way to the stand, and spoke for a few moments, indicating what course we proposed to take during the meetings we should hold there in the neighborhood. The next morning Bro. Clapp, finding that we had good help in Bro. Lambert, left for St. Louis and Kentucky. Bro. Lambert and myself held two meetings in the Cottage schoolhouse, on Wednesday and Thursday evenings, when we went on to Colchester; Bro. Lambert remained and spoke on Friday and Saturday evenings, as he informed us by letter, received since our return home.

"Proceeding to Colchester, McDonough County, by wagon through the kindness of a cousin, Don C. Salisbury, we found that Uncle Arthur Millikin had asked for and received

and further state now, as I always have done from the time of the great apostasy in 1844 and 1845, that the legal presidency of the Church of Jesus Christ of Latter Day Saints, belongs of right, to the oldest son of the martyred prophet, Joseph Smith, who was the first prophet of the church, and the called of God.

I hope that this may answer the inquiries of many of my friends, who continue to write to me on the subject of the right of presidency and the legitimacy of the church over which my nephew, Joseph Smith, presides. I hope that this declaration of my faith and belief may find a favorable place in the columns of the *Herald*.

Go on then, ye swift messengers of peace. "Let Zion in her beauty rise," while the errors of the past shall be forgotten; charity and love fill every heart, is the prayer of your brother in Christ. Where love is there is the spirit of forgiveness; and long may this good spirit, which is the spirit of the gospel, abide with those who have named the name of Christ.

With much love and esteem I subscribe to all saints to whom these lines may come greeting, with charity for all and hatred to none.—*The Saints' Herald*, vol. 19, p. 723.

permission to use the Christian church, a large and comfortable building, in which a small band of Christians, under the charge of Elder Stevens, hold their stated meetings.

"We spoke here on Friday, Saturday, and Sunday evenings, to as kind and attentive listeners as it has been our fortune lately to meet. The surviving sisters of the martyrs, Catharine, Sophronia, and Lucy, with a number of their children, attended the meetings, and we have no doubt good was done. . . .

"Bro. Joseph R. Lambert is an able young minister, fully alive to the work, and of a careful and studious habit. We were much pleased with his company and his assistance.

"On Monday we returned to the neighborhood of Fountain Green, Hancock County, and spoke there in the Hickory Grove and Eagle schoolhouses, in the latter on Tuesday evening, and in the former on Monday night. . . .

"The position of the church on the question of polygamy was asked for at the Cottage and Eagle schoolhouses, and at Colchester, which we gave as briefly and decisively as we could."—*The Saints' Herald*, vol. 20, pp. 17, 18.

BIOGRAPHICAL.

CHAPTER 37.

WILLIAM MARKS—WILLIAM W. BLAIR.

THIS volume contains considerable of the biography of President Joseph Smith, and his subsequent work is closely associated with the narrative of history.

In this chapter we give short biographies of other members of the First Presidency who came into prominent positions prior to the time of the closing of this volume. We had hoped to include one year more of the history, and bring in the biographies of Presidents A. H. and D. H. Smith, who were called to leading positions in 1873, but space forbids.

WILLIAM MARKS.

William Marks, First Counselor to President Joseph Smith, was born in Rutland, Vermont, November 15, 1792. We know but little of his family or his early life. We do not know just when he united with the church, but he was prominently mentioned as early as September, 1837, he being chosen a member of the High Council at Kirtland on the third of that month. On the 17th of the same month he was appointed agent for Bishop N. K. Whitney, to transact the business of the Bishop at Kirtland, in order to liberate the Bishop so that he might travel, as provided for in the revelation of September, 1832. (See D. C. 83:23.)

In 1838, Joseph Smith saw William Marks in vision, wherein his future was shown, and it was plainly revealed that the Lord would, after severe trials, raise him "up for a blessing unto many people," and cause him to triumph over his enemies. (See this work, vol. 2, p. 147.) This was remarkably verified by his experience at Nauvoo, his career in searching for the right way among the many factions of the church, and his finally finding rest and peace in the

Reorganization, where he occupied an honorable position in the councils of the church, a "blessing unto many people."

According to the *Millennial Star*, volume 16, page 183, a revelation was given to William Marks and N. K. Whitney, on July 8, 1838, commanding them to settle up their business in Kirtland, Ohio, speedily, and remove to Missouri.

Of William Marks, this communication says: "Let my servant William Marks be faithful over a few things, and he shall be made ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people."

After the church was driven from Missouri, Elder Marks, with others, believed it unwise to again settle in a body, and advocated the propriety of scattering abroad and building up homes individually, where each one should choose.

In February, 1839, a twenty thousand acre tract of land was offered the church in Iowa Territory, between the Des Moines and Mississippi rivers, at two dollars per acre, to be paid in twenty annual installments, without interest. A committee was appointed, who reported favorably on the propriety of making the purchase, but the proposition was defeated through the opposition of Elder William Marks, Bishop Edward Partridge, and Judge Elias Higbee. Had this tract of land been purchased at that time it is probable that the history of Nauvoo would never have been written. What effect the influence of William Marks had upon the destinies of the church, at this critical moment, whether for weal or for woe, eternity alone can disclose.

On October 3, 1839, a stake of Zion was organized at Commerce (afterwards Nauvoo), Illinois, and William Marks was chosen president of the stake, and of the High Council, which position he held through all the peaceful and troublous times in Nauvoo until after the death of Joseph Smith, in 1844.

February 1, 1841, at the first election held under the new and famous Charter of Nauvoo, William Marks was elected an alderman. He acted as Chief Justice of the Municipal Court of Nauvoo, in the memorable *habeas corpus* trial of

Joseph Smith, in July, 1843, and as such rendered the decision which set him at liberty.

The scenes through which Elder Marks passed after the death of Joseph Smith, his opposition to the measures of the Twelve which finally resulted in his leaving Nauvoo, are narrated in this volume.

At a General Conference held in Nauvoo, Illinois, in October, 1844, a motion to sustain William Marks "in his calling as president of this stake" was lost by a large majority. In this connection Samuel Bent stated that the High Council had already dropped him, because he did not acknowledge the authority of the Twelve. The minutes of the conference do not state any other cause for his rejection, but it was well understood that it was because he would not indorse the measures and policy of Brigham Young and his supporters. For a short time Elder Marks favored Sidney Rigdon, but soon became satisfied that his claims were erroneous, and renounced them. On April 6, 1847, Elder Marks was in attendance at the Strangite conference held at Voree, Wisconsin. At this time he was presumably in fellowship with that faction, as he was then appointed and acted as a member of the "committee on church property." Prior to this, on November 6, 1846, Elder Marks was called through James J. Strang to be a counselor to Strang in the presidency; but it appears that he was not very credulous in receiving the word through Strang, for in another communication, bearing date of January 7, 1849, he is spoken of as follows: "Behold my servant, William Marks, has gone far astray in departing from me, yet I will give unto him a little space, that he may return and receive my word, and stand in his place; for I remember his work that he has done in the time that is past."

The action of April conference of 1849, held at Voree, Wisconsin, was consistent with this communication, for then Elder Marks was sustained conditionally. The minutes contain the following: "Resolved that if Bro. William Marks will magnify his office according to the requirements of the revelation of January 7, that we will receive, uphold,

and sustain him by our faith, confidence, and prayers, as one of the First Presidency."—*Gospel Herald*, vol. 5, p. 17.

Whether he increased his faithfulness or whether his skepticism was tolerated does not appear, but he retained his standing with this organization, at least until June 6, 1850, when he signed, in connection with J. J. Strang and G. J. Adams as a presidency, a call for a "general assembly" to be held at St. James, Beaver Island, July 1 to 6, 1850. (*Gospel Herald*, vol. 5, p. 96.)

Several times prior to this his name also appeared in Strangite publications in connection with the presidency. We have seen no mention of him in connection with this faction after June 6, 1850, though he may have continued with them for a time thereafter. The next mention of Elder Marks coming to our notice was in connection with Charles B. Thompson, who, on April 9, 1853, received a revelation appointing Richard Stevens, William Marks, and Harvey Childs a "locating" committee. (See this volume, page 55.)

In 1855 he entered into an organization with John E. Page, John Landers, John Gaylord, Russell Huntley, W. W. Blair, and others; but this was of short duration.

On June 11, 1859, at a special conference held at Amboy, Illinois, William Marks was received into the Reorganization upon his original baptism, and his ordination as an high priest was recognized. From this time on he was a prominent character in the history of the church. At the same conference that he was received he was appointed with Elders Z. H. Gurley, Sen., and James Blakeslee a committee to publish a hymn book.

At the Semiannual Conference of October, 1859, held at the barn of I. L. Rogers, in Kendall County, Illinois, there were measures taken to publish a periodical as related on pages 238 to 240 of this volume. Elder Marks was associated with Z. H. Gurley and W. W. Blair as a publishing committee.

In March, 1860, as related in this volume (pp. 264, 265), when President Joseph Smith decided to identify himself with the Reorganization, he placed himself in communica-

tion with William Marks, for reasons assigned on page 264. Elder Marks chose I. L. Rogers and W. W. Blair to accompany him, and visited Joseph Smith at Nauvoo, Illinois.

When Joseph Smith was received by the Reorganization at Amboy, Illinois, April 6, 1860, William Marks assisted others in his ordination to the Presidency of the high priesthood. In March, 1863, William Marks was called by revelation (see this book, p. 318) to the Presidency, and at the Annual Conference in April following, he was ordained to that position, under the hands of Joseph Smith, Jason W. Briggs, and E. C. Briggs.

In 1866 he was one of the committee appointed for the purpose, and to whom Mrs. Emma Smith Bidamon (widow of the Prophet) delivered the manuscript of the Inspired Translation for publication. He filled his position as counselor to the President with honor and credit the remainder of his life. His death occurred at Plano, Illinois, May 22, 1872. President Marks was a man of sterling integrity, true to his convictions, faithful and courageous in the discharge of duty. If he seemed vacillating because of his several changes from one faction to another, it was only seeming. He was seeking the right; and when he discovered wrong he had the courage to denounce it, and sever his connection from those who fostered it. Through all these changing scenes and experiences he maintained his honor intact, and his record was unstained by immoral acts. He was, much of his life, a man of considerable means, which he always freely spent in the promulgation of what he accepted as true. The last years of his life he spent in peace, satisfied in the possession of what he long had sought among the factions in vain. Firm and unwavering, in his early devotion to the church prior to the death of Joseph Smith, he proved in his devotion to the Reorganization that he had not lost these stable qualities. Elder Marks was twice married. His first wife was Miss Rosannah R. Robinson, to whom he was married May 2, 1813. As a result of this union eleven children were born to him, viz., Fayette, Eliza, William, Lucy Ann, Llewellyn, Ader Rosette, Hannah Syrene, Ephraim, Henry, Ira Goodrich,

and Sophia Ann. We are not informed how many of these there are now living. Mrs. Marks died October 18, 1863, aged sixty-eight years. He was married the second time in 1866, espousing Mrs. Julia A. Muir, daughter of Jabez Durfee, who survived him twenty years, and died at Lamoni, Iowa, May 4, 1892.

WILLIAM WALLACE BLAIR.

The late W. W. Blair, First Counselor to President Joseph Smith, was one of the best known characters of the prominent men of the Reorganization. He was the son of James Blair and Fanny Hamilton Blair. He was born in the village of Holly, Orleans County, New York, October 11, 1828. In 1831 his parents moved to Chautauqua County, New York, and the family resided in the same county until 1839, when they went west, going by raft to Cincinnati, Ohio, and thence by steamer to St. Louis, Missouri, from whence they proceeded by steamer to Peru, La Salle County, Illinois. Here they were met by Mr. Blair, William's father, who had preceded them the year before, and located a claim and erected a log house thereon, in Lee County, near where Amboy now stands. To this residence in the western wilds the family were conveyed. Here William remained under the parental roof, sharing in the toils and hardships incident to making a home on the frontier, until the year 1845, when he was placed in the family of Mr. George W. Gilson, of Peru, Illinois, to attend school. Circumstances prevented, so that he was unable to attend school much while there.

In the spring of 1846 he entered the employ of Messrs. Frink, Walker, and Co., stage proprietors, and remained in their employ until the autumn of 1848.

On leaving the employ of the above-named gentlemen he entered the service of Messrs. Russell P. and George C. Thorp, of Mt. Carroll, Illinois, as a salesman in a mercantile house. It was while at Mt. Carroll that he became acquainted with and finally married Miss Elizabeth J. Doty, the marriage being celebrated December 25, 1849, at Dixon, Illinois. In the late years of his life, in recording this

event, he tenderly wrote: "I recognize the hand of a kind Providence in my meeting with, and finally being united in marriage with her, as I am conscious that our marriage was one of the brightest, and most important periods of my life." In the spring of 1850 he began farming, on what had been his father's farm, near where Amboy is now located.

In 1851, Mr. Blair first became interested in religion, having previously been skeptical on the subject. This interest was awakened by the preaching of ministers connected with the Latter Day Saints, among whom were John Landers, Edwin Cadwell, J. W. Briggs, Ira J. Patten, Aaron Hook, William Smith, and Joseph Wood. After thorough investigation, he became convinced that the mission of Jesus Christ was divine, and recognized the truth of the latter-day message. He was therefore baptized by Elder William Smith, brother of the martyred Prophet, on October 8, 1851. Of the happy change experienced in his conversion, he wrote: "The change from the darkness and deadness of infidelity, to the joyful light and the thrilling hope of life—eternal life—in Christ, was delightful and glorious beyond my power to fully tell. I felt as my faith in Christ increased, that a change was being wrought in all my nature; my mind, my feelings, my affections, my desires, yea my entire being—soul, body, and spirit seemed changed, and was enjoying this happy and wonderful transition."

He continued in association with William Smith and his colleagues until the summer of 1852, when, as he states it, he "learned that some of the leading elders were walking in unrighteousness." He and Edwin Cadwell then publicly withdrew from this connection. He then investigated "Baneemyism;" but of this he states: "In time became fully satisfied that it was not the work of God."

In a state of doubt and uncertainty he continued until the autumn of 1855, when he became acquainted with Elder John E. Page, formerly one of the Twelve Apostles, and after investigation and comparison of views he united in a temporary organization with Elders Page, John Landers, William Marks, John Gaylord, Russell Huntley, and others. He continued in association with these parties until Novem-

ber, 1856, at which time he received a visit from two missionaries of the Reorganization. An account of this visit we give in Elder Blair's own words:—

"At this time two young men called at our store (I was then engaged in the mercantile pursuit) just after nightfall, and inquired for me. When they entered the store the thought was impressed upon my mind that they were Mormon elders. . . . After they introduced themselves (not mentioning yet that they were elders) and stating that they came to make me a call, I was more sensibly impressed that they were, indeed, 'Mormon elders.' I at once took them to my home, for refreshments, and on my way learned that they were elders, sent from Zarahemla, Wisconsin, to hunt up the saints, and to tell them that the time was near at hand when the Lord would call young Joseph Smith to take his martyred father's place as President of the Church.

"These tidings were strange and somewhat novel to me; and I had no confidence, whatever, in their truthfulness; but I felt willing to hear what the young men had to say, and to prove their pretensions.

"I had known, in 1853, at Amboy, the younger of the two men, Edmund C. Briggs, who was then a delicate, sickly boy, but the other, Samuel H. Gurley, I had never known. . . . We read the books and argued various points touching the idea that young Joseph Smith would be called of God as his father's successor, till about three o'clock the next morning, when we retired to bed. The next day was Sunday; and after our prayers for the guidance of God in our interchange of views, we entered again upon the subject of young Joseph being called, at sometime in the near future, to be his father's successor. We continued our investigations till about eleven a. m. and it seemed we were then just as far from seeing alike as when we began the night before. The elders seemed to be somewhat disappointed in my opposing them so persistently. I said to them that they manifested a gentle and kind spirit, but that I could not indorse their teachings. I would not say that they were wrong, for I did not know. I only knew I could not, as yet, see their claims to be true. I felt and said, that if their

views and teachings were of God, then I hoped to be able to know it; but as yet I had no confidence in them. Soon after this, Elder Briggs rose up and took the Book of Mormon from the stand, and opened it hastily, looking intently upon it as though he were reading it to himself, when after a moment's waiting, his countenance and his entire being seemed highly animated, and he began speaking, as if reading from the book. As soon as he began speaking the Spirit came in mighty power,—the same Spirit that bore witness to me of the truth of the gospel five years before,—bearing testimony to me that they were the servants of God, and that their mission and tidings were of God. The first words uttered by Elder Briggs were these: 'I, the Lord, will have mercy upon whom I will have mercy; and I will forgive whom I will forgive.' Then he began speaking in prophecy, declaring the coming of Joseph, my future mission in the church, with many other things connected with the church and myself. When he ceased speaking, Elder S. H. Gurley arose and spoke in prophecy, testifying many things through the Spirit. My doubts were now dispelled, and my mind was fully satisfied that the Lord would, in his own good time, call young Joseph to the Presidency of the Church."

In December, 1856, Mr. Blair and wife went to Zarahemla (now Blanchardville), Wisconsin, where they made the acquaintance of Elder Z. H. Gurley and the branch at that place. They were highly pleased with their visit, and returned strengthened in the faith of the Reorganization.

In 1857 he attended the Annual Conference held at Zarahemla, and on the 7th of April was baptized by Elder Z. H. Gurley, and on the 8th was ordained to the office of an high priest. During the ensuing year he followed the avocation of farming, preaching occasionally as opportunity offered.

On October 7, 1858, at the Semiannual Conference held at Zarahemla, Wisconsin, Elder Blair was ordained an apostle. At a special conference, held at Amboy, Illinois, June 10 to 14, 1859, he was chosen Church Recorder. This position he held until October 8, 1860, when he was released by General Conference. At this conference he was appointed with Elder E.

C. Briggs to labor in the west, with Nauvoo, Illinois, Far West, Missouri, and Council Bluffs, Iowa, objective points. This mission resulted in a great awakening among the old members of the church located in western Iowa and elsewhere.

From this time to the close of his life Elder Blair was an active, zealous missionary, visiting nearly all parts of the United States (except the Southern States) and Canada. He was the means of bringing many into the church. He was a member of the Quorum of the Twelve until 1873, when he was called to the position of First Counselor to the President of the church. After this he was more of his time at headquarters, yet spent much time in the prosecution of missionary work.

On April 18, 1896, he died suddenly, while on the cars returning to his home, Lamoni, Iowa, from Kirtland, Ohio, where he had been in attendance at the General Conference.

His missionary and other official work appear in this volume, and will appear in volume 4, in connection with current events. We have not room for mention in detail here.

The wife of his youth, his companion in all the events of his active life, the sharer of his joys and sorrows, survived him, and still lives, residing at Lamoni, Iowa. He was the father of seven children, five sons and two daughters. One daughter and five sons are still living: Charles E., now a resident of Lamoni, Iowa; Mary B., now the wife of D. F. Nicholson, of Lamoni, Iowa; George W., now a resident of Lamoni; William A., now a resident of St. Joseph, Missouri; David H., also a resident of St. Joseph; and Frederick B., now a resident of Lamoni and an active missionary.

The other daughter, Fannie B., was the second child. She died when about seven years of age, near Amboy, Illinois.

The Quorum of the Twelve, at its first meeting after his demise, adopted the following:—

"Resolutions on the death of President W. W. Blair. Adopted by the Quorum of the Twelve, Lamoni, Iowa, March 22, 1897. Whereas, in the providence of God the removal by death of our esteemed brother and colaborer,

President William Wallace Blair, has been permitted, during the past year; and whereas, the life and labors of our departed brother have held a conspicuous place in the history and development of the Church of Christ since its reorganization; and whereas, his literary, moral, and social qualities, and the untiring zeal with which he employed his powers in helping to advance the church from its conditions of feebleness to those of prestige and power in the world, under the blessing of God, have won for him our respect and admiration; resolved, that in his death we recognize a loss to the church of a man of intellectual ability and moral worth, a brother loyal to the faith, and a minister whose delight was to serve well the great cause which had secured the consecration of his energy. Resolved further, that while we deeply regret the need for his removal from the church militant, we nevertheless bow with reverence to the will of our heavenly Father, and record our expression of profound sympathy for the widow and family, so terribly bereaved by his death, together with the assured hope that the church triumphant has gained to the full measure of our loss, and that our brother has found deserved and eternal rest."

This document was adopted by the General Conference, on April 6, 1897, by a unanimous vote.

CHAPTER 38.

H. H. DEAM—J. W. BRIGGS—Z. H. GURLEY—REUBEN NEWKIRK—JOHN CUNNINGHAM—GEORGE WHITE—D. B. RASEY.

IN this chapter we give the biographies of the first seven apostles chosen in the Reorganization, in harmony with the revelation quoted on page 217 of this volume. We give them in the order of their ordination, where this can be ascertained, otherwise in the order in which they were named. (See pp. 222, 223.)

H. H. DEAM.

The following biography of H. H. Deam was written by his son, William H. Deam, of 36 North Paulina Street, Chicago, Illinois, at the request of the Historian.

Henry Harrison Deam was born in Bedford County, Pennsylvania, March 5, 1817, where he lived until he had attained his majority and was married. His father was of German and his mother of French descent. He was raised on a farm, but subsequently learned the cooper's trade after coming west. In later years followed milling at intervals. He was religiously inclined, and while only a small boy was the recipient of spiritual light and beheld marvelous manifestations of divine power. He was meek in disposition, benevolent and forgiving, and would rather suffer disappointment and loss than to injure another by asserting his rights. Little, however, is known of his early life up to the time of his marriage.

September 22, 1836, he married Elizabeth Eddleman, who was of German and Welsh descent, but her ancestors were known as Pennsylvania Dutch, their parents speaking German and English.

Some time previous to their marriage a Latter Day Saint elder came and began holding meetings where they lived. Henry and his future wife attended regularly. At first he opposed the Latter Day Saint quite vigorously, while his

wife-to-be defended him, partially because she believed the teachings and partially in a girlish way to taunt her lover. One night while defending the "Mormon" she said: "You will yet be a Mormon preacher yourself." Whether she was inspired to make this statement or not, it came to pass in a short while. Just prior to or shortly after their marriage they both entered the waters of baptism and he was ordained an elder. They soon left Pennsylvania and came west to Illinois, where he was made a missionary and sent back to Pennsylvania, leaving his young wife and two small babes. Of the trials and sufferings which fell to the lot of those who forsook all for the gospel's sake, he and his family were partakers. Going without purse or scrip and leaving wife and young children in the care of God, he left them without any visible means of support, except their faith in the Lord that he would provide. He traveled hundreds of miles while his wife was at home praying for his success, with an abiding faith that God would not forsake her, though at times it would seem she was left without a ray of hope.

At one time when he was sent back from Illinois to Pennsylvania, leaving her with two babes, only fourteen months apart, and one an infant, she walked a mile to a creek to do a washing for a farmer's wife, after eating the last bit of corn cake in the house for her breakfast. When through with her day's work she entered the farmer's house at night, faint and hungry, where a table was laden with choice edibles; and when she departed without an invitation to dine, and knowing there was not a bit of anything at home to eat, her heart sank. Then her strong faith came to the rescue, and upon entering her home she poured out her soul to Him who regardeth the sparrows, and she found relief in prayer and was given assurance that all would be well. She had scarcely risen from her knees when a knock came at the door and she found the farmer's hired man there with a large basket full of cooked food, enough to last her several days. When that was gone the way was provided for her to get more.

Another time, when they had four children, and Elder

Deam was hundreds of miles away, there was nothing in the house to eat. The third child wanted some bread, but there was not as much as a crust. He then asked if he might have some parched corn, but there was not as much as a grain of corn. Again she began to wonder if it was right for herself and family to suffer such hardships. Before putting her little hungry children to bed she knelt down with them and prayed, and while praying the Spirit of God rested on her and she again received a promise that the Lord would not forsake her. She said, "Lord, forgive me and I will never complain again." In the morning a brother came ten miles on horseback bringing her some bacon, flour, and a little money.

When in later years one of her daughters remarked, "It was not right, mother, God never asked it of you," she said: "Yes, it was right. Think how few there were when this work first started. I do not regret it. My rest will be hereafter."

Elder Deam was with the church in Missouri, and passed through many trials connected with the persecution of the saints. On one occasion he was driving through a town with a team of oxen, his wife and children being on the wagon, when a mob rushed out with pistols and knives and demanded to know if he was a Mormon. He told them no. They then asked him if he was a saint. He evaded their last question by saying he did not know whether he was a saint or a sinner. Some of them then said, "They ain't Mormons. Let them go."

He was at Nauvoo before the death of Joseph Smith, and under his direction was ordained a high priest. He upheld the law of tithing as is evidenced by the following receipt:—

"This may certify that Henry H. Deam is entitled to the privilege of the Baptismal Font, having paid his tithing in full to October 12, 1845. WM. CLAYTON, Recorder.

"CITY OF JOSEPH, Nov. 18, 1845."

As soon as he saw where Brigham Young was leading the church he left and went to Wisconsin. There he found the Strangite faction. He visited the family of David Wildermuth, who had embraced Strangism. He soon convinced

them that Strang's claims were of no value and his practices were wicked.[1] In 1851 he wrote an article against the teachings and practices of Strang, Brigham Young, and other pretenders to the successorship of Joseph Smith. This article was signed by himself, D. Wildermuth and sons, and others, and they paid for its publication in the Mineral Point *Tribune*. This denouncing of all pretended successors was the initial move towards a reorganization. He ardently looked forward to the time when "young Joseph" would take his father's place, and until then there was no successor. He had a dream which he interpreted as meaning that all pretenders to the leadership were impostors.

He preached, and closely following the publication of the article referred to, the whole Yellowstone branch denounced their leader (Strang). In the early part of the winter of 1852-53, in response to prayer asking for information as to what to do to effect an organization, they were told by the Spirit that in due time they would be told what to do, and a meeting was called in March, 1853, at Zarahemla (now Blanchardville), to learn the will of the Lord. Several sessions were held and general discouragement prevailed. . . . They separated to meet the next week, the 6th of April. Be it known, however, that Bro. Deam had received the revelation during the second meeting, and after writing it, handed it to the presiding officer, Z. H. Gurley, Sen., who was speaking at the time and forgot to read it. Bro. Deam reproduced the document at the meeting on April 6, which, being compared with the other, was found to be verbatim. This was at a meeting called for solemn prayer. After its reading a glad shout went up from every throat, and some bore testimony that they saw a recording angel with a roll in his hand. [See this volume page 217 for revelation.]

[1] It seems that for a time Elder Deam may have indorsed Strang. March 3, 1848, he wrote a letter to B. G. Wright, of Voree, Wisconsin, in which are these statements: "I long to be in Voree, and be heart and hand with you." "The saints all send their love to you, as also to our beloved prophet." This letter was written from Potosi, Wisconsin, and published in *Gospel Herald*, volume 2, page 259. H. C. S.

He was ordained an apostle April 8, 1853, but he became dissatisfied with some of the doings of prominent men of the church and could not indorse the presidency then existing, and withdrew fellowship. However, he always looked forward to a time when the rightful heir should take his place, and had made preparation to attend the conference in 1860, held at Amboy, Illinois, but was taken sick and died May 5, 1860, at his home near Blanchardville (Zarahemla), Wisconsin.

Many kind words are spoken of Henry H. Deam. One brother writing of him says: "If ever I saw a meek man, a humble man, a man kind to the poor as far as his means would permit, that man was Henry H. Deam. He was a man who appeared to have the love of God as well as the fear of God always before his eyes."

Another brother writing of him said: "I was very intimately acquainted with H. H. Deam from 1846 to 1859. Worked with him a good deal of the time, and stand ready to defend him as a truthful, honest, upright, industrious, fair dealing man, and a devout believer in the latter-day work.

In 1890, in an editorial in the *Expositor*, H. P. Brown said: "We noticed in the last *Saints' Herald* an article of Brother W. H. Deam, in defense of his father, H. H. Deam. . . . In 1853 we lived at Zarahemla, a neighbor of Bro. H. H. Deam. We knew him intimately; have traveled, and preached, and prayed, and administered to the sick, and suffered poverty and reproach for the sake of Christ and the gospel together, but never did any man see or know of a dishonorable thing of H. H. Deam. He was one of the purest of men we ever saw. Kind, gentle, obliging, full of sympathy, and well and intelligently posted in the gospel of the Son of God. We loved him dearly, and he only of all the saints at Zarahemla, when we left there in December, 1853, followed us with his letters until his last sickness, and death claimed him. . . . That he became to some extent disaffected with some things in the Reorganization, we are well aware, and so did a great many more; but they looked for the coming of Joseph Smith just the same, and we

believe if Bro. Deam had attended the Amboy conference in 1860, he would have been solid in the work. When Bro. Deam left earth's service, the saints and church parted with a good, a wise, and discreet counselor, and an honest man. He was no fanatic, but a cool, clear-headed, intelligent Latter Day Saint. May his memory ever be cherished by all the good and pure."

In a poem of over one hundred lines, written by him, after his withdrawal, is found some expressions showing his belief in lineal succession. One place is found these words:—

"But in the law we are told,
Joseph must the word uphold."

A number of other sentences are found of like import.

JASON W. BRIGGS.

J. W. Briggs, who was one of the first seven apostles chosen in the Reorganization, was born June 25, 1821, at Pompey, Onondaga County, New York. Of his early life we have very little information. He united with the church June 6, 1841, at Potosi, Grant County, Wisconsin, being baptized by Elder William O. Clark. He was subsequently, in 1842, ordained an elder, and served the church as such during the remainder of the time until the death of Joseph Smith.

His home was at Beloit, Wisconsin, from 1842 until 1854, though absent from there at intervals in missionary and other church work. In this time, he raised up the Waukesha branch which was organized in 1842 or 1843. Partly through his efforts there was a branch of the church raised up at Beloit, either in 1842 or 1843, over which he presided.

He visited Nauvoo in 1843, but again returned to Wisconsin. He, with the branch at Beloit, fellowshiped with the organization under Brigham Young until 1845 or 1846, when as an organization they renounced the leadership of Brigham Young and accepted that of James J. Strang, and remained in fellowship with Strang until the first part of the year 1850. While associated with Strang he was in the active ministry much of the time.

On September 16, 1849, he, with Elder B. G. Wright,

organized a branch at Waukesha, Wisconsin. Whether this was a separate branch from the original one, or whether it was a reorganization of the former one, we cannot say.

By reference to the *Gospel Herald* we find reports of Elder Briggs laboring in the following places: Bennington, Prattsburg, Auburn, and other places in New York, as well as laboring to some extent in Wisconsin.

Of his association with Strang and his reasons for leaving him he has this to say:—

"After we cut loose from the leadership of Brigham Young, we accepted the leadership of James J. Strang, and remained in fellowship nominally with James J. Strang until about 1850, but only nominally; we were more or less dissatisfied with the condition of affairs, but did not take steps to leave it entirely until about 1850. . . .

"My reasons for leaving Strang were that I saw something better in the matter of faith and leadership,—I should say in the form of leadership and faith. Then there were some of the doctrines of Strang that did not suit me, and some other things that I considered objectionable. After we left Strang, myself and most of the branch at Beloit became associated with William Smith's organization, . . . with the faction that acknowledged him as its leader.

"We became associated with that faction, as guardian for the seed of Joseph Smith, as presiding authority until the seed of Joseph should claim that right and priority which belonged to them. . . . William Smith taught it in that light. . . . He subsequently claimed it as his own right. I became associated with the William Smith leadership about the first of the year 1851, and continued with him until the next fall. I was with him a little less than a year. My reasons for leaving him were very similar to my reasons for leaving Strang. I got to believe, and the branch there got to believe, that he was teaching errors. He claimed subsequent to my first acquaintance with him that it was his right to preside over the church, instead of his standing as a guardian or representative of the rightful heir; and another doctrine was that of polygamy which we considered false and refused to accept."

In a pamphlet published by William Smith in 1851, Jason W. Briggs was named as one of the Twelve Apostles. (See this volume, p. 34.) Whether he accepted and was ordained to that office or not we do not know.

The attitude of Elder Briggs during his association with different factions, as well as when he became interested in the movement to reorganize, is best told in his own language as given while a witness in the Temple Lot suit. He stated:—

"I united with the church in 1841, and I remained with it. I have accounted myself a member of that church from that time on, from 1841 to 1885, but I have been in different organizations at different times, . . . but when in each of these organizations I supposed I was under the church. When I found out that they were teaching anything that was not authorized by the church before 1844, as the law is set forth in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, why, I left it at once. I always supposed when I belonged to these different organizations that they were the true and direct descendant of the original church, and as soon as my error was revealed to me, I left them. . . . When I joined the organization as led by James J. Strang I accepted him as the head of the church; that is, I accepted him as the leader and President of the Church, as the successor of Joseph Smith in the Presidency of the Church. . . . I always understood that Strang claimed to be the successor of Joseph Smith by virtue of an appointment which he had received from Joseph Smith. . . .

"As soon as myself and others who had joined his organization found out that he had been teaching other things not authorized by the church, we discarded him; yes, sir, we did. . . . I did not understand at that time that my authority to build up the church was derived from William Smith or Strang. I had that authority by virtue of my eldership in the original church. . . . These people with whom I was associated in Wisconsin were people who were contending for the original doctrine of the church, in its purity.

"When I say that I withdrew from Brigham Young and others I simply mean I repudiated them; I repudiated their claims to the presidency as false, on the grounds that they were teaching false doctrine, and something that the church did not authorize; . . . but I refused to have anything to do with the church as represented by them; that is, by Brigham Young and his adherents. And further, we were claiming all the time to be the church in succession from 1830, or were following what represented the church in 1830. All the time we claimed that the church we represented was the church in succession established in 1830. . . . That is the reason we left Strang, and Smith, because we considered they were teaching false doctrine, or doctrine that was not authorized in the original church. It did not make any difference to us, for we still considered that we were in the church, although under these different leaders.

"The Reorganized Church of Jesus Christ of Latter Day Saints could not properly be called a new movement or a new organization, for that would mean a new organization of the church, which this was not; at least I never considered it so, nor did the church as an organization. . . . The church was simply reorganized and placed on a new footing as was necessary after the disruption, and I was one of the principal officers in it at that time."

The work of Elder Briggs in connection with the Reorganization is set forth in this volume with sufficient clearness. He was one of the first seven chosen and ordained apostles in the Reorganization. He was ordained an apostle, April 8, 1853, under the hands of H. H. Deam, Z. H. Gurley, and Reuben Newkirk. He was subsequently chosen as president of the Quorum of Twelve and as Representative President of the church. The first named position he held until he withdrew from the church in April, 1886. The last named position he occupied until President Joseph Smith was received as President of the Church at the Annual Conference of 1860.

In addition to other extensive labors for the church, he twice went to the British Isles, where he labored faithfully in the missionary work, and edited the periodical mentioned

elsewhere in this volume, called *The Restorer*. In 1874 and 1875 he was in Utah, where he had charge of missionary work, and edited *The Messenger*. In consequence of some articles published in *The Messenger*, supposed to be out of harmony with the faith of the church, the Semiannual Conference of 1877 refused to sustain Elder Briggs. He was subsequently restored; but at the Annual Conference of 1885, the church again refused to sustain. A year later he withdrew from, and did not subsequently affiliate with, the church. His reasons for withdrawing, as stated by himself, while on the witness stand in the Temple Lot suit, were as follows:—

"There was no change in the doctrines of the church that my action was based on in separating from the church. . . . There was nothing changed that I would consider vital at all in the doctrine. A few weeks after I separated, I had an article published in the *Saints' Herald*, in which I stated these words, substantially, 'that had the decision of the Reorganized Church been made as made in answer to my request to withdraw from the church, there possibly would have been no occasion for my withdrawal.' I did not withdraw because of any change in doctrine, or because anything new was brought in, but it was in the interpretation put upon certain lines of policy and doctrine; and while others were allowed to discuss those lines of policy, I was not permitted to do so, but was shut out."

There was no action of the body restricting Elder Briggs in the discussion of his lines of policy. It was simply a question between him and the editor regarding what would be proper to insert in the columns of the *Herald*.

He died at Harris, Colorado, January 11, 1899.

Elder Briggs was married December 31, 1844, at Waukesha, Wisconsin, to Miss Louisa Higley. Of this union eleven children were born; viz.: Ether A., born October 24, 1845; died November 5, 1865. Thales L., born March 31 1847, now of Cottage, Hardin County, Iowa. Hortense A., born November 27, 1848; died October 18, 1865. Plutarch H., born December 29, 1850; now of Denver, Colorado Elnora C., born October 9, 1852; now Mrs. Brown of Den

ver, Colorado. Ida L., born July 24, 1856; now Mrs. Blaney of Council Bluffs, Iowa. Beatrice C., born May 9, 1859; now Mrs. Turk of Denver, Colorado. Cora E., born April 25, 1861; now Mrs. Wood of ——, Idaho. Nettie A., born July 27, 1864; died May 20, 1865. Jason W., born March 28, 1867, and died the day of birth. Mina F., born August 14, 1870. She is still unmarried and resides at Denver, Colorado. The widow of Elder Briggs is still living at Denver, Colorado, from whence she wrote these items of family record July 28, 1900.

ZENOS H. GURLEY.

(Elder Gurley's son informs us that his first name should be spelled *Zenas*, but as we have already spelled it with an throughout the volume and many of the pages are stereotyped we cannot well change it.)

Zenos Hovey Gurley, one of the first seven chosen and ordained apostles in the Reorganized Church, and one of the most prominent characters connected with the movement, was born at Bridgewater, New York, May 29, 1801. The Gurley family were old time Presbyterians of Scottish descent. The original name is said to have been Gourley, but the *o* is now omitted. Mr. Gurley was of a religious turn of mind, and when but a boy he spent much time in prayer. At one time, when quite young, he saw in vision the letters, G O D, in flaming fire extending from horizon to horizon over the zenith. Arriving at the years of manhood he united with the Methodist Church.

Mr. Gurley was by trade a tanner and currier, and by profession a school-teacher. While teaching school near Leeds, Canada, in 1825, he became acquainted with and married Miss Margaret Hickey.

His son, E. H. Gurley, relates the following incidents of his life: "He lived by the side of a lake, and often went to town in a skiff across the lake. Returning home on one occasion with a few budgets, a cyclone of small dimensions caught his boat, whirled and tossed it up in the air. In his extremity he cried out: 'Save, Lord, or I perish.' A light flashed over him, his boat was righted, and a voice said to

him: 'Your life is spared for this time, that you may warn sinners to repentance.'

"A few years after this he was very sick, when he had the dream of hearing John the Baptist preach, and saw great crowds flock to his service. Also recognized some difference in the construction of scripture as given by John and as had been father's understanding. Later he heard James Blakeslee and some one else preach,—Mormon missionaries,—and I think it was then that father was sent for to come over and put them down. He went, but the preaching was so much like John the Baptist's that as a result James Blakeslee baptized father. I think this was in 1836, or else 1837. [The Church Record has it April 1, 1838.—H. C. S.] Six months later mother was baptized by an Elder Savage.

"In 1838 he left Ontario with team, and traveled into Missouri, arriving at Far West just in time to be driven out. . . . They took refuge in Illinois, settling at Commerce, afterwards known as Nauvoo. They were glad to live on corn bread and water, the bread made of meal grated on a hand grater mixed up in water, while some of the saints by the side of them lived sumptuously. . . . But father soon got to work at his trade, and his devoted wife, my mother, (God bless her soul,) with her hands in the wash tub, though she had four little children to care for, viz: Samuel H., Louisa, Julia, and John E., soon had plenty to eat and wear."

In June, 1838, he was ordained an elder by James Blakeslee. While at Far West he was ordained to the office of seventy.

In Nauvoo, Elder Gurley was called to go on a mission; and, selling his only cow to raise means to provide necessary supplies for his family, started out with full faith in his mission. The first night from home he tarried with a Mr. Cline who inquired if Elder Gurley had provided for his family; and when he learned that he had and how, he presented him with another cow. It was probably of this mission that Elder A. W. Moffet, now of Pleasanton, Iowa, writes under date of June 6, 1900, as follows:—

"The winter of 1840, the Episcopal Wesleyan and Protes-

tant Methodists held a long, protracted meeting in the village of La Harpe, in Illinois. They got no converts. Brother Z. H. Gurley came there and attended their last meeting, and gave out an appointment. Curiosity drew a large crowd. After some four or five sermons he sent for Elder Jehiel Savage, who was preaching some twenty miles south of there, to come and help him. They labored there several weeks and baptized some sixty members. I was one of the number baptized in April, 1840."

We cannot give a detailed account of his life from this time until he entered into the work of the Reorganization, but the following items gleaned from various sources will be interesting. At the April General Conference of 1841, held at Nauvoo, Illinois, he was appointed one of eight (John Murdock, Lyman Wight, William Smith, H. W. Miller, Amasa Lyman, Leonard Soby, Jehiel Savage, and Z. H. Gurley) to travel and collect means for the purpose of building the Temple. It is said that he was ordained a president of Seventy while at Nauvoo; but we have no record of this ordination, so we cannot give the date.

After the death of Joseph Smith, Elder Gurley investigated the claims of the various leaders, and finally accepted those of J. J. Strang as being the most reasonable. A letter written by him from Gananoque, Canada West, November 6, 1849, and published in *Gospel Herald*, volume 4, page 187, indicates that he was then on a mission to Canada in the interest of the organization under Strang. On January 1, 1850, he again wrote from Landsdown, Upper Canada, (see *Gospel Herald*, vol. 4, p. 262,) still engaged in the same work.

A letter written January 10, 1850, from Pittsburg, Canada West, manifested faith and zeal in his work. March 15, 1850, he wrote from St. Lawrence, New York, that he was "assisting brother Silsbey in organizing the brethren and helping them in getting ready for Beaver." (Ibid., vol. 5, p. 22) He was present at a conference held at Voree, Wisconsin, June 1 and 2, 1850, and in these minutes we find this entry: "Bro. Z. H. Gurley was . . . sent to the northeastern parts of Wisconsin, on the presentation of President Strang." It was probably while on the mission thus ap-

pointed that Elder Gurley raised up the Yellowstone branch, the members of which helped to form the nucleus of the Reorganization. An account of this we give in the words of one of the participants, Elder Eli M. Wildermuth, now of Plano, Illinois:—

"In the latter part of the year 1850, Zenos H. Gurley, Sr., . . . stopped to rest a few days with an old friend near Yellowstone, Wisconsin. He was called upon to preach the funeral sermon of a little child of David and Anna Wildermuth. This was the first sermon ever preached in that vicinity by a Latter Day Saint. Mr. and Mrs. Wildermuth were so well pleased with the doctrine advocated at the funeral by Elder Gurley that they earnestly invited him to remain awhile and preach in the neighborhood. The Elder consented and began to hold services in private houses. After hearing a few sermons David Wildermuth, and his wife, two sons, E. C. and E. M., and one daughter, and two old ladies gave their names for baptism. Sometime, either in the latter part of August or first part of September, they were immersed in the Yellowstone Creek. These seven formed the nucleus of what afterwards became a large and flourishing branch, the members of which later on made the first move towards the reorganization of the Church of Jesus Christ of Latter Day Saints."

Later Elder H. P. Brown came to the assistance of Elder Gurley, and in about one year from the time of Elder Gurley's first visit there was a large branch of the church organized, called the Yellowstone branch. Zenos H. Gurley was chosen to preside over the branch.

In 1851 it became known to this branch that J. J. Strang and others were preaching polygamy and other things which they could not indorse. A protest was therefore drawn up, which Elder E. M. Wildermuth gives in substance as follows: "To Whom it may Concern: This is to certify that we the undersigned who are members of the Yellowstone branch of the Church of Jesus Christ of Latter Day Saints, do hereby protest against the practice of polygamy and other abominations that are practiced by James J. Strang and his followers; and withdraw our fel-

lowship from them, and from all the so-called pretenders to the successorship or presidency of the church; among whom are the said James J. Strang, Brigham Young, William B. Smith, Colin Brewster, Alpheus Cutler, Lyman Wight, and others; and hold ourselves aloof from them, and do not wish to be held responsible for any of their evil teachings or practices." This document was signed by David Wildermuth and family, H. H. Deam, David Newkirk, R. W. Newkirk, and others; and published in the *Mineral Point Tribune*, and also in a paper in Galena. When Elder Gurley who was absent returned he asked: "What are you going to do next?" David Wildermuth replied, "I do not know. I believe the first principles of the gospel which you have taught, and which we have obeyed are true, but I positively will not accept of polygamy, and other doctrines that are taught and practiced by Strang and others."

This was the sentiment of all the signers of the protest and others associated with them. Elder Gurley after serious thought proposed, as related by Elder E. M. Wildermuth, as follows: " 'Let us take the advice of the Apostle James, as is recorded in James 1: 5, If any lack wisdom, let him ask of God, etc.' So it was agreed that all the members of the branch should earnestly seek to the Lord for wisdom, and ask him who he recognized as the true successor or leader of his church. Accordingly in their family worship, in their secret prayers, and their social and prayer meetings, the saints earnestly and unitedly sought the Lord in this matter; not one of them, so far as I know, having any idea who that person was. The answer came through the gift of tongues, prophecy, and vision, repeatedly: 'In mine own due time, I, the Lord, will call young Joseph, the son of the martyred Prophet, to lead my people and church, for he is the rightful heir to the successorship. Therefore protest against and stand aloof from all pretenders to the successorship, for they are all impostors."

Bro. Edwin C. Wildermuth makes the following statement:—

"The gifts of the Spirit were not enjoyed till after the withdrawal from Strang; that is, in tongues and prophecy.

After this, at many times, and by many different ones, through tongues and prophecy, young Joseph was pointed out as the successor to his father to lead God's people. There was considerable talk of informing J. Smith concerning this move, but cannot say how soon this talk began; but within two years from the withdrawal from Strang there was a message given to the saints there (then at Blanchardville) through the gift of the Spirit to be delivered to Joseph Smith by E. C. Briggs and S. H. Gurley. This I have from the lips of E. C. Briggs, and that E. C. B. should not return to that place till after Joseph Smith would come and take the leadership of the church. To this command E. C. B. was faithful."

This movement resulted in the Yellowstone branch uniting with others in calling the conference in which Strang and others were renounced, and in the final forming of the Reorganization as related in this volume. The part acted by Elder Z. H. Gurley in these important matters is quite fully set out elsewhere in these pages. On April 8, 1853, he was ordained an apostle at Zarahemla, Wisconsin, by J. W. Briggs, H. H. Deam, and Reuben Newkirk. In this position he acted until the time of his death. In the Annual Conference of 1860, he was presiding when President Joseph Smith was received, and assisted in his ordination.

He died at the residence of Jesse L. Adams, near Joy Station, Mercer County, Illinois, on August 28, 1871, of paralysis. He preached his last discourse at the residence of Mrs. Philo Howard, near Batavia, Illinois, the winter previous. Mr. Austin Howard, of Lamoni, Iowa, relates that he heard this discourse, and that while preaching he paused and said: "Brethren and sisters, my preaching is about done." Then he resumed his discourse and finished it. The next day he was taken sick and never recovered. His remains were buried at Buffalo Prairie, Illinois, but the following January they were exhumed and taken by his son E. H. Gurley to the Dickson cemetery, near Sandwich, Illinois, where they were again interred. His wife survived him for many years, dying at Lamoni, Iowa, in November, 1896. Her remains were taken to Illinois and buried by his side.

They were the parents of eleven children, three of whom are now living, viz.: Zenas H., who was born in Hancock County, Illinois, in 1842, and now resides at Anamosa, Iowa; George W., who was born in Jo Daviess County, Illinois, in 1847, and now resides at Sandwich, Illinois; and Edwin H., who was born in Lafayette County, Wisconsin, in 1852, and now resides at Calpella, California. The oldest two, whose names we have not learned, were born in Ontario, and died there while quite young. Samuel H. was born in Ontario in 1831, and died at Lamoni, Iowa, in 1880. He was one of the early missionaries of the Reorganized Church. (See pages 260, and 728 of this volume.) Louisa was born in Ontario in 1832 or 1833, and died near Sandwich, Illinois, in 1870. (She was then a Mrs. Eaton.) Julia L. was born in Ontario in 1835, and died at Sandwich, Illinois, in 1877. (She was then a Mrs. Bradley.) John E. was born in Ontario in 1837, and died at Sandwich, Illinois, in 1869. There was a child born in Hancock County, Illinois, in 1839 or 1840, and died in infancy. George Colton was born in Illinois in 1844 or 1845, and died in infancy.

At the time of the death of Elder Gurley the editor of the *Saints' Herald*, President Joseph Smith, said of him: "Perhaps no more energetic defender of the 'one faith' has lived in modern Israel than our departed brother has been. Stern in his integrity against evil doing, his heart was always softened by the cry of the erring and repentant; and for them he was ready to sacrifice his all if thereby he could magnify the cause of his Redeemer."

REUBEN NEWKIRK.

Reuben Newkirk was born October 29, 1822, in the State of Ohio. Of his early life we are not informed. About 1848 or 1849 he was married to Miss Emily Davis, but of his family we have no information. He was a miner by trade, and much of his life was spent in the lead mines of southern Wisconsin. In 1850 or 1851, he became acquainted with the latter-day work, and was baptized by Elder H. P. Brown. Prior to this he was a member of the Presbyterian Church.

He was one of the prominent promoters of the reorgani-

zation of the church, and was chosen one of the first seven apostles. He was ordained to that office on April 8, 1853, by J. W. Briggs, H. H. Deam, and Z. H. Gurley.

He appeared to be quite active for several years, but for some cause, unknown to us, did not give himself entirely to the ministry. For this reason the church in conference failed to sustain him, or did so reluctantly. Yet he retained a standing in the Quorum of Twelve until 1873. At the April General Conference of 1872, the following action was had: "Resolved that a committee of two be appointed, said committee to be members of the Quorum of Twelve, designated by the President of the Church, and be instructed to ascertain from Bro. Newkirk whether he is willing to magnify his office as an apostle, and to notify him that the General Conferences of the Church are no longer willing to sustain him as an apostle unless he shall make an effort to magnify his calling." We infer from this that there was nothing against him morally or doctrinally, the only complaint being that he was not active in his ministry. The President appointed as the committee provided for, Jason W. Briggs and William W. Blair.

We have seen no report from this committee, and what success attended their efforts we do not know. The revelation presented at the Annual Conference of 1873 provided for his release from the Quorum of Twelve. The language of the revelation is as follows: "Let the names of my servants Daniel B. Rasey and Reuben Newkirk be taken from the record of the Quorum of the Twelve and placed with the records of the names of the elders, and let them labor as elders, and their labors will be accepted by me."

From this time his labors were of local character, and he was withdrawn from public notice. We understand that he maintained an excellent character, and retained the faith until death, and that he died a few years ago in western Iowa.

JOHN CUNNINGHAM.

Of John Cunningham, who was one of the first seven apostles in the Reorganization, we known but little. We

understand that he was born in Pennsylvania, and in early manhood was united in marriage to a Miss Deam, a sister of Henry H. Deam. We have made some effort and inquiry to learn something of his family and of his life work, but our information has been very meager indeed. We do not know just when he embraced the gospel; but he was among the first who became interested in the movement to reorganize the church. He was one among the first chosen to the office of apostle in the Reorganization, and was ordained on April 8, 1853, by J. W. Briggs, H. H. Deam, and Z. H. Gurley.

In the summer of 1854, there occurred a division among the leading men of the church in regard to the subject of rebaptism. Elder Cunningham, with Elders Aaron Smith, H. H. Deam, Ethan Griffith, and others urged the necessity of all being rebaptized. This view was opposed by the other party under the leadership of J. W. Briggs and Z. H. Gurley. The advocates of rebaptism were overruled. This finally terminated in what was known as the Deam party, of which Elder Cunningham was one. They formed some kind of an organization, and at the October Semiannual Conference of 1854, they were disfellowshiped, and Elders Cunningham and Deam were expelled from the Quorum of the Twelve. The minutes of the Semiannual Conference held at Zarahemla, Wisconsin, in October, 1855, contains this information: "John Cunningham, one of the expelled apostles, made application to be received back into the church. The conference decided by vote that he could be reinstated by baptism." The conditions were probably rejected by Elder Cunningham, as we have no further information of his having been in fellowship with the church. We are informed that he died some years ago at Blanchardville, Wisconsin.

GEORGE WHITE.

Of George White, but little is known. He was an Englishman by birth. He was identified with the Reorganization in its beginning, and was one of the first seven who were ordained apostles. He was ordained to this office on April 8, 1853, by J. W. Briggs, H. H. Deam, and Z. H. Gurley.

He was sustained in this office from time to time, but there is little account on record of labor done by him.

In 1857, at the Annual Conference held at Zarahemla, Wisconsin, the following business was done: "Reuben Newkirk, David Newkirk, Z. H. Gurley, and George White were sustained as apostles, the latter upon conditions that he accept the admonition which had been sent him by letter and his being more punctual." At the Semiannual Conference of 1859, he, with others of the Twelve, was not sustained. Some time prior to this he had disappeared, and his whereabouts was unknown, nor has he yet been located. His record was clear, so far as we know, and there was no reason for him absenting himself from former associates.

At the Annual Conference of 1863, the following resolution was adopted: "That George White of the Quorum of the Twelve be notified in the *Herald* to report himself to the next Semiannual Conference." No report was received so far as we know.

DANIEL B. RASEY.

D. B. Rasey was one of the first seven chosen and ordained apostles at the Annual Conference of 1853. He was born November 27, 1814, in Washington County, New York. We regret that we know so little of the incidents of his life, but we have written to several whom we thought might give us information and also advertised for information, but have not received as full accounts as we desire.

He married a widow Gilford, but we do not have the date of the marriage, nor have we learned much of his family. He was baptized June, 1851, at Springdale, Dane County, Wisconsin, by Elder H. P. Brown. On June 9, 1852, he was ordained an elder, at Argyle, Lafayette County, Wisconsin, by Z. H. Gurley and J. W. Briggs. On April 8, 1853, he was ordained an apostle at Zarahemla, Wisconsin, by J. W. Briggs, H. H. Deam, and Z. H. Gurley. In this position he remained until released by the revelation of 1873, though at times he was not as active as his brethren thought he should be, and for this reason he was not always sustained. (See this volume, p. 240.) He has been reported as being dead,

but recently we learned that he was alive and living with his daughter in Oshkosh, Wisconsin. On February 22, 1900, we addressed a letter to him at Oshkosh, but it was returned unclaimed.

Elder O. N. Dutton, of Janesville, Wisconsin, president of the branch to which Elder Rasey belonged, writes of him, under date of February 9, 1900, as follows: "I am sure he was very active and zealous in the early years of the Reorganization. I have often in the years when a member of our branch, heard him tell of what they had to pass through at about the time he was chosen one of the Quorum of Twelve Apostles. While he was not a man of very great culture, he surely was an earnest, faithful saint."

CHAPTER 39.

SAMUEL POWERS—DAVID NEWKIRK—JOHN SHIPPY—JAMES BLAKES LEE—E. C. BRIGGS—JOSIAH ELLS—CHARLES DERRY.

IN this chapter we give biographies of those who were chosen apostles subsequently to the choosing of the first seven, and prior to the closing of this volume, except that of President W. W. Blair, whose biography appears with the First Presidency in chapter 37. Had we succeeded in getting another year of history in this volume, there would have been six more to add to this list who must now be reserved for volume 4, viz.: W. H. Kelley, James Caffall, J. H. Lake, T. W. Smith, Z. H. Gurley, Jr., and J. R. Lambert.

SAMUEL POWERS.

Samuel Powers was born near Brockville, Ontario, December 17, 1819. He was married to Miss Maria M. Moulton, near Orono, Ontario, January 26, 1842. Nine children were born as the result of this union, four sons and five daughters. Five children are yet living, one son and four daughters, viz.: Ambrose Calvin, of Beloit, Wisconsin; Julia Maria, now Mrs. Elmer E. Nye, of Los Angeles, California; Mary Dorilla, now Mrs. Jerome Terwilliger, of Clinton, Iowa; Nellie Salena, now Mrs. Louis E. Hills, of Marion, Iowa; and Ella Salena, now Mrs. George M. Cator, of Marion, Iowa. The last two are twins. Those dead are the eldest two, Edwin and Dorwin (twins), who lived but about two weeks; Clarence Samuel, the fourth child, who died when nearly nine months old; and Adelina Rebecca, the fifth child, who died in February, 1888, the wife of Edward D. Connor, of Clinton, Iowa.

Either before or after marriage, we are not informed which, Mr. and Mrs. Powers united with the Christian Church, then known as Disciples. Shortly after marriage they heard an Elder Savage, of the Latter Day Saints,

preach, and Mrs. Powers, who is yet alive, and residing with her daughter, Mrs. Cator, at Marion, Iowa, says: "Both believed that it was the doctrine as Christ taught it."

The daughter writes, under date of January 7, 1900, as follows: "Mother cannot remember why they did not obey it then. Possibly the death of Joseph and the breaking up of the church shortly after may have influenced them. They left Canada and moved to Wisconsin, in 1848, settling on a farm near Beloit, where they lived until father's death. Several families of saints lived near them, viz.: Henry Pease, Jason W. Briggs, Ed. Briggs, and others."

Elder Powers was early in the movement to reorganize the church, having united with the church in 1852, both he and his wife being baptized by Elder Z. H. Gurley. He related to a friend that this action was not taken until after a severe sickness, during which he was made to understand that there was no hope for him except in obeying that which he had been convinced for years was the truth.

In 1854, he was ordained a seventy by J. W. Briggs, Z. H. Gurley, and Reuben Newkirk. This office he held for one year.

At the April General Conference of 1855, Samuel Powers and David Newkirk were ordained apostles to fill vacancies in the Quorum of Twelve occasioned by the expulsion of H. H. Deam and John Cunningham, which occurred at the Semiannual Conference in October, 1854. Samuel Powers was ordained an apostle under the hands of J. W. Briggs, D. B. Rasey, and Z. H. Gurley. For the remainder of his life he was prominently and zealously connected with the church, and did much missionary work. He was present at the April conference of 1860, and assisted in the ordination of President Joseph Smith. His death occurred at his home near Beloit, Wisconsin, February 16, 1873.

His daughter pays the following tribute to his worth: "We know that he was faithful unto death. His only regret on his deathbed was that he had not given more of his time to God's work. He was a kind and loving husband and father. I feel that he hastened his death by working to care for his family and preaching whenever he could; but

if so he gave his life in a good cause and I, as his daughter, rejoice in the gospel that he loved."

At the time of his death the *Saints' Herald* contained the following tribute from the pen of its editor, Joseph Smith: "Brother Powers was one of the best and ablest men of the church; or in the northwest. A man full of the tenderest solicitude for the good of the human race; loving and kind. His rest must needs be glorious."

His faithful wife still survives him. Her daughter writes of her as follows: "Mother is seventy-six years old, and since a hard sick spell two years ago has not been able to walk, or to sit up for more than a few moments at a time, but she is as patient and faithful as a saint should be. Her memory is quite good, and she has always been strong in her belief of the restored gospel."

DAVID NEWKIRK.

David Newkirk was a brother of Reuben Newkirk, whose biography is contained in this volume. He was born in the State of Ohio; the exact date is unknown to us. About 1849 he was married to Miss Rosanna Robs; but of the children born to them we have no information. He, also, was a miner, and with his brother spent much of his life in the lead mines of southern Wisconsin. He also heard the doctrine of the church at the same time that his brother did, and was baptized by Elder H. P. Brown, about 1851, having prior to that time belonged to the Presbyterian Church. He was one of the signers of the protest spoken of in the biography of Elder Z. H. Gurley, page 745. He was therefore one of the first to prepare the way for the Reorganization. At the April Conference of 1853 he was ordained a seventy, and occupied in this position until April, 1855, when he and Samuel Powers were chosen and ordained to fill vacancies in the Quorum of Twelve occasioned by the expulsion of H. H. Deam and John Cunningham.

David Newkirk was ordained an apostle under the hands of J. W. Briggs, D. B. Rasey, and Z. H. Gurley. He occupied this position for about ten years, being dropped for inactivity, April 7, 1865. Although not zealous in his min-

isterial work, and hence unacceptable in the position occupied, we have heard of no other complaint or charge against him.

JAMES BLAKESLEE.

James Blakeslee was born in Milton, Chittenden County, Vermont, July 18, 1802. He received the gospel as taught by the Latter Day Saints when he was thirty-one years old, and was baptized at Ellisburgh, Jefferson County, New York, by Elder David W. Patten, on July 19, 1833. The next day he was ordained a priest by Elder Patten.

In the spring of 1834, he was ordained an elder, by Elder Thomas Dutcher. In the office of elder he labored diligently for about six years; and then by direction of President Joseph Smith he was ordained a seventy in the autumn of 1840, under the hands of Brigham Young. The *Times and Seasons*, volume 5, page 543, contains a notice of the expulsion of James Blakesley, with others, from the church. This is supposed to be the same person, though the name is spelled differently. The notice reads as follows: "At a meeting of the High Council, in the city of Nauvoo, this 18th day of May, 1844. Resolved, that James Blakesley, Francis M. Higbee, Charles Ivans, and Austin Cowles, be cut off from this church for apostasy.

"GEORGE W. HARRIS, President pro tem.
"JOSEPH M. COLE, Clerk pro tem."

The next account that we have seen of Elder Blakeslee was after the death of Joseph Smith, when he supported the claims of Sidney Rigdon. At the annual conference held by the adherents of Rigdon, at Pittsburg, Pennsylvania, in April, 1845, Elder Blakeslee was selected as a member of the Quorum of Twelve Apostles, and was also made a member of the quorum of seventy-three.

On June 21, 1845, he wrote to the *Messenger and Advocate* (Rigdon's organ), from West Buffalo, Iowa, where he was laboring in connection with George M. Hinkle in the interests of Rigdon's kingdom. Another communication, July 29, 1845, to the same paper, gave account of labor done in Iowa, and in Mercer County, Illinois.

On September 27, 1845, he wrote a communication for the *Messenger and Advocate* giving a detailed account of his family in West Buffalo, Iowa, September 9, under the care of Elder Harvey Whitlock, and making a trip by water, via St. Louis, Missouri, and Cincinnati to Pittsburg, where he met Elder Rigdon and other church leaders, and seemed well pleased with the movement. On October 6 and following days he was in attendance at the Rigdonite conference held in Philadelphia. On October 15, 1845, he was preaching to large audiences at Athensville, near Philadelphia. This is the last trace that we have found of him in connection with Rigdon. How long he remained in fellowship with that organization we cannot tell.

On November 6, 1847, he wrote a communication to the *Gospel Herald*, from Voree, Wisconsin, from which we extract the following: "Myself and family are all well as usual, and have planted ourselves in this place, among the few who adhere to the law of God and desire to keep the commandments of the Most High, and we greatly rejoice in God our Savior that we have not been left in darkness to follow those who have adopted false principles and wicked practices to their own destruction. But that the Lord in his mercy has been pleased to gather us to this place, where his saints enjoy peace and rest according to the promise of the Lord. We arrived here on the 4th day of July last as poor as ever. But you know the poor have the promise of the kingdom of heaven, and that is just what we are after. . . . I have traveled and preached most of my time for the last fourteen years, and now I am so poor as to this world's goods, and my children so far in the rear in their education, that I am under the necessity of staying at home and laboring with all my might to feed, clothe, and educate them, and this with my own hands, and which I am willing to do."

He evidently did not remain at home long, for on February 10, 1848, he wrote a letter from Elgin, Illinois, to the *Gospel Herald*, which was published on the 17th of the same month. This letter indicates that he was then in sympathy with Strang, and that he had been doing missionary work for some time previous to the writing in the interests of

Strang's organization. At the April conference of 1849, held at Voree, Wisconsin, he was ordained an apostle, under the hands of J. J. Strang and others, and was also appointed, with J. J. Strang and J. E. Page, "a committee to draw up in order the laws concerning the authority, order, and prerogatives and relations of the priesthood." That he was a very active and zealous man is evident from the record gleaned from the publications of the time. On May 6, 1849, he was on Beaver Island, Lake Michigan, where he assisted J. J. Strang and others in exploring the island.

He left Beaver Island on the 11th, and on the 22d, he was at Ithaca, Ohio, having preached there and at Lewisburg. Soon after, he was at Dayton, Ohio. June 19, he was at Georgetown, Ohio, and back to Lewisburg on the 23d, and Ithaca the 25th. July 6 to 9 he was in attendance at a conference on Beaver Island, where he received a unanimous vote of confidence. At this conference he was appointed a mission to the state of Ohio, and on the 22d, he wrote on board the canal boat Empire, thirty-three miles from Toledo, Ohio. September 8 and 9 he was at a conference held at St. James, Beaver Island. October 5 to 8 he was at a conference in the city of New York, when he took an active part in the commendation of Sunday schools. At this conference he was appointed to go to New Bedford, Massachusetts.

On March 24, 1850, he wrote from "Big Bend of Fox River, Kane County, Illinois," saying: "My health is poor, and has been for the last six or seven months, and which was the reason, in part, of my coming home last fall. My health while in the east was very poor, and I thought best to come home. On arriving home, or where my family was, I found them in want of my presence. The most of them, with myself, have been sick the past winter. But I have held meetings in Batavia, and in the region round about, as far as I was able."

The tenor of this letter indicates that he was still strongly imbued with the spirit of the movement under Strang, yet we have noticed nothing further from him in connection with this movement. How long he continued with Strang we have not been able to determine. Nor do we know just

when he united with the Reorganization. The first mention we have seen of him was when he attended the Annual Conference of 1858. He was thereafter recognized as an elder, and at the Semiannual Conference of that year he was appointed to a mission.

On April 6, 1860, he was chosen one of the presidents of Seventy, and ordained by Elders William Marks and Z. H. Gurley.

On the 6th of October, 1860, at the Semiannual Conference held near Sandwich, Illinois, he was chosen to a position in the Quorum of the Twelve, and ordained an apostle under the hands of Apostles Z. H. Gurley and W. W. Blair. At this conference he was sent on a mission to Kirtland, Ohio. He retained his position in the Quorum of Twelve, making a record for faithfulness and diligence unto the end of his life. He died at Batavia, Illinois, December 18, 1866.

In his obituary published in the editorial column of the *Saints' Herald* for January 1, 1867, President Smith said of him:—

"Although the fact of the death of this eminent and good man is recorded in the few lines usually used, we shall not feel satisfied unless we give it a more prominent notice than those few worn words will give. . . . His goodness of heart, his unfailing faith, and his untiring energy and zeal, endeared him to the people of God, and caused him to be called from one station of usefulness to the cause to another, until, as an especial witness, he has carried the banner of King Emanuel for the last six years allotted to him on earth, and went to his rest while in the service of his Master, his armor of righteousness on, and his weapons of warfare still in his hands.

"As a preacher, Elder Blakeslee had few equals and fewer superiors, and for the steadiness of purpose with which he preached, and the integrity of his testimony, has never been surpassed. Albeit his light was not so noted for its brilliancy, as for the remarkable steadiness with which it burned.

"We are assured that his dying testimony was what his living words had always been: 'I know that my Redeemer

liveth, and that he shall stand at the latter day upon the earth.'"

We have made considerable effort to get some record of his family, but have failed to obtain it.

JOHN SHIPPY.

John Shippy, son of Thomas Shippy and Frances (McLeish) Shippy, and grandson of Zebulun Shippy, was born January 26, 1823, in Vienna, Elgin County, Ontario. He was the sixth of a family of fourteen children. His father being a Baptist preacher, he was brought up in that faith. When he was about four years old his father moved to Kent County, Ontario.

Elder Shippy informed us that his earliest recollections are of this place. Of this he says: "Things yet fresh in memory pass before my eyes, and things occurring all along the line of youth life causes my heart to swell with feelings of emotion of childhood, and my soul rejoices in God my Savior, who has prolonged my life till now. I also thank him for bringing me into the world by honest parents, who I believe were strictly Christians, so far as they were taught."

Here John began to attend school, and recalls many reminiscences of his school days, for which we have not space here. When he was about eight years of age his father bought an uncultivated tract of land on the shore of Lake Erie, in Raleigh township. Here Mr. Shippy and his sons felled the forest trees, and by dint of effort opened up a farm and built a home.

The most of the few settlers who professed religion in this new country were of the Methodist and Baptist faith. In a log schoolhouse, erected by joint effort, they held their religious service, each organization holding on alternate Sundays. In this house they held a union Sunday school, in which John received many religious impressions which opened his mind to wider research.

About this time he saw a remarkable vision or dream, which opened to his mind the doctrine, to which he had before been a stranger, of the final restoration of the earth,

and its ultimate occupancy by the saints of God. Shortly after this he went to Kingsville, where his second sister, Amy, then Mrs. David Osburn, resided. Here he attended normal school. At this place, in the autumn of 1837, he first heard the doctrine taught by the Latter Day Saints, through Elder John Landers, whose cousin, Richard Harrington, was the Baptist minister of the place.

The doctrine taught by Elder Landers agreeing with his former vision, he accepted it; but being a minor, and not having the consent of his parents, he did not embrace it, though a branch was raised up there through the efforts of Elders Landers, B. C. Ellsworth, and others.

In the fall of 1839 he returned home, and in the spring of 1840 his father gave him his time, and he started for Illinois, where he had an uncle living; but hearing of some Shippys in Laporte County, Indiana, he sought them, finding a Mr. Hosea Shippy and family. He had been working by the way and did not arrive there until the autumn of 1841. These Shippys were supposed to be distant relatives, but the exact relationship was not traceable.

On December 28, 1841, he was married to Sophronia, the youngest daughter of Hosea Shippy, who was then the widow of Harvey Lemon. In the autumn of 1842 he was baptized by a young elder by the name of George W. Chase, who visited the neighborhood. After this he had another remarkable vision or dream, in which his future work, and the future of the church were pointed out.

In the spring of 1843, there being no branch where he resided, he went to Chicago, Illinois, and united with a branch then existing at that place. At Chicago he was ordained a priest by John Cairns. From there he went to Nauvoo, on foot, visiting by the way his sister Rhoda, at Princeton, and Elder John Landers, at Walnut Grove.

Arriving at Nauvoo, he put up at the Nauvoo Mansion, and became acquainted with Joseph Smith. He also had many long and interesting interviews with Lucy Smith, the Prophet's mother, regarding her early experiences in the church.

While at Nauvoo he was ordained to the office of elder, under the hands of Willard Richards and others. He relates that he was directed by Joseph Smith to go into the missionary field, and to choose his field. He chose to go to Canada, and went back to the place of his birth and began his ministerial labor there. He baptized several in that neighborhood, including his brother Benjamin. Ordained one Erie Wells a priest, and left him in charge. Then he moved on to other fields.

He and U. C. H. Nickerson finally became associates in labor, and they were laboring together at Port Rowen when the news of the martyrdom of Joseph and Hyrum Smith reached them.

They took counsel together, and Elder Shippy says: "We then agreed to tell the saints and elders when they interrogated us on who the leader of the church would be, that our advice was for every officer of the church to stand right where he was when Joseph was slain, and let every one build on the foundation already laid," etc. With this understanding they continued preaching, until the December following, when he returned to his home in Indiana. In his absence from home a branch had been raised up within about forty or fifty miles, by Elder F. D. Richards. Here Elder Shippy began laboring, finding the branch almost broken up by removals to Nauvoo. In connection with an Elder Samuel Pratt, Elder Shippy soon revived the work and reorganized it under the name of "Hog Creek branch." Elder Shippy was its president, E. J. Whitney priest, and Elder Pratt acting teacher. To this branch he removed his wife; and soon after had the pleasure of baptizing her, according to a promise made him by Joseph Smith while at Nauvoo.

In this vicinity he labored until the spring of 1847, when he, in company with E. J. Whitney and wife, went by team to Voree, Wisconsin, to investigate the claims of J. J. Strang. They arrived there about ten days before the opening of the General Conference on April 6, 1847. At this conference he united with Strang, on his original baptism, and was ordained a seventy, and appointed with U. C.

H. Nickerson and J. M. Adams a mission to "The Camp of Israel."

On April 20, 1847, he and Nickerson started, going by way of Nauvoo, thence followed "the track of the Brighamite Camp" to Chariton River, where Elder Nickerson tarried with relatives while Elder Shippy went on to Garden Grove and Mount Pisgah, persuading the fleeing host to return and go to Voree. They succeeded in turning some back, and on July 17, 1847, arrived at Voree with a company of twenty persons, seven wagons, fifty head of cattle, and five horses.

After returning from this mission Elder Shippy returned to Indiana and removed his family to Voree. He remained in Voree for about one year, when he took a mission to Canada. He was at Port Rowen, Canada West, on March 23, 1849; but a letter published in the *Gospel Herald* for June 28, 1849, indicates that he had returned home.

In 1849 he removed his family to Canada. On February 26, 1850, he was at Port Rowen, Canada. He continued to labor in the interest of the Strang movement during the lifetime of Strang, removing to Beaver Island in the spring of 1856. Though not present at the time of the assassination, he arrived before Strang was removed from Beaver Island, and examined his wounds.

After the death of Strang he left the island with the exodus. Landing at Milwaukee, Wisconsin, he left his family there and went to Voree, where he found that Strang had died without appointing a successor. He then removed his family to Kenosha, Wisconsin, and went into the restaurant business. Subsequently he removed to Montrose, Iowa, and commenced the practice of medicine, where he remained until he went to Sandwich, Illinois, in the summer of 1860, and united with the Reorganization.

He informs us that he was first received by vote but was subsequently baptized by Elder George Rarick, and reordained an elder by George Rarick and I. L. Rogers. On October 6, 1860, he was ordained an apostle by Apostles Z. H. Gurley and W. W. Blair, and received into the Quorum of the Twelve. He was for several years a zealous mission-

ary, and remained in the Quorum of the Twelve until the spring of 1868, when he was cut off from the church. Subsequently he was rebaptized, and later reordained an elder. Since which he has officiated in that capacity. He is still living, and resides at Lamoni, Iowa.

EDMUND C. BRIGGS.

We regret to say that though the work has been delayed for several weeks waiting for the autobiography of Elder E. C. Briggs which he had promised to furnish us it is not yet in hand, and we must go to press without it. This is especially to be regretted because of the important links which his experience furnishes in the history of the Reorganization as he was the pioneer general missionary of the Reorganization, one of the special messengers sent by the early movers in the cause to Joseph Smith, and the first missionary intrusted by the Reorganization to represent it in Utah. Perhaps these valuable items of history may be furnished by Elder Briggs for a future volume of the History. —H. C. S.

JOSIAH ELLS.

Elder Josiah Ells, son of Thomas and Hannah Ells, was born March 4, 1806, at Lewis, County of Essex, England. While yet in his minority he left his father's house, and at the age of twenty united with the Methodist Church. At the age of twenty-four he was licensed by the Methodists as a local preacher. In 1831 he emigrated to the United States, and located in Philadelphia, where he again preached for the Methodists. In 1835 he removed to Monmouth County, New Jersey, where, in 1838, he first heard the doctrine taught by the Latter Day Saints, from Elders Benjamin Winchester and Orson Pratt. After a thorough investigation, including the reading of the Book of Mormon and Doctrine and Covenants, he was baptized on October 1, 1838, by Elder Benjamin Winchester, in Upper Freehold township, Monmouth County, New Jersey. Others in the same neighborhood were soon after baptized, and in the December following a branch was organized, and Josiah Ells was ordained and chosen presiding elder.

On January 1, 1840, he for the first time met Joseph Smith the Seer, while the prophet was on his mission to Washington City and the east to seek redress for the wrongs suffered by the Saints in Missouri. He heard the prophet relate his early experiences, visions, being visited by angels, etc. He relates that Joseph Smith while on this visit preached at a place called Cook's Mills, and "with much power, warning the inhabitants of the nation against shedding the blood of the Saints, and the consequence to themselves and the entire nation, unless they desisted," saying that "'they should see blood and much sorrow.'"

At the instance of the prophet, Elder Ells went to Nauvoo, Illinois, where he arrived about April 1, 1840. In June of the same year he was chosen by Joseph Smith to conduct a discussion at Quincy, Illinois, with the Rev. Dr. Nelson, president of the Presbyterian Theological Seminary at Quincy.[1] Of this debate Elder Ells wrote as follows: "The challenge being accepted, to my surprise I was designated to respond. Some forty or fifty persons went down. As the idea had gone abroad that Dr. Nelson had challenged the Prophet, there were many present—clergymen of all denominations, and Governor of the State (Carlin). I do not remember the words of the propositions we agreed upon. . . . The Doctor became confused, and his friends advised him to desist. He remarked that his opponent had treated him courteously, and stepped down. The Seer got upon the stand and challenged any of the clergymen present to continue the discussion, but none responded. The Spirit of God through the weak had silenced the worldly wise."

The following relation of events connected with the assassination of Joseph and Hyrum Smith, written by Elder Ells, will be instructive:—

"At the time the prophet delivered himself up to State authorities then at Carthage, I went out with the party, an I was present with the party when Captain Dunn with his cavalry troop came with a requisition from the Governor to

[1] This was Dr. David Nelson, the author of the well-known work entitled, "The Cause and Cure of Infidelity."

deliver up the State arms, declaring that if that was done it would satisfy the old settlers of the county. Joseph asked Dunn if he had any orders to protect him agreeable to the promise of the Governor. He said he had not, but he would as far as his arm could,—he would protect him anywhere in the county. The Prophet said he asked the protection not because he was afraid of justice, but he was afraid of the assembled mob. He further told Captain Dunn that the citizens of Nauvoo would not surrender the arms to him, but he would return and request them to do so. That was the cause of the Seer's return to the city. Hyrum Smith and myself had ridden together from the city, conversing respecting the outlook. He said: 'It is the darkest day the church has ever seen.' Being a warm day, we turned off from the road to obtain some water to drink, which we obtained, and Joseph left his party on the road and came over to where we were, and it was then that Joseph told Hyrum: 'We must go and lay our heads on the sod, or they will go into the city and murder the women and children.' It was during this conversation that Captain Dunn with his troop came in sight. He halted his troop, and came over by himself to Joseph, when the above-named conversation occurred.

"A few days after the assassination, I was requested to go to Carthage with Dr. Samuel Bennett to bring home John Taylor, as he feared they would kill him. No marvel; he was fearfully wounded in legs and arms. The citizens of Carthage were very reluctant to have him removed. They feared that Carthage would in the event of his removal be destroyed. However, we put a bed upon a sled and brought him home in tolerably easy condition. I would here remark that, notwithstanding my midnight journey to Carthage to serve him, when I met him in Salt Lake City he would not speak beyond, 'How do you do, sir?' "

Of general conditions, and his own feelings after the martyrdom, he states:—

"At the death of the prophet I supposed that the church was rejected as a church; but what the effect of the rejection was, neither I nor any person with whom I conversed

seemed to apprehend. Had the true state of the case been understood, the many aspirants to Moses' seat would have had but few followers. I can see clearly now that blindness had smitten Israel upon that subject, for they were groping for a leader like blind men for a wall."

Elder Ells relates that while these conditions were obtaining he conversed on the situation with a Mr. Parish, who said: "If the Twelve go to hell I will go with them." Some years afterwards he was assassinated at Springville, Utah.

Elder Ells cast his lot with Sidney Rigdon; but of this movement he says: "On my arrival at Pittsburg, after leaving Nauvoo, I found Rigdon had changed his program, and intended to act for himself, renouncing the proposed guardianship for Joseph. I hesitated, but the darkness consequent upon the rejection enveloped me in its folds."

At the general conference, held in April, 1845, by Rigdon and his adherents, Josiah Ells was chosen one of the Twelve Apostles, and was also made a member of the Quorum of Seventy-three; but we have seen no indication that he was ever very active or zealous in this cause.

Elder Ells continues his narrative as follows: "From that time until the year 1860 we remained in the dark. In the beginning of that year several of the old saints met several times to hold religious meetings, and converse upon the past, and interchange opinions regarding the future. Upon one of these occasions, when speaking, the Spirit came upon me, and I testified that before long we should learn something respecting the kingdom—the object which we sought. Some few weeks afterwards, W. W. Blair came bringing the tidings that an organization had been effected by some of the saints, that Joseph, the eldest son of the Seer, had been chosen, and he had accepted the Presidency of the same. From previous manifestations, myself and wife were disposed to believe the tidings; but it seemed as if we were the only ones at that time who were so inclined. I appointed a meeting in view of the subject, but no person attended for

several weeks. My wife, self, and one other met, when one and then another of the old saints met with us until they became satisfied of the probability of the right in the case. Such was the beginning of the branch of the Reorganized Church in Pittsburg and vicinity."

From this time Elder Ells was identified with the Reorganization, and soon became one of its leading ministers. At the Annual Conference held in April, 1865, at Plano, Illinois, he and Elder Charles Derry were chosen and ordained Apostles to fill vacancies in the Quorum of the Twelve occasioned by the rejection of D. B. Rasey and David Newkirk. He occupied in this office faithfully the remainder of his life, doing missionary work in various parts of the United States and in Europe.

He died at Wheeling, West Virginia, October 15, 1885. At the next meeting of his Quorum, held at Lamoni, Iowa, in April, 1886, the Quorum passed the following: "Whereas, since our last session of conference, death has entered our ranks, and stricken down our venerable brother and fellow-laborer, Josiah Ells, as a tribute of respect we offer the following: While with profound reverence and respect to God, and a desire to exhibit a becoming resignation to the dispensation of his providence, we nevertheless are made to feel sad at the loss of so worthy and able an exponent of the faith, who through long and tedious years, and life's changing scenes, stood unyielding to opposing powers brought to bear against the latter-day work.

"During his earthly career he bore the cross as a noble soldier, evincing by precept and by example a virtue and love for equity and truth equaled by few and surpassed by none. In his death we lose a wise and able counselor, and the church a faithful, competent, and worthy representative. Let his name be kept in memory as one of earth's noblest men."

Elder Ells married in early life, but in a sketch written by himself, from which we have gleaned much of this information, though he several times mentions his wife, he gives no account of the event.

AUTOBIOGRAPHY OF CHARLES DERRY, WRITTEN AT THE REQUEST OF THE HISTORIAN.

Charles Derry, the second and youngest son of Charles Derry and Amelia Littley Derry, was born on the 25th day of July, 1826, in the parish of Bloxwick, and county of Stafford, England. His father died seven months prior to his birth, leaving the widow and one babe, George Derry, who was one year and five months old, besides the unborn subject of this sketch. Mother being very poor, was compelled to seek employment; and after my birth was compelled to separate the children, placing George in the care of her aged parents, Daniel and Rebekah Littley; and at the age of ten weeks I was placed in the care of an aunt; but at the age of three weeks, mother felt it her duty to dedicate me to the Lord, as Hannah of old did the young child Samuel, that I might be in the service of the Lord so long as I should live.

My mother told me this, and of my earliest history, after I had become a man, and presented to her the gospel in its fullness, which she gladly obeyed. She declared that she never doubted God's acceptance of the gift, no matter how wayward and willful I proved to be; and from my earliest recollection, I am satisfied I never was an angel, but was as full of the old Adamic nature as boys generally are. But mother was a God-fearing woman, and constantly bore her children's names before Him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." She fully trusted in Him.

Mother had secured a position as housekeeper for a wealthy bachelor farmer, with a determination to remain single until her boys were able to care for themselves. This pledge she faithfully kept, and remained in this position sixteen years, sustaining her children and aiding her aged mother, who during this time had become a widow.

When I was about three years old I was placed in grandmother's care; and as soon as I was able to go I was sent to the common school, until I was nine years old, after which I went to work until I was ten, then mother gave me six

months more schooling, after which I obtained a place on the farm with my mother, and was under her care until I was nearly thirteen, when I wickedly rebelled and ran away, and thus ungratefully caused her much sorrow. This was the only time, since I was ten weeks old, that I had been under her care. I was afterwards apprenticed to learn the blacksmithing trade, mother paying my employer a bonus of ten pounds sterling, and agreeing to clothe me while my employer furnished me board, lodging, and shoes until I was twenty-one years old. Here I remained during eight years, which time I felt the oppressor's rod very severely, which did not improve my nature at all; yet all this time there was a constant feeling in my soul that I ought to serve the Lord; and I tried to do so, but my daily surroundings were of such a nature that I had to fight against tremendous odds. At the age of seventeen I joined the "Freewill Baptist Church," determined to serve the Lord. I chose that church because I thought they came nearer the scriptural order than any other.

About this time the Reverend Samuel Jackson, minister of the Independent Church, formed a theological class to study "divinity," and as it was open for all, I joined it. In a short time the minister offered to send me to college, to fit me for the ministry; but my employers had claim upon my labor until I was twenty-one, hence I could not accept his kind offer.

At nineteen I heard of the Latter Day Saints. I went to hear them, not expecting to hear any good; but to my surprise I found they believed and taught the word as found in the Bible. There was one utterance made that conflicted with my Baptist proclivities; the preacher said, "The Baptists have no authority to baptize." This was too much; I left.

After I was of age and free from the bonds of my apprenticeship, I went to the town where mother lived. She was then married again. I obtained employment at my trade, and boarded with mother. Here I heard a discussion between a Methodist preacher and a Latter Day Saint. I became convinced of the truth after prayerful and diligent

investigation, and on the 3d day of October, 1847, I was buried with Christ in baptism for the remission of my sins. I received the witness of the Holy Spirit that my offering was accepted of God, and my cup of joy was full. I had given myself unreservedly unto the Lord.

About three months from that time I was called into the ministry, ordained an elder, and sent out into the world without purse or scrip, to preach the gospel of Christ. Among the rest I preached it to my mother, and baptized and confirmed her, and soon afterwards my brother George. After traveling something over a year, I married Miss Ann Stokes, the eldest daughter of Joseph and Alice Stokes, of West Bromwich, England. She was a member of the church, and had been since prior to the death of the Martyr, and a devoted handmaid of the Lord, as all her after life proved. With the full understanding that my lifework must be in the ministry (for to that end I had consecrated myself, come weal or woe, prosperity or adversity) she gladly united her destiny with mine, to be a help meet in the labor of faith and love. And truly has she proved a help meet, enduring poverty and the contempt of the world without a murmur, always encouraging me in the great battle of truth.

To cement our union, came two sweet babes; the first in the year 1850, and the last in the year 1852, which pledges of our love always proved a source of joy. My traveling deprived her and them of my society, but never were hearts more firmly blended in one than ours; and when the curse, polygamy, came, it was not allowed to disturb our union, nor was any intruder permitted to step in between us. It is true we were at a loss to know of its real origin, and were puzzled by the fact that it had been practiced by some of the patriarchs and kings whose memories we had learned to revere; but we determined to wait the arbitrament of time, and seek guidance from on high.

My labors in England, were in the counties of Stafford, Warwick, Worcester, Shropshire, Montgomery, Flint, and Lincoln, with occasional visits to Liverpool and London; and in 1854, being counseled by the then church authorities,

we bade adieu to our native land and wended our way to the "Valley of the Mountains."

On this journey my loved companion sickened and died, and I was left alone with my two little babes, Alice being four years old, and George Nephi two. When I reached our destination I was like a lone sheep on the mountains, with my two little lambs bleating at my side, without home or means, and friends very few and far between. In this condition I besought the Lord to give me a companion who would be a mother to my babes. Nor did I seek in vain. God heard my prayer, and sent me a companion, young and beautiful, whom I had never seen or heard of until I proposed to her to become my wife and a mother to my little ones, describing my helpless condition. I had not been without offers; but I failed to see in those who volunteered the characteristics that would qualify them to be *mothers* to my children; but here I seemed to recognize those qualities, and urged my suit, nor was it denied. And after forty-two years of experience with my present companion, I am proud to say my reading of character was not at fault, for she has proved to me and mine all that my heart could desire; and here I acknowledge the faithfulness of him who said, "Fear thou not; for I am with thee: be not dismayed, for I am thy God." Faithful in the observance of duty, patient in privation and poverty such as must come to every traveling elder's wife, and zealous for the cause of truth, she has always aided and encouraged me in the arduous and unenviable task of a traveling minister. And when the great awards are meted out, not the least will fall into the hands and rest upon the heads of these quiet, unobtrusive, but self-sacrificing women.

Having had the opportunity of learning by observation the workings of polygamy, where it had full sway, we became satisfied that it had its origin in lust, and pandered to the flesh, instead of bearing the fruits of the Holy Spirit, and we were satisfied it was not of God. And while the revelation of this fact brought sorrow to our minds, and grief more poignant than death, we sadly turned our backs upon the Utah Church, utterly at a loss to know where to find the

rest our weary souls needed. Sectarianism in all its forms was too much like Isaiah's bed, "Too short for a man to stretch himself on, and the covering too narrow for a man to wrap himself in."

We left Utah in 1859, and came to Nebraska by ox team, and found a temporary home with my brother, who, with our mother, had come thus far on their way to Utah, but had been induced by letters from me and the influence of other friends to stay there. I soon heard of the Reorganized Church, but I feared, at first, it was another move of Brigham Young to capture those whom he called apostates, but upon receiving a number of the *Saints' Herald,* I was satisfied there was no connection between the Reorganized Church and that of Brigham. Moreover, the Spirit of God began to work with me, and I was drawn to him, remembering the evidences he had given me of his love, and his power that had attended my ministry, and I determined to find the Reorganization.

Accordingly, in the last days of February, 1861, I left my family in a little cabin in Dodge County, Nebraska, and with the snow eighteen inches deep on the level, and a few cookies in a small sack, I started for Iowa. After traveling about seventy-five miles, I found Elders W. W. Blair and E. C. Briggs, and after a proper investigation of the claims of the Reorganized Church I was again buried with Christ in baptism, in Farm Creek, Mills County, Iowa, and was again ordained an elder, during the ordinance of confirmation by Elder Blair. This was early in March, 1861. I returned to Nebraska by the kind aid of Philip Gatrost, who took me with his team to where I had left my family, and he brought myself and family into Pottawattamie County, Iowa, where I found a temporary home among the Saints of God.

I was again called into the traveling ministry and labored in western Iowa and eastern Nebraska until the fall of 1862. In that time I was called to the office of a Seventy, and in October of that year I was appointed on a mission to England, in connection with Elder J. W. Briggs, of the Quorum of the Twelve. On December 6 of that year I started on

that mission, as I had always gone, without purse and scrip, leaving my family in a little log cabin belonging to William Brittain, near Glenwood, Mills County, Iowa, the following named brethren pledging themselves to see that my family should not suffer: Jairus M. Putney, William Brittain, John Leeka, Elijah Gaylord, Noah Green, John Pack, and Joseph Craven, and right nobly did they keep their pledge.

I reached Liverpool, February 4, 1863. Jason W. Briggs and Jeremiah Jeremiah came to England about the 15th of May, 1863, and found me at West Bromwich on the 16th. We labored in unity until the month of June, 1864, when I returned or started home to my family, by sailing vessel, from Liverpool, and arrived at home on the 6th of September of the same year.

On the 1st of November I removed my family from western Iowa, and started to Nauvoo, Illinois, where we remained until the spring conference of 1865, and on the 30th of November, Brethren A. H. Smith and George Redfield fetched us from Montrose to Nauvoo, and we were kindly entertained by Alexander and wife that night.

Just prior to the General Conference in April, 1865, President Joseph Smith came to my house to inquire if I was going to the conference at Plano. I replied, "I cannot go; I have not the means."

He then said, "If I consider it of so much importance for you to go as to pay your expenses, will you go?"

I answered, "Certainly." He then gave me ten dollars. I went to conference. Three brethren were appointed to select two for ordination into the Quorum of the Twelve. Bro. Josiah Ells was one selected, and I was the other; and, believing that the call was of God, I accepted and was ordained. That night I slept with Joseph and he remarked, "Now I know why it was that I could not come to conference without you," referring to my ordination.

I served in that capacity until the General Conference of 1870, in Plano, when I resigned my position as an apostle, and requested the church to permit me to be simply an elder, for I felt that in that office was all the priesthood I was qualified to hold. After long and anxious deliberation,

the conference granted my request and accepted my resignation, but they retained me in the High Priests' Quorum, in which capacity I have served until the present. After the death of Bro Isaac Sheen I was appointed and ordained president of that quorum.

I am now seventy years of age, but my love for the cause does not lessen; but rather my desire to serve God increases with my years, and I desire to keep firm hold of the gospel plow until the Master shall say, "It is enough." [1]

[1] At the General Conference of 1890, held at Lamoni, Iowa, Elder Derry was chosen and ordained a member of the High Council. The above sketch was written about four years ago. He is now seventy-four years old, but still laboring in the ministry as his strength permits. He yet retains his positions as President of the High Priests' Quorum and a member of the High Council. Since his connection with the Reorganization his ministerial work has been performed in the States of Iowa, Nebraska, Dakotas, Minnesota, Illinois, Missouri, Utah, and Idaho; and in England and Wales. He now resides at Woodbine, Iowa. His wife still lives, and together they are spending their old age in the memory of a well-spent life.

CHAPTER 40.

BISHOP I. L. ROGERS.

THIS chapter consists of the biography of Bishop I. L. Rogers, the only presiding Bishop ordained during the period of time covered in this volume.

Israel L. Rogers was the first Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints. He "was born April 4, 1818, in Renssalaer County, New York, being the eldest of fourteen children born to David and Betsy Allen Rogers. All these children lived to maturity and had families, the total of sixty-two children being born to them.

"The family of David Rogers being in humble circumstances, and so many to be fed and cared for, therefore Israel, the oldest one, thought best to start out for himself. Thus, when he was eighteen years old, he purchased his time from his father, agreeing to pay him $100 for the three years. Then he labored hard in the stone quarries and on the canal and paid this debt to his father.

"Before he was twenty-one years old (on February 24, 1839) he married Miss Mahala Sailsbury, of Chenango County, New York. They were companions in life for over fifty-two years, until her death, September 22, 1892.

"In 1841, when he was twenty-three years old, he became satisfied that he could find better opportunities in the then new western states than existed in New York. So he and his family moved west through Chicago into the Fox River country of Illinois, into the very neighborhood where all his life since then has been passed.

"He first hired out to Benjamin Darnell, south of Sandwich, and the next spring he rented of him a farm on shares. Next he preëmpted land, and by hard and faithful labor and good management, he early laid the foundation of the competence he for so many years enjoyed."—*Sandwich Argus.*

On April 7, 1860, he was chosen Bishop, at Amboy, Illinois, and the same evening was ordained under the hands of William W. Blair, Z. H. Gurley, and Samuel Powers, members of the Quorum of the Twelve. He continued in this office for twenty-two years, resigning at the Annual Conference held at Independence, Missouri, April, 1882.[1]

Though it might be too much to say that Bishop Rogers during his term of office gave universal satisfaction, yet it is but just to say that he gained the confidence of the church generally. His generous and sympathetic nature was recognized by all, and he will ever retain a warm place in the love of those who knew him.

William Aldrich and Philo Howard were chosen his counselors, April 11, 1866, but for some reason were not ordained to that position. Philo Howard died January 25, 1869, and William Aldrich resigned April 9, 1873.

At the Annual Conference, April, 1873, Elijah Banta and David Dancer were chosen and ordained his counselors. Elijah Banta resigned September 22, 1874; and was succeeded by H. A. Stebbins, who was ordained April 11, 1875.

[1] Thinking you would expect a report from me, I will give you a few thoughts as they may come to me. My mind is turned back twenty-two years, when my house would have held the whole church and more. I could feed the whole, and took pleasure in doing so, and that feeling has not gone from me yet. But when I follow the church from year to year, I can take pleasure in stating that it has been a steady growth, although the weather has looked cloudy sometimes, but thank God the clouds are breaking away and the sun begins to shine. May the clouds that darken the past never be permitted to darken in the future, but the light may grow brighter as we advance from year to year, till the perfect day. This I hope to ever be my prayer.

For the last six months I have been looking at the importance of the work, and feel that the time has come when the church must have men to represent her according to the spirit of the gospel. The law says let every man learn his duty, and I have examined myself, and I find that I should not be in the way, or be a stumbling-block to the great work of the last days. Believing that the Bishop's office should be near the printing press, and as I am in my sixty-fourth year, and not willing to begin anew to build me a home, I therefore offer this my resignation as Bishop of the Church of Jesus Christ. Praying that the Spirit of God may be with you in all your deliberations, and teach you his will in the different quorums, that all may work together for the good of the cause and the glory of God, and hoping to be engaged with you in helping to carry on this great work, I subscribe myself your unworthy laborer.—*Saints' Herald*, volume 29, page 130.

Elders Stebbins and Dancer resigned in 1882, at the same time of the resignation of Bishop Rogers.

At the solicitation of the Historian, Bishop Rogers wrote of himself as follows:—

"SANDWICH, Ill., Nov. 7, 1896.

"In answer to your request for items of my life of historical interest, I submit the following, which you may use as you see fit.

"I was raised under Baptist influence. In 1840, while working on Black River Canal, in Boonville, New York, I first heard of the latter-day work by overhearing some of my fellow workmen talking about it. I only heard a sermon or two when I became convinced of its truth and was immediately baptized by Elder Joseph Robinson.

"In 1841 most of the branch came west, many going to Nauvoo, but I seemed to be led to stop in DeKalb County, and settled on a farm not far from Sandwich, Illinois. My house was always a home for representatives of the different factions which sprung up after the disorganization of the church. Many efforts were made to convert me to their way of thinking, but without success.

"About the year 1850 I heard that William Smith, brother of the Martyr, claimed to be president pro tem of the church, until young Joseph (as the present president was then called) should take his father's place. I went to Amboy to see him, and united with his cause, and was ordained his counselor, but did not continue with him long, as I soon discovered he was teaching the spiritual wife doctrine, which I knew was false. Those were dark days. I was denied the privilege of church fellowship after this until the year 1859, when Brn. E. C. Briggs and W. W. Blair visited me. I received them coolly. My wife, however, became interested in the teachings of these young men and treated them kindly.

"Soon after this I received a visit from Bro. William Marks. I was greatly cheered by his visit. He requested me to accompany him on a visit to young Joseph to see him about taking his father's place at the head of the church. I suggested that Bro. Blair accompany us, and it was decided that I should visit Bro. Blair and bring him with me.

Here a rather remarkable incident took place. While Bro. Marks and I were talking in the depot the train suddenly pulled out and left me. Of course this worried me greatly, as I was very anxious to see Bro. Blair that day so that he could accompany me on the morrow. While I stood wondering what I should do, to my astonishment I saw the train returning, backing right to the station; this enabled me to jump aboard. When I inquired the cause of the train returning, I was informed that it could not get over the grade. The second time, however, it went over the grade without trouble.

"I found Bro. Blair at home, attending his sick nephew. He had failed to receive Bro. Marks' letter, therefore was quite unprepared to accompany me. He consented to go, however, and preparations were hurriedly made; but long before we reached the station we heard the train whistle. We continued with all speed possible and, though we reached the station fully fifteen minutes late, to our joy we found the train still there, apparently waiting for us. This enabled us to meet Bro. Marks at Burlington, according to appointment, and we proceeded by boat to Nauvoo. I met Bro. Joseph on the street, and, though I had never met him before nor seen his picture, I knew him, but we did not make ourselves known to him. Joseph's mother, Emma, received us kindly, and sent word to her son to come home as soon as convenient. He sent word back that he would be home in the evening. Upon being introduced, Bro. Marks addressed Bro. Joseph and stated to him the object of our visit. Bro. Joseph replied; after which Bro. Marks then said, 'We have had men-made prophets and devil-made prophets, and don't want more of those sorts; if God has called you we will be glad to receive you.'

"Arrangements were finally made for Joseph to meet with the Amboy conference to be held April 6, 1860. Our visit was sometime in March.

"On the 4th of April, Bro. Wilsey came for me to accompany him to the Amboy conference, but I was taken ill very suddenly and, much to my disappointment, was forced to remain at home. I told Bro. Wilsey to go on alone, and if I

was needed the Lord would heal me so that I could be there. I passed a very bad night; but the next day, about noon, while in prayerful meditation upon the events about to take place, a most peaceful feeling came over me which seemed to penetrate my entire being, filling me with a joy unspeakable. All pain immediately left me, and I cried out: 'Ma, what time is it? I am healed, and we will go to conference yet.' I immediately made arrangements to start on the next day; but though I was completely healed, it was no easy matter to get away. We were in the midst of sowing wheat. We had a lot of horses and cattle that needed our attention; and, to make matters worse, by some means the granary door was left open that night and the horses filled themselves with wheat. This meant death to my horses, unless the utmost care was taken. As soon as I heard of it, I exclaimed: 'This is another trick of the Devil, but I'll go if every horse has to die.' And go I did, in spite of every opposition, leaving my horses to the care of a trusty man, who followed my directions, so they escaped serious injury.

"When I arrived at conference I found that Bro. Joseph had taken his seat and, to my great surprise, I found that I had been chosen Bishop of the Church. My first exclamation was: 'This will never do, I am not the man for such a responsible position.'

"That night when I retired to rest, such a happy feeling came over me. I was filled from head to feet with a power I recognized to be the power of God. My eyes were as a fountain of tears, my heart was full of joy, my entire being seemed completely immersed in a flood of light so that I could see and understand not only the present but look into the future as well. This continued through the entire night, and yet I felt that I could not accept the office placed upon me. I did not dare to positively refuse, but thought to shrink from the responsibility by requesting the conference to wait and defer my appointment.

"I met with the conference next morning. Bro. E. C. Briggs led in prayer, and he was greatly blessed by the Spirit, and the Spirit seemed to permeate the entire assem-

bly, so that when I was asked what I would do, I forgot the little speech I had prepared in my mind and all I could say was: 'The Lord's will be done.' I afterwards asked Bro. Briggs why he had mentioned my name in prayer in connection with the Bishop's office (for he had prayed in the spirit of prophecy). He replied: 'Because I saw your name right before me in letters of gold.'

"Soon after my ordination a sister approached me and, handing me ten dollars, said: 'I want to give this money to the Lord.' This was the first money I received. I have been greatly blessed in my office and calling. I could relate a number of instances where special need for money was manifest and immediately the supply was equal to the demand. As to why I resigned, I have this to say: A short time before I sent in my resignation, I received a letter from President Smith, stating that the Bishop's office should be located at headquarters, and urged me to move to Lamoni. . . . I, therefore, decided to give the church an opportunity of appointing another in my stead by tendering my resignation. If the church accepted it, all right, otherwise I would move my family to Lamoni. If in doing this it shall be found that I did wrong, I am sorry, for I did it for the benefit of the church. But if I have done right I am thankful, for I am relieved of a heavy burden. I have always felt, as I now feel, anxious to do all in my power to advance this glorious work, and I only regret my inability to do more than I have done. I have the fullest confidence in the ultimate triumph of the latter-day work."

Elder H. A. Stebbins, of Lamoni, Iowa, for many years an intimate acquaintance, and for a time Bishop Rogers' counselor in the Bishopric, wrote of him as follows:—

"Looking back over the life-history of Bro. Israel L. Rogers, the first Presiding Bishop in the Reorganized Church, it seems a certainty that he was one of the men who was raised up, in the providence of God, to assist in its establishment and its progress. From the time of his acceptance of the gospel in 1840 his course seems to have been directed. Certainly he was prospered and blessed

with a fitness to occupy in the place he did from 1860 onward. No other of those who took active and earnest part in the early days of the Reorganization was so prepared with temporal good, and, at the same time, with willingness. He could not preach, but he had a generous soul within him, a noble heart; and he found and occupied a wider field of usefulness than some who were well gifted with fluency of speech. He had that free nature, that natural hospitality in word and deed which made people welcome in his house and at his table. He caused them to feel at home, even when all the space under his roof was filled to overflowing; for, during the early conferences of the church, he freely turned his hay barn into a dormitory for the brethren and for the 'stranger within his gates.' All were looked after and cared for without any charge.

"And it appeared that he did all that he could, in that important time, to advance the cause of truth and to build up its interests. The elders started out with zeal and devotion to preach Christ's gospel, and to declare that which was good news to many; namely, of the successorship of 'young Joseph' to his father's place, as had been prophesied. And, largely so, they went out without means, chiefly traveling afoot, to reach the scattering sheep of the flock, those who wandered far and wide after the dispersion from Nauvoo. In that time of scant means Bro. Rogers paid out, either from the small treasury of tithings and offerings, or from his own private funds, that which sustained, to some degree, the families of the ministry in their absence.

"In 1866 the General Conference ordered the preparation and publication of the Inspired Version of the Holy Scriptures. Special contributions and subscriptions were called for, but these did not equal the expenditures. However, Bro. Rogers continued to meet all demands, and when the conference of 1870 came around, it was found that the account was overdrawn about four thousand dollars. Then he arose in the assembly and said that he would balance the debt by giving it to the church. In that day this seemed a large gift; and, indeed, it was a very important matter, a

very valuable gift at that time. He carried the church through in the day it needed financial help, not only then but also at other times. (See p. 569.)

"And his disposition to aid worthy individuals in their necessities is witnessed by his giving from his own funds when he thought the occasion proper or right. He laid the foundation of his competence by frugality, industry, and an indomitable perseverance, and he did not like to foster either laziness or fraud, but was ready to give freely to the suffering and to those who had done all they could. And he did not like to take favors from such without a return of good. Thus, on various occasions when he chanced to dine or stay over night at the houses of those in poor circumstances, whether saints or others, he would leave a dollar or two under his plate or elsewhere, for them to find after he had gone away.

"Among his neighbors, the surrounding farmers and the business men of Sandwich, his views and ideas had weight and influence in the conduct of affairs, because of his known integrity and his kindness of heart to those in trouble. Though he sought no office yet he helped to shape public opinion in morals and towards the development and progress of material things in town and country; and, when he died, his presence and his counsel were missed by the saints and by the world.

"Bishop Rogers was at one time one of the heaviest stockholders in the Sandwich Enterprise Company factory, and for many years and at the time of this company's assignment he was its president. He also was the main factor in building the city of Randalia, Iowa, and was known to invest large sums in property in that locality. Thus he has always been an energetic and enterprising man through out his entire life.

"To Bishop and Sister Rogers were born six children, five of whom are living; namely, George W., Independence, Iowa; Mrs. Mary M. Darnell and Mrs. Harriet A. Sprague, Randalia, Iowa; and Louis Israel and Mrs. Delia Wallace, Sandwich, Illinois; Martha L., who was married to Melvin Howard in 1861, died in 1870. Twenty-five grandchildren

have been born to Bishop Rogers, of whom eighteen are living.

"In October, 1893, he married Mrs. Rachael Trout, (widow of George W. Trout,) who has been his constant attendant during his last years of failing health. Although Bishop Rogers had been in feeble health for some time, he continued to be active in attending to his vast interests of business, but on returning from a visit in Chicago the latter part of September, 1899, he took to his bed and gave himself up to medical aid, but no improvement was noticed in his condition, and after six weeks of suffering, his work and life on this earth was ended Wednesday afternoon, November 8, 1899.

"All the surviving children and their families besides numerous relatives were in attendance at the funeral, which was held at his late home, Friday afternoon at two o'clock, conducted by Elder H. A. Stebbins, of Lamoni, Iowa. The remains were laid to rest in the Dickson cemetery."

A TRIBUTE TO THE CHARACTER OF LUCY SMITH.

Who ever heard, since Martha's ancient day,
Of one who gained such friendship with the Lord
As Lucy Smith attained along her way—
That path of ruin and that fine accord?
A right to speak to God was what she claimed,
And by his angel to be gently led;
Yet this was deemed a blow at churches aimed,
Though it was what the Savior sometimes said.

Talk not to me of Bunker Hill again,
Nor Lincoln's message to the Afric slave,
For we shall turn our eyes from freedom's train
To her whose actions much excelled the brave.
How startling was that life of warlike storm
Whose darkness scarcely showed a silver trace
Upon its waves of fire, a woman's form
Defied the doom that dwelt before her face.

When brethren all were faint, and in a throng
Would please their wives, and fly to comforts dear,
Then Lucy fed them all the way along
And preached the later truths to saint and seer.
When brethren doubted what was best to do,
And even said, "Let preaching be deferred
Till brighter days, and till this fuss is through,"
She spoke still firmer of the later word.

The mobs despoiled her homes and drove her hence,
Until from courts and prisons grim she saw
Beside this legal seeming and pretense
An angel presence, to expose the flaw.
In later scenes the presence of the Lord
Restored her oft from deadly ills, and foes
Till she, alone, could face Missouri's horde
Which Satan thought no Mormons could oppose.

Upon her head the crown of thorns was worn,
At which she murmured not, nor turned away;
The later word found in her heart an urn,
'Mid panoramic ruins, day by day.

Such was the servant of the modern light
  By whom our room to think and speak was bought.
Her aims were quite above our common sight;
  Yet her simplicity we count for naught.

This woman's last bright years all calm with peace,
  Were spent by waters clear, near heaven's plane;
And balmy was the hour of her release
  From earthly ills and human hatred vain.
True servant of the Just, thy path of fire
  Inclines my soul to shun the mortal state
And court the fair abode of mansions higher
  With Lucy Smith, and Alvin[1] pure and great.

J. M. HOLADAY.

COUNCIL BLUFFS, 1897.

[1] See this work, vol. 1, pp. 16. 17.

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